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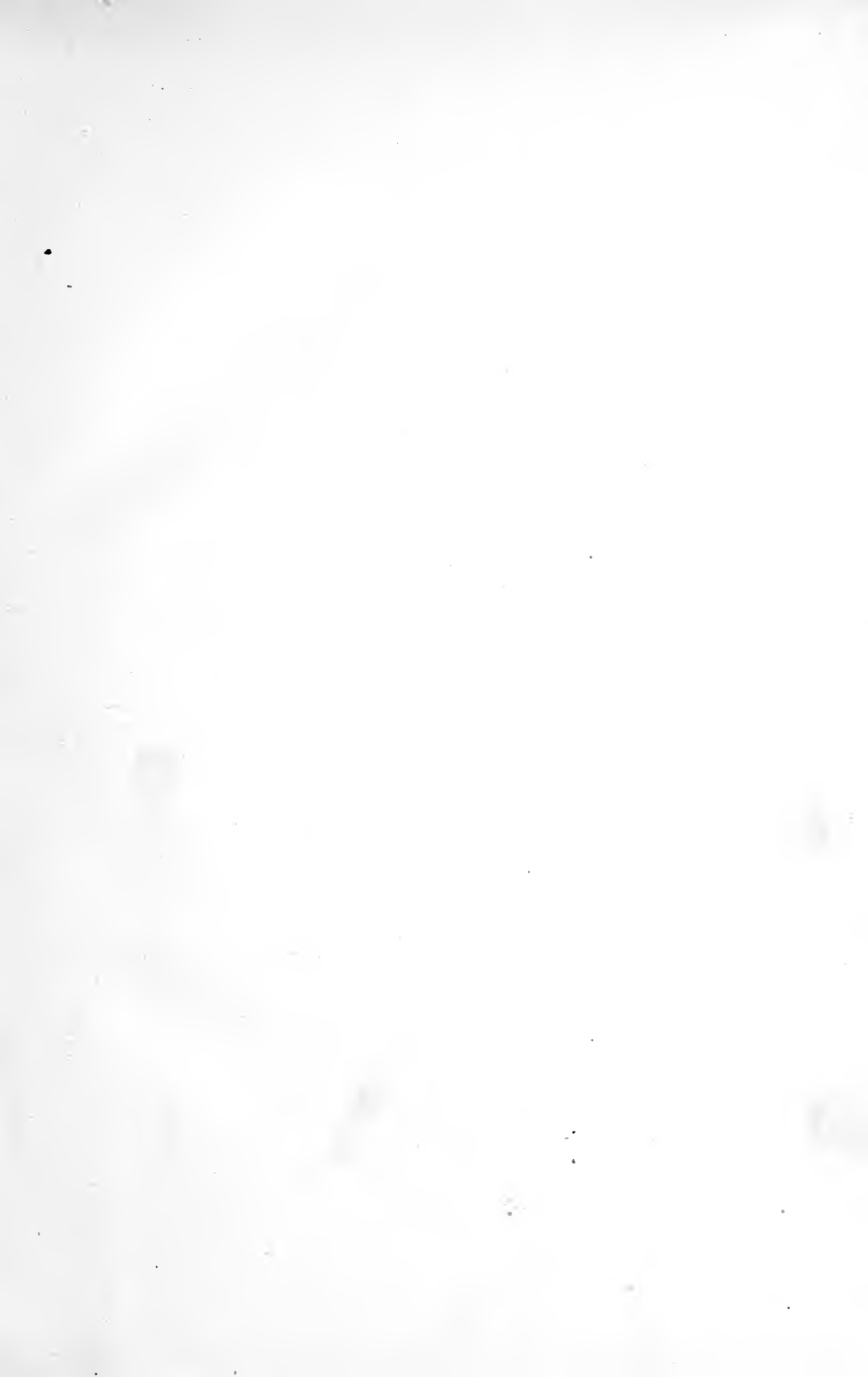
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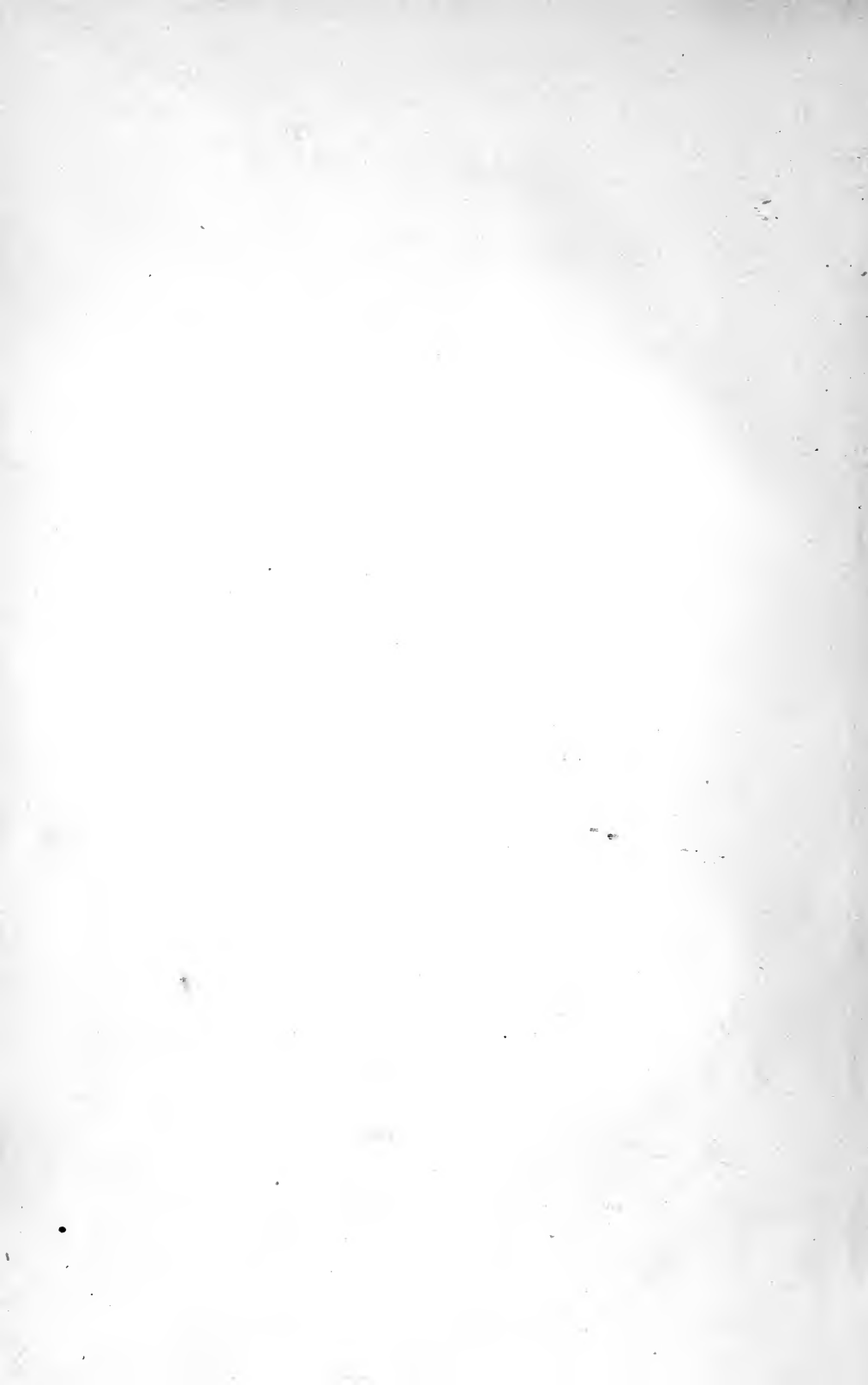


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"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



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THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. I.—(XXXI).—JULY, 1904.—No. 1

THE DOCTRINE ON SACRILEGE IN MORAL THEOLOGY.

IT would be worth while for some modern Sir Henry Spelman to write a book on the history and fate of sacrilege in modern times. Starting from the first French Revolution, or even somewhat earlier, and continuing his narrative down to our own times, the writer would find only too abundant material for his purpose. In France, in Italy, and in Spain, especially, the material would be plentiful, and if the history of private owners of Church property is any reflex of that of those nations themselves, the moral that sacrilege does not prosper even in this world would be no less striking than it appears in the pages of the worthy knight of the time of Queen Elizabeth and King James I. Sir Henry points out that the immense treasure which the suppression of the monasteries put into the hands of Henry VIII melted away, nobody knew how; while rebellion and disaster followed quickly on the crimes by which the religious houses were robbed and destroyed. The property itself seemed to carry a curse with it, so that sterility, and death by violence became marked characteristics of the families that were enriched with abbey lands.

In one respect indeed the modern imitators of Henry VIII have improved on his example. Sir Henry tells us what became of the invaluable libraries which formed the chief treasure of the suppressed monasteries :

“ Yet the desolation was so universal, that John Bale doth much lament the loss and spoil of books and libraries in his Epistle upon Leland’s Journal, Leland being employed by the king to survey and preserve the choicest books in their libraries. If there had been in every

shire of England (saith Bale) but one solemn library to the preservation of those noble works and preferment of good learning in our posterity, it had been yet somewhat ; but to destroy all without consideration, it is, and will be unto England for ever, a most horrible infamy amongst the grave seniors of other nations. Adding further, that they who got and purchased the religious houses at the dissolution of them, took the libraries as part of the bargain and booty,—reserving of those library books, some to serve their jakes, some to scour their candlesticks, and some to rub their boots, some they sold to the grocers and soapsellers, and some they sent over sea to the book-binders ; not in small numbers, but at times whole shipfuls, to the wondering of foreign nations. And after he also addeth, ‘I know a merchantman, which all this time shall be nameless, that bought the contents of two noble libraries for forty shillings each, a shame it is to be spoken : this stuff hath he occasioned instead of grey paper by the space of more than these ten years, and yet he hath enough for many years to come : a prodigious example is this, and to be abhorred of all men who love their nation as they should do.’ And well he might exclaim, ‘a prodigious example,’ it being a most wicked and detestable injury to religion and learning.”¹

Nowadays books are valued by others, as well as by monks and churchmen, and so the books found in the monasteries suppressed by the state in our day are placed in public libraries, and the duplicate copies are thrown on the market, much to the benefit of the book collector.

As the student of moral theology is aware, there are many difficult questions concerning the doctrine of sacrilege. Doctors are not agreed even upon the definition of the term. Sir Henry Spelman, who was deeply read in the scholastic theologians and canonists, defines it as—“an invading, stealing, or purloining from God, any sacred thing, either belonging to the majesty of His Person, or appropriate to the celebration of His divine service.”² Thus there are two kinds of sacrilege ; the first kind is committed “when the very Deity is invaded, profaned, or robbed of Its glory”, says Sir Henry. And so the sin of Lucifer and his angels, of our first parents, of Cain, of those destroyed by the flood, of the builders of the tower of Babel, of Nimrod, and of others, was

¹ *History and Fate of Sacrilege*, p. 149.

² *Ib.*, p. 1.

a sin of sacrilege. "In this high sin," he further says, "are blasphemers, sorcerers, witches, and enchanters; and as it maketh the greatest irruption into the glorious majesty of Almighty God, so it maketh also the greatest divorce betwixt God and man."³ In other words, as modern theologians say, all sins against the virtue of religion may be called sacrilege in the wider sense of the term. In this sense it is not a specific sin, but rather a genus containing under it many different species of sin.

Sir Henry admits that this meaning of the term was not the common one with the schoolmen and canonists. "I come now," he says, "to the second part, which indeed is that which the schoolmen and canonists only call sacrilege, as though the former were of too high a nature to be expressed in the appellation: so exorbitant a sin, as that no name can properly comprehend it: *θεομαχία*, a warring against God, and *θεοβλαβεία*, a direful violence upon Divine Majesty, a superlative sacrilege."⁴ In the strict sense of the term, the specific sin of sacrilege is "a violating, misusing, or a putting away of things consecrated or appropriated to divine service or worship of God: it hath many branches—time, persons, function, place: and materially. All (saith Thomas Aquinas) that pertains to irreverent treatment of holy things, pertains to the injury of God, and comes under the character of sacrilege . . . Sacrilege of time is, when the sabbath or the Lord's day is abused or profaned: this God expressly punished in the stick-gatherer."⁵

Sir Henry had good authority for considering that sins committed on Sunday partake of the malice of sacrilege, as being a desecration of time set apart for the service of God; but he knew of the contrary opinion, for he adds, quoting Soto,— "Some canonists seem not to reckon this under the common kind of sacrilege. So that in all that followeth we shall run the broken way of the schoolmen and canonists."⁶

However, "the broken way of the schoolmen and canonists" is anything but straight or level at this point. The great variety of opinions concerning particular cases of sacrilege shows that it is not easy to say what constitutes the essence of the sin in all

³ *Ib.*, p. 2.

⁴ *Ib.*, p. 12.

⁵ *Ib.*, p. 12.

⁶ *Ib.*, p. 13.

cases. What sort of violation or misuse of the person is requisite for sacrilege? Why is not detraction of a person consecrated to God sacrilege? Why is not blasphemy, or any grave sin committed by a priest sacrilege, since it is a violation of one consecrated to God? Then, what is necessary to constitute a person consecrated to God? Will a private vow suffice, and if not, why not? What sins committed in church are sacrilegious?

Is it possible to explain the nature of sacrilege so that it will be easier to see our way toward giving satisfactory answers to such questions as the above?

When an object is dedicated to the service of God, it acquires thereby a new dignity, it is stamped with the seal of God, it enters in a sense into the sphere of the divine. As such it is only right and proper that it should be treated with a certain reverence and respect, which are due in the first place and in the highest degree to God Himself, and secondarily to all that in any special way belong to God.⁷

To treat such an object dedicated to God without due reverence will in some degree be an act of irreverence toward God Himself, and so in some degree sinful. Such an act is a fault against that obligation which binds all God's rational creatures to treat their Creator and all that in any special sense belong to Him with respect and deference. This motive St. Paul uses to exhort the Corinthians to avoid sin, especially sins of the flesh.⁸

The Christian is by baptism dedicated and consecrated to the service of God; he is the temple of the Holy Spirit; he is under a special obligation not to defile himself by sin. Sin in such a one is a desecration, a violation of what has been devoted to God's service.

All this is perfectly true, but it is no more than saying that there is a special malice and deformity in sin committed by a Christian. That faculties and organs, which have been solemnly dedicated to the service of the All Holy, should be soiled by being employed in the service of the devil is a profaning of things sacred, and an act of disrespect to God to whom they belong.

⁷ S. Thomas, II, II, q. 99, a. 1.

⁸ I Cor. 3: 16.

In a still greater degree is there a special malice in the sins of a priest or of a religious. Both of these have received a special consecration to the service of God, over and above that by which they were dedicated to Him in baptism. Both have consequently taken upon themselves special obligations of leading holy lives; sin is in a special manner unbecoming in them; it is a violation of what by so many titles belongs to God. However, this special malice which qualifies the sins of Christians, priests and religious, is to a greater or less degree common to all the sins which they commit. It is not a distinctive mark of any one sin, and so it cannot constitute the essence of the particular sin of sacrilege. At most it may be said that in a wide sense, the special consecration to God by which Christians, priests and religious, are devoted to His service, makes their sins partake somewhat of the nature of sacrilege, in the sense in which St. Bernard said that unseemly joking in the mouth of a priest is sacrilege.⁹

All this seems to show that the special sin of sacrilege does not consist in the violation of a person or thing which only in some general way has been dedicated to the service of God. A certain irreverence, it is true, characterizes any improper use of such person or thing, and such irreverence, indirectly at least, affects God Himself; but this cannot constitute the special malice which differentiates the specific sin of sacrilege.

Here we are considering those objects which of themselves are not sacred. There are, it is true, some things, which of their own nature and by their very institution belong wholly to God's service, and have no other use but in His service. Such are the Sacraments of the Church. They are the sacred means instituted by Christ for sanctifying the souls of men. They belong to the supernatural order by their very institution and aim. Any abuse of them is an act of disrespect to the God-Man who instituted them, it is a violation of that which by its very nature is holy. So that any abuse of the Sacraments or of the Holy Sacrifice of the Mass has in it all that constitutes the essence of sacrilege. There are, however, other objects which, although dedicated to God's service yet of their own nature do not belong to the sphere of the divine. They enter into the sphere of the

⁹ *De Consid.*, lb. II, c. 13.

divine by the fact of their consecration. With regard to such objects, we have seen that the mere fact of their dedication in any general way is not of itself sufficient to cause any abuse of them to have the malice of the specific sin of sacrilege. Some other element is necessary for this. What is that element?

The answer to this question is indicated to us by the way in which persons, places and objects became holy and sacred under the Old Law. In the Book of Leviticus¹⁰ we are told how Aaron and his sons were consecrated to the service of God by Moses in a public and solemn manner prescribed by God Himself. The various instruments and objects of divine service were also solemnly anointed and dedicated to their sacred purpose by God's own directions.¹¹

They were thereby taken out of the category of things profane, and became holy, consecrated, to be touched and handled by no one who was not himself sanctified with special rites. The Temple with its divisions of various degrees of holiness, which implied various degrees of separation from things profane, and the very place on which the Temple was built, were dedicated in a solemn manner to God. By the act of consecration all the requisites of divine service were not merely dedicated to God, but they were publicly separated from the objects of everyday life; it was solemnly forbidden to treat them as objects of common use. The Temple was profaned and desecrated by the very entrance of the profane, the sacred vessels were profaned by common use, it was sacrilege for a non-consecrated person to presume to fulfil the office of a priest. By the consecration then of things to the service of God by duly appointed ministers according to the prescribed form, those things became sacred in a special sense, and an obligation was laid upon all to treat them with special reverence, inasmuch as they had been thus dedicated to God.

It is difficult to see how such an obligation could arise, unless it were imposed in some such way by competent authority. This seems to be in the mind of Suarez, when he says that no private dedication of one's self to the worship of God is sufficient to make the person sacred, but that this effect must come from law.¹²

¹⁰ Leviticus, 8.

¹¹ Ex. 30: 23.

¹² *De Relig.*, tract. III, lb. 3, c. 2, n. 1.

When Laymann¹³ and other theologians quote the Roman civil law in proof of this, they seem to appeal to the nature of things, and to reason and common sense.

In the dedication of persons, places, and objects to the worship of God, the Christian Church was guided partly by what her Divine Founder had commissioned her to do, partly by the analogy of the Old Dispensation, partly by the natural fitness of things. In all that she did in this matter, she used the authority given to her by God Himself. And so from the earliest times there were in use in the Church special rites and ceremonies, not only for the solemn consecration of her ministers, but for the consecration of virgins, and for the dedication to God of all that was required for divine service. Although a priest might give a simple blessing, the authority of a bishop was usually required for the solemn consecration of things to God. For this, as under the Old Law, holy oil is commonly employed. And so we have the well-known distinction between *benedictiones invocativæ* and *benedictiones consecratiæ*. By the former, God's blessing is invoked on the use of those things which are blessed, such as the food we eat, but they do not become holy and sacred thereby; whereas, by the latter, things are made holy and sacred, they are perpetually dedicated to the service of God, and can never again revert to profane uses, as is expressly laid down by the fifty-first Rule of Law in the Sixth Book of the Decretals.

And so a private dedication to God by private authority is not sufficient to constitute persons, places, and things holy and sacred in such a manner that the special sin of sacrilege is committed by abuse of them. Public ecclesiastical authority is required for this, and ordinarily a public, solemn rite is used, approved by competent authority. The Pope, indeed, as supreme legislator in the Church of God, is not subject to the provisions of positive ecclesiastical law, and he can consecrate things to God, and make them sacred by a mere act of his will;¹⁴ but subordinate ministers in the Church would seem to be bound to use the prescribed rites when they desire to consecrate things to God, and to make them sacred.

The particular aspect too in which an object is rendered sacred

¹³ Lb. 14, tract. 10, c. 7, n. 2.

¹⁴ Lehmkühl, *Theol. Mor.*, II, n. 586.

by consecration depends in great measure upon the intention of the Church. Thus by conferring minor orders, the Church makes the persons of clerics sacred in the sense that sacrilege is committed by bodily illtreatment of them, but it is not sacrilege if they transgress the sixth commandment. On the other hand, sacred orders dedicate the cleric to the service of God by the observance of chastity, and sacrilege is committed by him if he violate that virtue.

It would appear then that if we prescind from things which of their own nature are holy and sacred, as for example, the Sacraments, the Holy Sacrifice of the Mass, and the relics of the Saints, and consider that larger class of objects which become sacred by consecration, the specific sin of sacrilege is a consequence of positive law. It is a transgression of the positive law which out of reverence for God, to whom the object has been solemnly dedicated in legal form, forbids certain actions with reference to that object. If those forbidden actions are performed, the sin of sacrilege is committed, a violation of a sacred object in that respect in which it has been made holy and sacred by the will and solemn dedication of the Church.

If this be the correct notion of sacrilege, it will be an easy matter to decide what particular sins fall under this specific head. To take the questions asked above: it is clear that detraction of a person consecrated to God is not sacrilege, because the Church has not specially forbidden that violation of his rights, moved thereto by the motive of reverence for God. For the same reason all grave sins committed by a priest are not so many sacrileges; but a violation of chastity, to the observance of which the Church has specially dedicated him, is sacrilege, in the specific sense of the term. It is clear, too, that a private vow of chastity does not consecrate the person to God; the authority of the Church must come in, as it does in the vow of chastity taken in the reception of sacred orders, and in profession in a religious order approved by the Church. Again, not all sins committed in church will have the malice of sacrilege in the strict sense, but only those that have been specially forbidden by the Church out of reverence for the house of God. Under this head will come all those sins by which the immunity of a sacred place is infringed, or by which a

church is violated, so as to need reconciliation in due form. Theft of property belonging to the Church, or intrusted to the Church's keeping, will be sacrilege, even though such property be not in itself sacred, because there is a law of the Church which specially forbids such theft, and makes it sacrilege.¹⁵

On the contrary, theft of a priest's private moneys will not be sacrilege for the opposite reason. Nor will all sins committed on the Sunday be sacrilege, for though that day be specially dedicated to God's service, yet there is no special law commanding us to keep the day holy by abstaining from all sin.

It will not be difficult to apply the same principles to other disputed cases, and if this be done, light will be thrown on some difficult questions of moral theology, and "the broken way of the schoolmen and canonists" will be made somewhat more straight and more level for the bewildered beginner.

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MYLER MAGRATH, "QUEEN'S BISHOP," PLURALIST AND CENTENARIAN.

THE sixteenth century in European history is preëminently the vacillation age. Motley changes, lapses, and returns, and renewed lapses, in the matters of faith and allegiance, were the order of the day in every country where the new ideas had taken root. Motley characters, too, were many of those who went through these oft-times surprising performances. Ireland furnished some wonderful examples in tergiversation. They were not numerous, but they made up in quality for paucity in muster-roll. There was one in particular who out-distanced all competitors in the race for royal favors, as well as in the astuteness which enabled him for many decades to impose upon those who were necessary to his ambitious designs. The most profound dissembler of a time when dissimulation was really reduced to a fine art was the cleric known to history as Myler (in Gaelic, *Maol-muire*) Magrath, and who was for a long time Queen's Archbishop of Cashel.

¹⁵ C. 3, C. XII., q. 2.

A picturesque old hypocrite, truly, does this strange ecclesiastic show, as we survey his personality through the misty obscurity of a period full of hiatus and void in matters historical. Alp, the renegade, as sketched by Byron, is a tame and commonplace villain as compared with Myler Magrath. He is generally referred to as "Myler the Apostate," yet the most recent investigations of his extraordinary career make it doubtful whether the apostasy with which he was charged was real or only feigned. Undoubtedly he fell away from the rule and the practice of the Catholic Church and broke his vows as a priest, but the fact that all the children of his marriage were reared in the Catholic faith throws a strange light on the claim that would make him a true member of the Protestant hierarchy.

Two eminent Irish antiquarians, the Earl of Belmore, G.C. M.G., and Mr. George U. Macnamara, R.S.A.I., have been for some time engaged in tracing the checkered and nebulous career of this strange hybrid. A large store of interesting data on the family history is the result of their patient labors; but as for any effective illumination of the obscure portions of Myler's career—more especially his teaching or preaching on the doctrinal problems of that stormy period—there is little to guide the reader.

Myler, or Milerus, Magrath, or McGrath, was the eldest son of an Irish chieftain, Donagh, of that name, who was hereditary *erenach* or *tearmon*—equivalent to "guardian"—of a very notable strip of Ulster territory now styled Termon Magrath (which is described at length in the *Ulster Journal of Archaeology*). Its fame arises from the fact that it embraces the renowned lake and cave which for ages have been known as "St. Patrick's Purgatory." Lough Derg is the name of the sheet of water; and its importance as a place of pilgrimage was recognized even by the powers and potentates who engineered the material side of the Reformation. How the Magraths, who were a Munster sept, came to be located in Ulster has never been clearly ascertained. Dr. John O'Donovan states that the family were the hereditary poets and historians to the royal sept of the Thomond O'Briens; and he surmises that they must have settled in Ulster prior to the year 1344, for that is the date at which their names first appear in the annals of the holy place. This place was holy, it should be observed, not

merely because of its being the scene where St. Patrick passed his mystic penitential retreats, but also because of the fact that there was the chair where Saint Dabheog, one of his disciples, taught the Christian religion and philosophy. This chair, a stone one, was seen by O'Donovan, and the townland around is called after the Saint — *Seeovac* — which O'Donovan explains, "*Saithe Dhabheoig*," that is, seat or chair of Dabheog. The Magraths were the guardians of this relic as well as of the cave of St. Patrick—the *tearmons* or *comharbas*: hence the topographical name Termon Magrath. The sanctuary had, prior to the Reformation, been administered by the Augustinians, who had a monastery in the vicinity. This, however, fell along with the many others in the reign of Henry VIII, and the Irish chiefs got the spoils. Thus it happened that the Magraths became owners of the land in time. Lord Belmore has unearthed a deed among the Patent Rolls of the Elizabethan period, noting the surrender of the lands of Termon Magrath and Termon Imonghan, in Ulster, by Donagh Magrath and Milerus Magrath to the Queen, with the intention that they should be regranted under conditions named. This probably meant that the tenure was to be simply changed from the old Irish tribal system of the Brehons, which gave the chief only his life share in the lands,—just as the remainder of the sept,—into the Anglo-Norman one of primogeniture and entail. The lands thus granted were to be held for life at the twelfth part of a knight's fee for military service, at a rent of £1 6s 8d—in other words at a nominal charge; and they were to be exempt from such Irish exactions as "coyne, livery, bonaght, kindaffe or black rent, sovren quiddye, keartighe, mustrom and other similar illegal customs." The exact meaning of some of these primordial Irish customs is hardly ascertainable now; but perhaps the French military term "perquisitions" may comprehend most of them.

Now as to Myler's early days, there is no information whatever how they were spent, or where he received his education. Probably there were private tutors at the family castle of Termon Magrath. The date of his birth is given without qualification—the year 1523; probably on documentary evidence. We are told that he joined the Franciscans in 1540, and that he was ordained priest in 1549, but when and where these things were done there

is nothing to indicate. He bursts suddenly on the field of somewhat clearer history. After having labored as a priest in Spain and the Netherlands, we find him consecrated as Bishop of St. Patrick's own See of Down, the consecrator being the Pope himself. This was in 1565. This consecration seems to have been recognized as valid by the Queen, since he was allowed to make his "submission" to her Deputy, Sir Henry Sydney, in Drogheda, a short time afterward, and not asked to renounce anything. This fact strikes Lord Belmore as making against the theory of Myler's apostasy. Elizabeth, however, did not confirm him in the See of Down, but kept him waiting for three years more, and then appointed him to the See of Clogher.

A barren sceptre, truly, the pastoral staff of Clogher, at that distracted period. It was in the midst of a country which for many years had been the theatre of a wasting war; the revenues consisted of only one-fourth of the clergy's tithes and some light fees to the bishop on the occasion of visitations. There was hardly a Protestant in the whole diocese—possibly a few who were so reckoned, but who in their hearts were much like the new Bishop, Protestants for policy's sake only. It is likely that Myler did not leave the Queen long in ignorance of the empty character of her episcopal honor, since we are told that five months later the Archbishopric of Cashel was bestowed upon him. Lord Belmore says that this see had been vacant for sixteen years after the Reformation, the first incumbent since that, event being "one Fitzgibbon or Macgibbon," and quotes Dr. Brady as authority for his assertion. By this he either includes Dr. Edmund Butler and Dr. Rowland Baron among those who accepted the Reformation, or has no knowledge of their existence or appointment. But there they stand out on the roll of Catholic archbishops duly consecrated and installed—Dr. Butler in 1527, and Dr. Baron (in Queen Mary's time) in 1553. There is no proof that either of these prelates fell away from the Old Faith save in Dr. Butler's case a letter to the Lord Protector, Somerset, praising one Cowley for the zeal he had displayed in carrying out the Reformation—*i. e.*, in surveying confiscated abbey lands in Ireland. But Dr. Renehan sees nothing in this letter but a reference to a social change and an effort to restore quiet to the

country after an era of disturbance and lawlessness arising from the Reformation itself. When Myler came on the scene the Catholic successor of Dr. Baron, Archbishop Maurice Fitzgibbon, had had to fly from the see and take shelter in Spain. He was a member of the great house of Desmond. The year of his consecration is given as 1567, but no place is mentioned, and it seems he was in possession of the temporalities of his see for some time before Myler's advent, since in his own correspondence he mentions that he had insulted (*outragé*) "the Protestant intruder." This intruder was James MacCaughwell or Maccavill, a cleric recommended to Elizabeth by Archbishop Cranmer and others of like sentiment. Conflicting accounts leave us in doubt as to what became of "the intruder." Probably he fled from Cashel when he found the Catholic incumbent unwilling to surrender his see without resistance. But whatever the facts, the Archbishop found it safer to fly also than to stay to answer for the reception which he had offered the Queen's representative; and various were the lures and snares that Elizabeth held out to entice him back into her jurisdiction, since she believed that he had been sent by his great relative, the Desmond Geraldine, to negotiate with the Spanish monarch as to an invading expedition to Ireland. But the bird was too wary to be lured by letters. The ultimate fate of this high-tempered Irish prelate is veiled in the mist of contradictory assertion. Dr. Burke makes it appear that he died in Oporto in the year 1578, but Anthony Bruodin has no hesitation in placing him in the list of Irish martyrs; he died in a Cork jail, he says, after enduring great hardships. Sir William Drury, an English official in Ireland, told the Privy Council that the Archbishop had become a sea-pirate! These were the days of Drake and Raleigh and lesser lights of the Spanish Main romance, and the effect of their exploits on the general mind may be estimated from this little incident.

Whatever the circumstances of his death, there seems to be unanimity as to its probable date, since the place he left vacant was soon filled by another who was to furnish proof, more striking still, that the rôle of martyr was one that had no terrors for Irish prelate or priest. Darby O'Hurley, he who was destined to so many sufferings and so cruel a death, next appears as the Catholic Arch-

bishop of Cashel; and the (surmised) time of his consecration is set down as the year 1580. Lord Belmore thinks the year should have been written 1581, since he finds a Papal document, quoted in Lynch's *Præsulibus Hiberniæ* addressed to a "Thomas, Bishop of Cashel," bearing the latter year's date. Ecclesiastical history makes no mention of any such name as Thomas in that particular era. Thomas Walsh, year 1626, is the first holder of it in that see. The fact that such a document existed would seem to upset a very ingenious theory of Lord Belmore's, namely, that the Pope made no appointment to the vacant See of Cashel until he had ascertained beyond peradventure that there was no hope of Myler Magrath's returning to his allegiance to the Catholic Church. "That is, on the assumption that he was still unmarried." The assumption is hardly permissible. In Mr. Macnamara's paper, the data of which he has taken from the official records in Dublin Castle seemingly, everything relative to Myler's life and action is carefully set down. By these records he is shown to have been married in the year 1575 to "Dame Amy O'Meara, daughter of John O'Meara, Lisiniska, Co. Tipperary." This must have been a matter of public notoriety, and the Papal court would be likely to be informed of it somehow, even if it were not common property. The Earl of Belmore appears to have some curious unrevealed purpose in making such a suggestion about the apostate. Perhaps he regards him as one of those accessions to the Protestant ranks who shed no particular lustre on the new church or the motives which brought it into existence.

There is a darker stain on Myler's name—that is, in a mundane sense—than that of spiritual apostasy. If Dr. Renehan's researches and inferences were in the right direction, Myler was the betrayer of the Northern chiefs, O'Neill and O'Donnell, when they were laying plans to carry their war on Elizabeth's forces into Munster. There was treachery of the deepest dye about the transaction. It took place in the year 1585. In the life of Sir John Perrot it is recorded that "the rebellion of Turlough Lynough O'Neill was discovered by the Archbishop of Cashilles, who did impart to the Lord Deputie certain letters which Turlough Lynnagh wrote to the Archbishop of Cashilles, to this effect—that Turlough challenged the Archbishop to be his fol-

lower borne, and therefore to be trusted; and that he should find Ulster to be his refuge when all other parties failed; and finally that he should credit the messenger."

The modern meaning of this quaint diction is that the Ulster Prince regarded the Archbishop, who was also Bishop of Down, which is in Ulster, as his liege-man born, and so entitled to his protection in Ulster, should he be obliged to fly thither for shelter in the day of trouble; and that he might trust the messenger whom he sent to him with whatever advice he had to offer about the intended movement on the South.

Now these facts the "Archbishop of Cashilles" lost no time in communicating to the English authorities in Dublin. He went straight away to consult with the Lord Deputy (according to his biographer's narrative), and their counsel was taken as to the best course (for the English interest) to follow. It was decided to resort to dissimulation; the Archbishop was to receive the messenger kindly, to give him promises of support, and to dispatch one of the Archbishop's own servants to serve ostensibly as a guide, but really as a spy on the messenger's movements. When everything was known the messenger was to be seized and held prisoner until he disclosed all the details and gave all the names of those connected with the movement. The scheme thus well laid was successful for the counter-plotters. Before the Irish chiefs' plans were matured Perrot marched a powerful English force into Ulster, and if he achieved nothing striking in that province he was enabled, at all events, to frustrate the scheme for a sympathetic rising in Munster.

The duplicity of this transaction is not apparent to the ordinary historical student. It needs to be explained a little more clearly. Perrot himself leaves the matter veiled in ambiguity. He addressed a letter to the Privy Council telling of his advance into Ulster and the measures which led to it. He relates how he had intelligence of a combination in Ulster for the bringing in of French troops, and how he had used "a Papist Buyshop" for the purpose of gaining the information. There was no "Papist" bishop in the business, as appears from an examination of the biography and a comparison of the dates—for the See of "Cashilles" is designated. That O'Neill sent a messenger to Cashel

is certain, and that this messenger was entrapped and made to disclose all he knew, is equally clear. Therefore the "Papist Buysshop," the Rev. D. McCarthy, who edited the works of Dr. Renehan, concludes, could have been no other than Myler; and the conclusion is irresistible that so artfully did that diplomat play his cards that he was enabled, at that period of chaos in public affairs and means of communication, to pose to the Ulster chiefs as a Catholic, and to the court of Elizabeth and Dublin Castle as a Protestant. Dr. Renehan finds the name, O'Neill, given as the successor of Archbishop O'Hurley, who was martyred in the year 1584, in the See of Cashel; and he speaks of a *Life of Thurlough O'Neill*, a supposed Archbishop of Cashel; but many clues point to the theory that this personage was entirely mythical and invented to fill an historical hiatus for a very sinister purpose. Magrath was in the confidence of the Northern chiefs, Shane O'Neill and Turlough Liunneach, in earlier years, and he communicated what he knew of their meetings and conferences, while he was the Bishop of Down, to the British ministers. When he apostatized, he was given the see of Cashel in addition to that of Clogher, as we have seen; and the Irish chiefs, not aware of his *volteface*, still trusted him as a Catholic prelate. This would seem to be the hidden meaning of Perrot's ambiguous explanations of his policy.

Lord Belmore's apology for Myler's apostasy is a curious commentary upon the claim of some Protestant writers that the Reformation meant a purification of the Christian religion from grievous errors in doctrine and externals. He endeavors to show that there was little, if any, spiritual or religious character in the movement at all. What he says is the frankest avowal of false pretences that any one in his Lordship's position has as yet put forward. "The quality of Protestantism in Queen Elizabeth's time," he writes, "seems to me to have been in general of a political, official, and perfunctory nature. It was not until Myler was nearing the end of his career that a more militant and real Protestantism obtained with Henry Ussher (the future celebrated Primate and Archbishop of Armagh), about 1613, when he was a Fellow of Trinity College and only approaching middle age. The Presbyterian settlers from Scotland, moreover, had not yet

appeared on the scene. Everyone can form his own conclusions on the matter. Mine is that Magrath's Protestantism was at the most of a very nominal and perfunctory character."

The truth appears to be that Myler's character was so bad that decent Protestants feel ashamed that such a trickster as he proved to be should be arrayed on their side. He was not only rapacious in his esurience for vacant sees and livings, but his double-dyed villainy in dealing with the Irish chiefs for their ultimate betrayal are only too clearly in historical evidence. They are recorded in several State papers, and now, after the lapse of three hundred years, laid bare to the scornful eyes of a censorious world. In the State papers consulted by Lord Belmore, he finds an entry with regard to an examination held in the English camp at Devenish, in 1606, before the Lord Deputy Chichester and Jones, the Protestant Archbishop of Dublin. The end in view would seem to have been to incriminate Maguire, the Fermanagh chief, as a pretext for seizing his possessions. There was one Teig O'Cockran examined. He was a servant to Myler, Archbishop of Cashel, and he disclosed that Myler had "lent his services to Maguire, the said Maguire having great use for his, Teig's, pen and his English tongue for certain business he pretended to have with him (the Deputy); and is a foster brother of the said Maguire, as he saith, "The character of this scoundrel shows the sort of person his master was, no less than those who employed such villains for the betrayal of these people and their chiefs. He described to Chichester and the Archbishop how he had received holy orders as Deacon from the Bishop of Cashell (Myler) and how he went afterward to "the supposed Bishop Brady" (Catholic) and, having confessed, was reconciled to the Church, and received absolution. This was the use to which the despicable traitor was put, in order that he might serve England's dark purposes by betraying the friends who looked on him as a man to be trusted with their most confidential business. A flood of light is thrown on the personality and character of the apostate by these few sentences in the State paper quoted. "Like master like man" never had a better illustration. How Myler stood in his spiritual reputation is no less strikingly shown in a passage in another of these valuable State papers, taken from a

memorandum on the state of Ireland, written by Chief Justice Saxey to Viscount Cranbourne in 1604. He says that "the two principal pillars in every commonwealth, religion and justice, are in great disgrace in that Kingdom, like to work the imminent ruin thereof." The bishops (Protestant) he describes as "priests of Jeroboam, more fit to sacrifice to a calf than to intermeddle with the religion of God. The chiefest of them (Miles Magrath, or MacCragh), an Irishman, sometime a friar, is Archbishop of Cashell, Bishop of Waterford and Lismore, and Bishop of Kelly" (a mistake, evidently, for Emly).

Still, this adroit old fox of a prelate seems to have had some redeeming qualities. The interests of his own family and kin were always well kept in front. He provided for them as best he could, and when any of his kin were in danger they had a good friend in him. Mr. Macnamara found a letter from him to his wife, dated Greenwich, England, June, 1592, in which he tells her to have his cousin, Darby Cragh, sent out of the country, or he would be taken up, and to have all his letters burned. This cousin was the Catholic Bishop of Cork, Dermod Creagh, who was then in hiding.

Mr. Macnamara's portrait of Myler is graphic and seemingly not overdrawn. He says: "In estimating his character one must irresistibly come to the conclusion that he was a consummate trimmer, and no credit to any religion. He was one of the few men of his time whose personality so deeply and unfavorably impressed itself on the minds of his countrymen that, although he was considered the handsomest man in Ireland in his day—a physical advantage which, like charity, covereth a multitude of sins all the world over—he is still spoken of with contempt by the peasantry of Munster."

Whatever the Earl of Belmore has in view in casting doubt on Myler's Protestantism, there can be no hesitation whatever in deciding that his own action was entirely in accord with the Protestant procedure of his day. He apostatized openly; he cast off the insignia of his priesthood; he broke his vows; he married and begat a family; and he entered like the cuckoo into the nests of others, in taking possession of Catholic sees and temporals. Then he was publicly denounced as a heretic by the Pope

(Gregory XIII), and formally deprived of his Bishopric of Down and Connor. In all likelihood he was by the same act excommunicated, else he would not be found at the close of his life, as he was, begging to be received back into the Church. Mr. Macnamara gives the data confirming this. On January 29, 1612, he finds faculties were granted by the Apostolic Nuncio to Father Mamin O'Doulery to receive Archbishop Miler Magrath, at his own request, into the Catholic Church. If he had never left the Church, as the Earl of Belmore would have the public believe, he need not beg to be received back into it, but merely make his submission and do penance. It may be inferred from the granting of the faculties that the request of the Archbishop was acted on, and that he was indeed received back into the Church, but naturally such a fact would be kept secret, in view of the consequences which its publicity must at that time entail. When the Earl of Belmore expresses a doubt on the subject, it is clear that he was unaware of the sources of information from which Mr. Macnamara quotes. He will have to credit Protestantism with the adhesion of Myler to its doctrine and practice, from the date in 1567 when he acknowledged the Queen's supremacy until the date in 1612 when he asked to be forgiven for his heresy and received back into the Catholic fold. This was a period covering forty years; and all these years had been spent by the apostate in grasping at every material advantage that a state of general pillage and spoliation in regard to the ancient Church of Ireland afforded. What these advantages must have been we may infer from the chronicle compiled by Mr. Macnamara :

1567.—Acknowledged the Queen's supremacy.

1570.—Advanced to Clogher.

1571.—Translated to Cashel.

1575.—Married Dame Amy O'Meara, daughter of John O'Meara, Lisiniska, County Tipperary, by whom he had issue : Turlogh, Redmond, Bryan, Marcus, James, Mary, Cecilia, Ann, and Ellice.

1578.—May 14. Grant of English liberty to Myler Magrath and his issue. ("English liberty," urban landed property about his diocese.)

1578.—Leased the Priory of Thome and Toomevara, County Tipperary.

1582.—Given the Sees of Waterford and Lismore, *in commendam*.

These spoils must have been of great value, judging from some observations of Sir John Davys to the Earl of Salisbury, May, 1606, on the state of Tipperary. He wrote as follows: "At Cashell we held sessions for the county of 'The Crosse' and Tipperary. It hath been anciently called the County of Crosse, for it hath been a county above three hundred years, and was, indeed, one of the first that was made in this kingdom, because all the lands in the precinct thereof were either the demesnes of the Archbishop of Cashell, or holden of that see, or else belonging to abbeys or other houses of religion; and so the land is, as it were, dedicated to the Cross of Christ."

Their sacred character did not weigh with Myler when he got his hands on them, nor did they satisfy his voracious appetite. He is found, in the year 1610, when close on ninety years of age, asking Sir Thomas Ridgeway to get the king's sanction to an exchange of the Sees of Waterford and Lismore for those of Killala and Achonry, because the latter were richer. At this time he was still in the enjoyment of the riches of Cashel—more than six hundred acres arable and pasture land, the priory and many houses about Thome alone, and the tithes and buildings of a score of rectories,—with many acres adjoining, in other parts of the County Tipperary. This princely estate was from earliest times the patrimony of the Church and the poor, administered by the diocese of Cashel, in accordance with the bequest of the kings and chiefs who successively donated it to the see. These riches were alienated by Myler in favor of his own family and relatives. For a long period before his death he was in the enjoyment of the revenues of four dioceses and no fewer than seventy livings, and yet he never seemed to have enough. His greed and rapacity were so flagrant that formal complaint of them was made by the Archbishop of Dublin before the Privy Council in the year 1607. All the time that he was fattening on this plunder there were in his spiritual charge probably not more than a dozen sincere Protestants, besides a sprinkling of foreign refugees.

One fact which relieves the complex character of Myler from complete condemnation is the way in which he brought up the family whom he so sinfully begat. They were all reared in the Catholic faith and continued steadfastly in it, so far as can be

ascertained. Furthermore, these children were all born after the time when he himself had "conformed," and this is one of the strongest of the grounds on which the Earl of Belmore rests his case against the sincerity of Myler's recusancy.

Some of Myler's posterity still survive. At least one such is known—a medical gentleman who resides in London. Until quite a short time ago other representatives still lived on the lands of Kilbarron, in County Clare. In the same county there are still living several other descendants of Myler's in the female line.

Redmond Magrath, second son of the apostate, it is curious to observe, became an officer in the French service, and had a very distinguished career; and a son of Turlogh, the eldest son, had his property confiscated for fidelity to the Stuart cause in Ireland. Strange facts these, considered in the light of the heredity theory.

Myler died on November 14, 1622, at the age of a hundred. Before his death he took measures to have his memory perpetuated as he thought it should be. He designed the monument which stands above his grave in Cashel Cathedral, and sought to excuse his misdeeds and tergiversations by enigmatical special pleading. The inscription which he composed is thus translated:

Patrick, the glory of our isle and gown,
First sat a Bishop in the See of Down,
I wish that I, succeeding him in place,
As Bishop, had an equal share of grace.
I served thee, England, fifty years in jars,
And pleased thy princes in the midst of wars.
Here, where I'm placed, I'm not, and thus the case is,
I'm not in both, yet am in both the places.

He that judgeth me is the Lord.—1 Cor. 4: 16-21.
Let him who stands take care lest he fall.

The effigy which reclines on the covering slab is robed in full Roman canonicals and mitre, and bears the archiepiscopal cross. This was evidently done by the sculptor (Patrick Kearin) under the Archbishop's own instructions, inasmuch as the monument was made in his lifetime and under his eye. If Mr. Macnamara's proof of Myler's recantation were in need of support, this remarkable monument seemingly offers enough of it.

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THE WIND BLOWETH WHERE IT LISTETH.

(A Story of Toomevara.)

I.—ATOP OF CASTLE HILL.

AT the end of the Main Street, Toomevara rises to a modest height, crowned by "th' ould Castle," a ruin, now the haunt of night-birds and tramps. Climbing the Castle Hill, as it is called, the mean houses straggle upwards, and from the topmost one can look down on the little town, the wide plain beyond, the stretch of moorland, the silver-shining ribbon of water, where off to the right the Oun runs to the Shannon, and the rampart of low hills to the left with their ever-varying coloring.

The wide horizon gives a sense of boundlessness, of infinite, moist, luminous space. It never closes in on one like an English sky, but, smiling with white, or threatening with grey-piled, shifting cloud-packs, stretches to the sheer edge of the world.

The sick boy in that topmost house, condemned year in, year out, to lie inactive, was never tired of watching the clouds with their background of blue, or pink, or dun, fierce orange, watery yellow, or fiery crimson, amethyst, or cold, pale green with crescent moon shining faintly. He knew them in all their moods, knew them as they looked in sunshine and in storm, at dawn and at dusk. His bed stood close to the window, and for hours, when he could neither read nor sleep, he would gaze upwards silently. Feathery, or massive, or barred, the clouds forever shifted and combined. In them he saw strange visions,—rose gardens, and snowy mountain ranges, and great cities flaming like Troy town, and palaces of marble, flights of steps rising, rising, and ending in a blaze of glory, and towering castles with battlements and banners, on crags above an azure sea. Huge phantoms too at times appeared—an angel with a burning sword and floating draperies, a giant couched on cumuli; fairies, dragons, women poised in act to run, figures never twice the same, strange and distorted faces. He was often impatient with his grandmother when he bade her look at the sky and tell him what she saw, because she answered that the clouds were blowing up for rain, or that the morrow would be fine. Then he would turn his head away from her and lie silent. The sky at Toomevara was so much

more wonderful than the earth, but no one seemed to notice it except himself.

When, on warm summer days, the schoolmaster, who lodged with his grandmother, carried him down to the garden, the boy revelled in the smell of the herbage, and in glimpsing through the broken hedge the stretches of meadow where he had never played. The garden was not beautiful, for old Mrs. Kelly could not care for it, and there was no one else to keep it in order. It was given over to potatoes that a man was hired to plant in spring and dig out in autumn. There were in it, however, privet bushes with their ill-smelling flowers of ivory, a hawthorn that perfumed the air in its season and looked like a gigantic bridal bouquet, a laburnum dropping gold, and one glorious, neglected rose-tree, covered with maiden-blush roses. These lovely, old-fashioned roses were the delight of the boy's life. In them he saw the dawn reflected. He counted the days till they blossomed, and gloried in their sweetness while they lasted. As he buried his face in the exquisite, faintly flushing petals, they woke in him the long, vague thoughts, the yearnings for he knew not what, that came to him likewise from the clouds. Sometimes he watched the tiny, black insects concealed in the heart of the roses, and pictured himself as small as they, wandering through the windings of a faintly pink, perfumed palace. How gloriously they were housed! No king, out of fairyland, had ever the like dwelling.

These days in the garden were few. The boy was seldom strong enough and the days were seldom fine enough simultaneously. For the most part he had to be content with what he could see from the window that stood open as long as his grandmother would permit, and often longer than she knew. He slept so little; and the nights, shut up in a small, dark, close room, were so interminable that he had secretly devised a plan enabling him, by means of a string, to slip back the latch and pull up the sash. Often, when everyone else in the town was asleep, he looked out over the housetops and meadows to the Oun, and watched the dawn. He saw the east lighten and glow, and the rays of the sun stream up to the zenith. Then, when day had broadened, faint, blue columns of peat smoke rose, as on hearth after hearth the fire, raked at nights to smoulder under ashes,

was kindled anew. At six the Angelus rang out from the Convent just beyond the town, three strokes, three strokes, three strokes, and then thirty-three, a long, continuous ringing. Cabin door after cabin door opened. Mrs. Casey was always the first to appear in the street. She was the milkwoman, and supplied those families possessing no cows of their own. The boy saw her off daily for her field with empty, jingling cans, and return weighted with frothing whiteness ready to begin her rounds. Sleepy milkmaids from the various shops and dwelling-houses followed in her wake. We are late-rising people in Toomevara. At seven the Convent Mass bell tinkled over a still empty town. At eight the big "chapel" bell boomed out for Mass in the parish church, and small groups of pious folk, Tom Connolly and his pretty daughter Nora, Mollie Devine, Mr. and Mrs. McCullogh, Miss Lizzie O'Donnell, Miss O'Rorke, Con O'Malley, Miss O'Byrne and others appeared before the sound died away. By this time the whole town was astir, shutters were being taken down and shops swept out.

The parish pump in "The Diamond" creaked noisily as servants filled their pails. The hunch-backed postman came up the Castle Hill rat-tatting at the doors in turn when these had knockers; an important person he, who by feeling a letter from America knew if there were money in it, and congratulated the recipient before it was opened.

In the evening, after the glories of sunset, the boy could see the colors glowing, paling, dying out, the moon peeping timidly forth, first one feeble star in her wake and then another. Lights began to glimmer like fireflies all down the street; to twinkle far off in isolated cabins; to glow behind the chemist's jars, and the ruddy, tempting bottles in the window of Miss McCormack's public house; to flit hither and thither as servant-lads went forth with lanterns to fodder and bed the cows or drive them to the byre. A fast-moving spark was Dr. Lysaght's gig, spinning rapidly homewards. One by one the lights went out. From the fields that ring the town the meadowsweet sent up its perfume. The corncrake's curious, melancholy note was answered near and far, *crek-crek, crek-crek*. The curlews called as they flew across the bog. When grandmother came in and shut the window, the

boy could still hear the wild birds' monotonous note telling him of space and loneliness and falling dews and moonlight, of silvered sedges, and fairy raths, haunted glens and meadows, and souls of the dead crying plaintively to friends who had forgotten them.

Mrs. Kelly's house was better than its neighbors, a dwelling two stories in height and heavily thatched, with eaves where the swallows nested. The short window-curtains were clean as hands could make them, and on the sills were scarlet geraniums in jam-pots. Mr. Conway, her lodger, had taught Denis to read and write when he was quite a little fellow; not that he was big now, for, though just fourteen, he might have passed for a boy of eight. A fall in infancy had left him permanently deformed, and he manifested a tendency to asthma that made Dr. Lysaght doubt whether he would ever live to come to manhood. Books and the clouds were his resources, especially the clouds, since books were not over-plentiful. The schoolmaster lent him Scott, and *The Spirit of the Nation*, and Miss Cusack's *History of Ireland*. Father Igoe, the young curate, who was the schoolmaster's friend, lent him *The Lives of the Saints*, and some odd volumes of Dickens and Thackeray. Dr. Lysaght gave him three volumes of *The Boy's Own Magazine*, an inexhaustible treasure, and Miss Lysaght gave him *Fabiola*. Miss Nora Connolly, who often sat with him and brought him strawberries from her own garden, lent him a thrilling story, *Theodora Phranza, or the Fall of Constantinople*, and gave him Macaulay's *Lays of Ancient Rome* for his very own, as well as a volume entitled *Selections from the Poets*. Denis adored poetry. Nearly all he read he learnt by heart. One had only to start him at any part of *Marmion* or *The Lay of the Last Minstrel*, for him to take up the succeeding lines. Like most sickly boys, what appealed most to him were war songs, tales of battle and deeds of prowess. Full of excitement, his great, dark eyes blazing in his thin face, he would intone,

"Thrice at the heights of Fontenoy the English column failed;"

or

"The Frenchman sailed in Freedom's name to smite the Algerine."

Not to national ballads alone did he confine his affections. He knew every word of *The Belfry of Bruges* and the *Ode to a Grecian Urn*, as well as *Dark Rosaleen* or *O'Donnell Abu*. Mangan's

wonderful translations of the wild German legends of Schiller and Burger delighted him.

The books that formed his little library, a strange, haphazard collection, he read over and over again in times of scarcity. His grandmother possessed an ancient, calf-bound Douay Testament that had belonged to her father. On this and Sullivan's *Dictionary*, Denis fell back when other literature failed. Though puzzled by the long 's's,' the Apocalypse was a constant joy, and in the clouds he often saw the New Jerusalem coming down as a bride adorned for her husband. The *Dictionary*, no doubt, was a trifle disconnected, still the boy came on words like "pageant" or "Tyrian" that set him dreaming, and then, at the end, was the "Classical Appendix," strictly edited for the use of schools, but telling of Jupiter and Venus and Minerva, of Jason and the Golden Fleece, Clytemnestra and the labors of Hercules. The brief notes afforded food for a thousand meditations.

In the evenings, when the schoolmaster was not too tired, and had no visitors, or was kept indoors by bad weather, he sometimes amused himself by gratifying the boy's eager thirst for knowledge. Unbound by rules, conforming to no "standards," Denis always wanted to know the whys and wherefores of everything. His questions often embarrassed the schoolmaster, an excellent and pious young man, who had passed several examinations creditably, and knew all that was in the usual text-books. It was tiresome to have a boy ask who were "the nine Gods" by whom Porsenna swore, and still more tiresome to have to admit ignorance. Mr. Conway had read *Horatius* many times, had analyzed and paraphrased it, but the point had never struck him.

Denis "got on" better with Father Igoe, the pale, ascetic, eager-eyed young priest who came to see him sometimes. Father Igoe was known to be very clever, and was even supposed to write occasionally for the papers. The boy interested him, and it saddened the priest to think that this vivid intellect might be quenched before it came to maturity. Denis and he were like children together, for Father Igoe, too, had his enthusiasms. Religion to him was a real thing, the strongest motive power in human life, and entwined with religion was a passionate love of country. To him the cause of Ireland was the cause of God. If

God had permitted Ireland to suffer, to groan under famine and evil laws, it was because He designed the Irish to be a missionary nation, spreading the Faith in America and Australia, and every other quarter of the globe to which circumstances had driven them. Their destiny accomplished, brighter days would dawn.

Would they? Will they? The boy never doubted that they would. You do not look, year in, year out, into the clouds and have no whisperings at heart.

II.—“DINNIE’S” VISITORS.

Father Igoe’s stories were often of the Penal Days, of hunted priests hidden or betrayed, of the “rebel” who in ’98 rushed into his great-grandmother’s house and implored her to save him. It was harvest-time and she was all alone, for the servants had gone afield with the haymakers. The soldiers were almost at the gate, but she found time to dress the man in a calico gown and a mob-cap, and set him at a washtub in the kitchen. When the soldiers came, she bade them search the house, which they did without result. One began to question the washer, who affected not to hear, but his officer swore at him for a fool wasting time with a deaf old woman, and bade him come along to search elsewhere. Then there was “The Croppy Boy,” who went to confess his sins, and found too late that the priest had been shot, and that a yeomanry captain sat in the confessional. Finally, there was a priest on whose head a price was set, who was sheltered by a farmer. Someone betrayed his hiding-place, and a troop of soldiers came to seize him. The farmer turned to the priest, who was disguised as a servant, and said, “Here, take a lantern and show these gentlemen all over the place. They are looking for some priest they imagine is here.” The priest led the soldiers from garret to byre, and when they were going away disappointed, vowing vengeance on the informer, the farmer cried, “Gentlemen, don’t forget the boy.” The captain handed the priest a shilling and took his departure, followed by his men.

Kate Kinahan, who came in occasionally to help Mrs. Kelly, likewise told Denis stories, less elegantly than Father Igoe, but her tales were not less thrilling. She knew all about the ghost at the old forge that beat people who passed that way late at

night. The workhouse road, too, was haunted at the bridge, close to where people were buried together in a pit without coffins in the famine year. One ghost, seen there, took the form of a turkey-cock, and flew up behind travellers. Another appeared as a black dog, which is of course the worst form of evil ghost. The black dog, it was well known, had barred a priest's path one night as he was hastening to a dying man, but the priest drew forth the Blessed Sacrament, and made the sign of the cross, when the creature disappeared in a flash of fire. The same dog, people said, once met Dr. Lysaght, and the doctor touched it with iron, for iron is blessed, since from it was made the nails that fastened Our Lord to the Cross. Dr. Lysaght never spoke of this adventure, for he "didn't like to let on that such a thing happened him," but it was true all the same, for the doctor's man saw it and he was so frightened that he had to go in to Miss McCormack's for a glass of whiskey, though it was after hours. Miss McCormack, who served him, said she really thought at first he was drunk, but he swore a drop hadn't passed his lips. Kate had heard from her own mother of a servant-girl left alone in a house, and when midnight struck "what walked in but the corpse of a young man." The girl was terribly frightened, but she asked him in the name of God what did he want. He told her he had been murdered, and had not received Christian burial, and that she was to wash him and lay him out, and send for a priest to bury him. If she did this, she would have luck all her life long. The girl obeyed, and the young man told her where gold was hidden, so that she became quite rich. Then there was the terrible ghost of old Peter Quinlan of Ballymanor, that so severely beat the men who took refuge in the deserted house that two of them died. It spared the life of the third because his name happened likewise to be Peter Quinlan. People said the men had been killed by a charcoal fire they lighted, but Kate had met the live Peter Quinlan many a time, and he had described to her what he saw. He was nearly dead when he was dragged out next morning. Kate's stories were mostly fearsome, and the ghosts about Toomevara appeared to be strangely given to the chastisement of strangers.

All the old maids in Toomevara, and they were many, were

kind to Denis. Miss Susan Toulmin often sent him a slightly stale bun, or a jam tart. Miss Janey O'Byrne, sister to Dan O'Byrne, who let lodgings to the District Inspector of Constabulary, and who was very pious, often dropped in on her way home from the chapel for a chat with Mrs. Kelly. She always brought some gift for "Dinnie," a rosy-cheeked apple maybe, or an egg from her brackit¹ pullet. She gave the boy *The Glories of Mary* one Christmas, a red rosary on his fourteenth birthday, and a little holy-water stoup to hang by his bed. When he was "a weeny chap" she taught him prayers, and bade him "offer up" his sufferings in union with the merits of Christ in atonement for his sins, which Denis obediently did, without being conscious of any sins that merited so severe an atonement. Miss Janey was a gentle, unpractical soul, whose life was spent in devotion and good works, and who in the body of an old woman had a young and innocent spirit.

She was partly blind, having a pearl on one of her bright, brown eyes. This often caused her to overlook dust left by "the girl," which was the general title of domestics in Toomevara. To dust, the District Inspector, with a fussiness that was one of Miss Janey's sorest trials, objected acrimoniously. She said "there was no pleasin' him," but she "offered up" her lodger, and bore with him and his ways with much patience. To Mrs. Kelly alone did she complain. "I declare to you, ma'am," she said, "he's that obsarvent, if you brought him in here, an' there was the weeniest cobweb hangin', as it might be, there from the ceilin', he'd see it an' pass his remarks on it."

Mrs. Kelly agreed that such powers of observation were most disagreeable. "Sure he's not a rale gentleman," she said, "or he wouldn't demane himsel' by noticin' the like. Thim Scallys is nobodies. I remimber well his grandmother, God rest her sowl,—oul' Pat Ryan's daughter she was,—cutting down a flitch o' bacon for customers, just as anny wan might. 'Tis little she thought o' cobwebs an' the like. Her son married rich, so he did, an' brought grandeur into the fam'ly, an' sure this chap thinks himself aquil to the best. He does be puttin' on an English accent, they tell me."

¹ Speckled.

"Faith he's almost too grand to spake plain," said Miss Janey. "He talks for all the worrld as if he had a plum in his mouth."

Not content with noticing cobwebs, it seemed that, according to "the girl," the District Inspector had an unpleasant habit of carrying plates to the window and examining them in the light to see if they had been properly washed. Mrs. Kelly thought this most objectionable.

"Thank God," she said, "Mr. Conway isn't that soort. Sure he doesn't mind what he ates or dhrinks—never looks at id twicest, but just takes id an' off with him." At this Miss Janey marvelled, and wished she had as reasonable a lodger.

The pearl on Miss Janey's eye had always had a fascination for Denis, who loved her dearly. As quite a small child he made his grandmother nervous. When conversation flagged the boy's shrill pipe would chime in, "Miss Janey."

At the sound of the questioning tone, Mrs. Kelly would interpose hastily: "Whist, child! don't be annoyin' Miss Janey. Miss Janey, dear, won't you take another cup o' tea?"

Presently Denis, after a long silence, would say again, "Miss Janey!"

"Dinis, child, don't be forever talkin'."

"But, Grannie, I on'y wanted to ask—"

"Never mind what y' wanted to ax. When were y' over at the Convent, Miss Janey?"

Denis, however, was not to be foiled. One day, when Mrs. Kelly's attention was momentarily distracted, he succeeded in blurting out the question that so long had hovered on his lips.

"Miss Janey, what's the matter wid yer eye?"

His grandmother glared at him speechless for a moment, in horror at his bad manners.

"Sure, don't mind the child, Miss Janey. He doesn't know what he's sayin'."

"But I do," persisted Denis, stoutly. "I want to know what's—"

"Hould y'r tongue," cried Mrs. Kelly, angrily; "'it's asleep y' ought to be, not listenin' to every worrd that dhrops from a body's mouth."

"Don't scold him, Mrs. Kelly," interposed Miss Janey, gently.

"Sure, 'tis natural a child 'ud be curious. I'll tell you, Denis dear. When I was a little girrl, not so very much older than yer-self, I got the smallpox, an' when I was gettin' better I wouldn't stop readin', whatever they said, for I was very headstrong an' 'twas so lonesome, an' I had nothing else to do. So I hid the books under me bed, an' th' end of it was that I got this pearl on my eye, an' there it is still, praise be to God that 'twas no worse, for sure I might have lost the two eyes out o' me head through me foolishness."

To Denis it was so difficult to imagine Miss Janey a little girl, a headstrong little girl, who did not do as she was told, and who, like himself, hid books in her bed when older people thought it time to give up reading, that the surprise of this revelation kept him silent until she took her departure.

Mrs. Kelly had a sharp tongue, and she scolded her grandson with vehemence.

"To think o' you puttin' such a question to Miss Janey about her eye. Hav' ye no manners? Nice way she'll think I've rared ye! How 'ud you like if people axed ye about yer own crucked back? 'Tis ashamed of ye I am, to have no consideration for a body's feelin's."

This speech was a revelation to Denis. Grannie had not thought of his feelings. He learned for the first time, through her hasty words, that he was specially afflicted, so afflicted that it was delicate of other people to ignore his condition. His poor, twisted legs, his deformed back, for which he had hitherto claimed sympathy openly without the smallest sense of humiliation, as one might for neuralgia or a cut finger, of which he had almost been proud as bringing him into notice with Father Igoo and exciting Dr. Lysaght's interest, suddenly appeared before him as ugly, even as monstrous. He turned his face to the wall, and lay very still. His grandmother thought he was sulky, for she could not see the hot, painful tears that presently welled from his eyes and made moist splashes on his pillow. Soon she forgot all about the incident; but Denis never forgot. That day he put childhood behind him, and took up a man's burden of sorrow. That day he realized that he was different from other people, and that this difference was to his disadvantage. For the first time he felt himself to

be a creature apart, whose hopes and fears could not be the hopes and fears of other boys. He never again spoke unrestrainedly of his affliction, and though eager to talk of other things, resented inquiries as to his health. Henceforth he had at times fits of depression, alternating with high spirits and hopefulness. His moodiness attracted Mrs. Kelly's attention, though she was not an observant woman, and she often said a change had "come over" the boy, but she never attributed it to her own hasty words.

Though by no means faultless, Grannie was a brave, stalwart soul, who had fought the battle of life valiantly, first for her husband and a houseful of children, then in her old age for Denis. He was her only daughter's child. Alice, his mother, had died at his birth, and a clumsy country girl, whom his father had taken to nurse the child, had caused the accident from which he suffered and would suffer all his life. Grannie had saved enough to live on with strict economy, but her income was not sufficient for two, so when her son-in-law followed his young wife to the grave, and the sole care of the child fell on her, she set to work to find a lodger in order to provide for a child that needed dainties and doctors. For herself, the coarsest food sufficed. She lived chiefly on potatoes and salt, a cup of tea—many cups of tea—being her sole luxury. Even now she was robust and active, and despite her sixty-seven years and the remonstrances of Father Igoo, adhered to the devout practice of her youth, abstaining from meat on Wednesdays, Fridays and Saturdays throughout the year.

"'Tis too soft an' high-livin' people is now," she said, "takin' their 'ase all roun' an' little good it does them. Sure the man or woman that can't deprive themselves of a trifle now an' agin for the love o' God, 'll never be able to hould thimselves in big things. Faith, I dunno how Prodesdan's is as good as they are, doin' just what they like from wan year's end to another, an' never havin' to deprive thimselves of anything."

Grannie had reared her seven sons on stern principles, had "kept thim to their duty," taught them manners by means of vigorous cuffs when they failed, and sent them regularly to the Christian Brothers' school. Their father had been a drunkard and a wastrel, but the boys were brought up to drink nothing but

water. They had all gone to America, and prospered there. Two of them were dead. The others had wives and families of their own and could not do much for their old mother, though now and again they sent a few dollars for a warm gown or a new shawl. They wrote affectionate letters and were her comfort and her pride, though she never expected to see them again, or lay her eyes on the American grandchildren of whose wonderful cleverness she boasted, and whose photographs in metal frames were the chief ornament of her "parlor."

Notwithstanding her love for those who to her were still "the boys," Denis was the dearest thing on earth to Mrs. Kelly. She was inclined to apply to him the vigorous discipline that had answered so well with her own sturdy brood, regardless of the fact that the fragile, sensitive, poetic child was of totally different fibre. Denis, however, understood his grandmother better than she understood him. Though she sometimes irritated him, he justly set down many of her tart sayings as being "only her way," and at heart was very fond of her, but he never dared trust her with the imaginings that to him were sacred, and some of her speeches were to him like the blowing of a cold wind, chill with common sense.

III.—"DINNIE'S" WORK.

Visitors were not very numerous at the house on the Hill. There were days and even weeks together when no one called, when the schoolmaster was busy preparing pupils for some examination, or was away holiday-making. Oh! those long, long days and weeks, with no one to speak to save Grannie, nothing to hear save the buzzing of a bluebottle on the pane, nothing to read save books already familiar—endless, dreary days, when the pattern on the wall-paper became transformed into grinning faces, and blotches on the ceiling into islands and continents. What would Denis have done without the clouds for company? They filled him with thoughts that neither his grandmother nor Kate understood, that he himself could scarcely put into words, and with these vague, formless, swelling thoughts mingled a profound self-pity that sought expression. He could not speak, but he might write. Why not? Phrases, sentences began to form in

his mind, lines solemn and sonorous or light and tripping. Their measured cadence, their music enchanted him, filled him with enthusiasm. With a scrap of pencil he wrote, wrote, unceasingly, and hid his verses as if they were the record of a crime. When Grannie asked at times what was he scribbling there, he flushed hotly and made some evasive reply, thrusting both pencil and paper under his pillow. Often reading over at leisure what he had written in a white heat of inspiration, he found it cold and poor, and in a sudden fit of disgust destroyed it. Then deep depression came on him. He felt he could never write anything really good; could never attain to the heights of which he dreamed; never put into words, understandable of men, the wonderful things that filled his mind. Once written down they lost beauty and glamour, as seashells drawn to the surface lose their iridescence.

This mood lasted a little while, and then he could not resist trying again. Finally he wrote a poem that satisfied his soul. In it were echoes of the books he had devoured, second-hand knowledge of life—what more can one gain from a mattress grave?—burning patriotism, the pathetic wisdom of the young, so certain of all that their elders have learned to doubt, copy-book platitudes that the boy passed on with a profound sense of their truth, noble sentiments, high-sounding lines, and withal something indefinable, something felt and happily expressed, something that showed promise and power hidden under ignorance and verbiage. He read it with tears in his eyes. One day, in an overwhelming burst of pride and confidence, in an eager longing for appreciation, he read it, under solemn pledge of secrecy, to Miss Kinnan's Kate. Kate listened, awe-struck, understanding one word in ten.

"D'ye tell me, honey," she said, when he finished, and lay looking at her with bright, triumphant eyes, "ye wrote that all out o' y'r own head?"

"I did, Kate," said Denis, proudly. "Do you like it?"

"Like it, is id? Faith, 'tis just great, the finest ever I heard. 'Tis printed in a book it ought to be. Sure y've a wonderful head, *agra!*"

Denis beamed with gratification.

"I've done a lot more," he confessed, "but I like this best."

"'Tis grand," said Kate, with conviction. "Bedad, child, how y' can do id at all passes me."

"Oh, it's quite easy," said Denis, modestly. He was enchanted by Kate's appreciation. 'Printed in a book!' Oh! if it could only be, if any editor only thought it good enough. The idea took root and expanded in his mind. Why should he not send it to some paper or magazine? It might have been accepted by *The Toomevara Gazette*, but he had not the courage to try anything so near home. No, he would send it to Dublin, where nobody knew him. He would send it to *The Shamrock*. Kate would post the letter. Kate accordingly purchased a quire of the best foolscap and envelopes to match out of a shilling in coppers, the savings of months, extracted by means of a knife from a tin money-box. Dinnie copied out his poem in a fair, round hand, with as few blots and erasures as possible, signed it "Slievemor" from the name of the mountain that on clear days he could see from his window, addressed it to the editor of *The Shamrock*, Dublin, and carefully enclosed stamps for return. Then he awaited events. Every Saturday Kate was commissioned to buy him secretly a copy of the paper. When he saw the first his heart bounded, for there, under the heading, "Communications Received," he saw an acknowledgment of his poem, "'Liberty,' by Slievemor."

Each week, from that time forth, his pulse beat high as he opened the paper, but a sickening sense of disappointment and discouragement crept over him when time after time he found that it did not contain his poem. If the editor did not mean to print it, surely he would have sent it back, since stamps had been duly enclosed? No one but the boy himself knew what wild hopes he had set on his verses. He grew restless and irritable. When his grandmother asked what ailed him, he answered briefly, "Nothing." Fortunately she was too busy to notice him much, for Mr. Conway's sister, a farmer's bouncing daughter from the depths of the country, who looked on a visit to Toomevara as dissipation, had come to stay with her brother, and the old woman had additional work in consequence. At last the boy could wait no longer, and wrote a letter to the editor asking when his poem on "Liberty" was to appear.

Just at this time Denis caught a feverish cold. He was very ill. One day when Father Igoe came to call on Mr. Conway, Mrs. Kelly met him at the door.

"If y' can spare a minnit, y'r Reverince, mebbe y'd go up an' see Dinnie? He's been ailin' this week back, an' the sight o' y'll do um good."

Father Igoe consented readily, and a short time later mounted the creaking, wooden stair.

"Well, Denis!" said the priest, cheerily, as he entered the room. "How are you? Your grandmother tells me you have been ill."

"I'm better, Father, thank you," said Denis, brightening when he saw his visitor, and stretching out a little, hot, thin hand and white, bony arm, from which the nightshirt had slipped back.

"And what have you been doing since last I saw you?" asked Father Igoe, taking a chair by the bed-side. The boy looked very ill, he thought, frail and shadowy. "He will not be long for this world," was the priest's unspoken comment.

"Little enough, Father. I've been worrying for something to happen."

"Had you nothing to read?"

"Just *The Shamrock*, Father, and an old volume of *The Family Herald* I got from Miss Lizzie O'Donnell, but that has only silly stories, all about girls."

"Indeed!" said the priest, amused. "Well, I have a book of adventures at home, all about boys and pirates. Will that suit you better?"

"Oh! I'd love it. You're very good to me, Father."

"And have you learned any more poetry by heart?"

"Just one piece, Father, *The Skylark*. Oh! it is beautiful. I often do hear the larks singing in the early morning when I can't sleep, and they make me think things just like what's in the poem, only I could never say them like that."

"Where did you find it? You haven't Shelley, have you?"

"No; I found it in a grand book, all full of poetry, that Mr. Conway lent me, Bell's *Standard Elocutionist*. Do you know it, Father?"

"Oh, yes; I know it."

"Mr. Conway wanted it back to use in the school, so he took it away before I had time to learn more than one piece, but there was grand poetry in it about Mary, Queen of Scots, and the king with the white plume, an' the *Wreck of the Hesperus*. There were lots of things I wanted to know the meaning of, but Mr. Conway was too busy to tell me. He says I am forever asking questions."

"Perhaps Mr. Conway may lend you the book some day when I am here, when we can go through it together, and I'll see if I can find some answer for you."

The boy's face brightened. "That will be great, Father. I have no one to tell me. I asked Grannie, but she doesn't know. She says, it's only rubbishy talk, with no meaning in it, an' that I'm just losing me time. You don't think that, Father, do you?"

"No, Denis; I think in puzzling out these things you are learning much that will be useful to you."

"Oh, Father, it must be grand for the boys that can go to school an' learn all that. If I on'y—"

Just then Kate burst into the room like a whirlwind, and stopped short when she saw the priest.

"I humbly beg pardon, y'r Reverince. Not a wan o' me knew ye were here at all," she said, retreating.

"Come in, Kate, come in," cried the priest. "What is it? You are not disturbing us in the least."

"Oh, sure, it doesn't matther, y'r Reverince. 'Tis on'y a bit ov a letther for the young chap, but id can wait."

"A letter, Kate!" exclaimed Denis, excitedly. "A letter for me! Oh! give it here at once."

Thus adjured, Kate advanced, holding a long, official envelope between her finger and thumb, shielded by the corner of a singularly grimy apron. She laid it on the bed, and the priest saw that it bore in great, green letters the inscription "The Shamrock," followed by the address of the office.

"Ha, ha! young man!" he exclaimed. "So you are corresponding with *The Shamrock*?"

Denis flushed crimson as he seized his treasure.

"Oh, Father, it's a secret," he exclaimed. "Don't tell Grannie."

"So you've secrets from your grandmother?"

"Oh, no, on'y this. I don't want her to know yet—not till I show it to her."

"It! What is 'It'? More mysteries? I'm sure I guess. You've been writing something for the paper."

The face of Denis betrayed that this was the truth. He trembled with eagerness and embarrassment.

"There, there! Open it, child. I won't tell."

Denis fumbled at the envelope. A slip of paper fell out and he seized it. As he read its contents with eyes alight, his countenance suddenly changed, worked, and, as he ended, he dropped the note and burst into hard, irrepressible sobs.

"Denis, Denis!" said the priest, soothingly as a woman. "Don't cry, there's a good boy, don't! Tell me all about it, and we'll see if nothing can be done. What is it? What ails you?"

"They—they've sent it back," faltered Denis, with averted face, "and—I've waited so long. They say it—it isn't up to their standard! They'd have sent it back before, but—but I forgot to give my real name and address."

"Cheer up, my man," said Father Igoe. "Don't let a little thing like that discourage you. Don't you know that a first poem never is accepted? It would be quite a bad sign if they had taken yours. All the great poets were rejected in the beginning."

"Were they really, Father?" Denis looked toward him with watery eyes.

"Of course they were. You must have pluck and perseverance. Wait until you see! Some fine day when you're poet laureate or something of the kind, you'll laugh at this."

A wan smile crept round the boy's mouth.

"Oh, but they say it's not good enough?" He ended with a sob.

"I daresay it is not, but you'll do better in time. How old are you?"

"Fourteen, Father, last May."

"Well, you can scarcely expect to have mastered the whole art of poetry at fourteen. Now show me your verses and we shall see what is wrong."

The priest took the envelope from the boy's limp hand, and extracted the slender sheet of manuscript which he read in silence.

"Do you know, Denis," he said, when he finished, "I think this exceedingly good, surprisingly good, all things considered, but I can plainly see why it was rejected. Your grammar is faulty; the metre limps. You must read and study a great deal, and write a great deal before you can hope to succeed, but if you take pains, I can promise that you'll make a name for yourself."

"Do you really think so, Father?" said poor Denis, trembling and radiant. "You're not just trying to comfort me?"

"Of course not. That would be cruel kindness. Believe me you'll be a great writer yet—if you get well and strong and do as I tell you," he concluded, after a pause.

"Oh, Father! an' do you think I'll be able to make a little money for Gran? It is too bad to have her working so hard, an' I doin' nothing. There's Joe Scanlan, at Mr. Conway's school, that is on'y thirteen, an' he gets five shillin's a week at Connolly's."

"No doubt you'll make money in time."

"I hoped they might take this," said Denis, very low. "I thought it would be such a surprise to her. You see, Father, she thinks poetry is only nonsense, so I didn't want her to know about it, until——until it was really printed. She thinks I'll never be able to do anything, because——because I'm not strong, and I wanted to show her that I could."

"Denis, you must be reasonable. These verses are full of faults. I don't wonder the editor did not print them. Look here! You say—

‘Thou standest, O my soul’;

and a little further on comes

‘You hear the sound of trumpets blaring.’

That is all wrong. If you begin in the second person singular, you must keep to it all through, instead of jumping from ‘thou’ to ‘you.’ Then see here! How do you pronounce h-o-u-r?”

"Ou-er, Father."

"I thought so. You make it a word of two syllables, whereas it has only one syllable, consequently this line is a foot short."

Denis listened eagerly as Father Igoe took his verses in detail, and pointed out the defects. They were so many and, once indi-

cated, so glaring that he felt dreadfully disheartened. He was only half comforted by the priest's assurance that he would speedily do better.

Next day Father Igoe sent the boy a simple treatise on versification, which he studied intently. For some weeks the desire to write seemed dead. Then it revived suddenly, and he wrote feverishly.

IV.—"DINNIE'S" BEQUESTS.

Dr. Lysaght's visits to Denis had become more frequent of late. He was growing anxious about his little patient. Denis had not shaken off his cold completely. His variable appetite could not be tempted by his grandmother's best flummery, nor even by the shapes of jellies and blanc-mange sent by Mrs. Lysaght. Beef-tea he detested, like most invalids, and he did not gain strength.

"What do you think of him?" asked Father Igoe one day, as he met the doctor in the passage. The doctor shrugged his shoulders.

"Poor little chap," he said. "He has no stamina. He is living on his nerves. I'm afraid he will not be long for this world."

"All the better," said Father Igoe. "God is merciful to him. I have often wondered what his fate would be if he lived. This is a harsh world to women and weaklings."

"Aye," said the doctor. "It is my duty to keep him alive, if I can, but should I fail, as seems likely, I shall not regret it."

"I love the boy," said the priest, "and for that reason I do not pray for him to live."

"But the grandmother? She worships him."

"It will be one trouble more. The old have grown accustomed to trouble. If the grandmother died first what would be the lot of a boy with a poet's soul in a deformed body?"

Father Igoe, when he called again, was astonished at the change in Denis. His thin face was thinner, his big eyes were bigger, his worn hands were more wasted.

"How good of you to come, Father."

When they had talked a little while, Denis said, hesitatingly, "Father, do you remember that poetry I wrote?"

"Yes, of course. What of it?"

"Well, I've written another piece, an' I fancy it is better, an' I thought maybe you'd read it an' tell me, if it's not too much trouble."

"To be sure. Where is it?"

Denis drew it forth from its hiding-place, and handed it over without a word. As the priest read, the lad's eyes were riveted on his face in an endeavor to penetrate his thoughts. The poem was called "The Sick Boy." It told of one that lay in a room in a house on a height, and watched the clouds, his only play-mates, and their shifting shadows on the plain beneath. All that he himself had felt and thought in those weary years seemed to gush forth in the wistful verse, his chafing at inaction, his mental loneliness, his hot spirit, his impatience, his bursts of repentance, his loving heart. It was crude, it was immature, but it was haunting. Twice the priest tried to speak. Then, in response to the boy's unspoken appeal, he answered:

"Denis, child, it is marvellous. I am delighted with it."

Denis gave a big sigh of satisfaction, and closing his eyes seemed to relax his tension.

"What will you try with this? *The Shamrock*? I'm nearly sure the editor would take it. It is a thousand times better than the other."

"No, Father," said Denis, with emotion. "I shouldn't like to try again. You see if they—they didn't take it, I don't think—I—could bear it. I'd sooner not try."

"Well, may I have it, just for to-night? I'd like to read it again, and make one or two slight corrections."

"Of course, Father. It is very good of you. Oh! I'm so, so glad you like it."

That evening Father Igoe made a fair copy of the verses, returning the original next day to Denis with some marginal corrections. The copy he sent to a friend in Dublin who edited a religious magazine.

"Will you oblige me," he wrote, "by publishing the enclosed as soon as you possibly can? I think your readers will overlook one or two defects if you tell them it is the work of a lad not yet fifteen. His name is Denis Burke, and he is dying. I should

like him to see his verses in print before it is too late. Herewith I send a cheque for a sovereign, as I know it is not your custom to pay for immature poetry. Do me the favor to send that sum to him as if from yourself and in the ordinary course of business."

The days passed on. Denis grew no better. His grandmother watched him wistfully, and went about her work in grim silence. Shopping, cooking, bed-making, and other household duties take time when one is nearing seventy, and no longer swift of foot. At last Miss Kinahan's Kate had to be employed every day and all day, for the boy could not be left alone, and Mrs. Kelly sat up with him at night.

Denis, as usual, woke with the dawn. His grandmother, tired out, was dozing in a chair by his side. He saw the growing light; his friends, the clouds; and heard the gathering sounds of the little town; the chiming bells; the clinking pails; Henry's knock as he came up the street. The knocks sounded nearer, nearer, and finally there was a tremendous rat-tat at their own door. At this unusual occurrence Mrs. Kelly started in alarm. Her first glance was at the bed. Then, reassured about Denis, she bustled downstairs, for it was long past her usual hour. She returned looking rather mystified.

"'Tis somethin' for you, Dinnie," she said to the sick boy, "a letter an' a package. I dunno who it's from."

"It can't be for me. 'Tis some mistake."

"Mr. Conway said it was. He picked it up."

"Open it, Gran," said Denis, weakly.

"Sure I dunno know where's me specs," said the old woman, feeling about.

At last she found her glasses and, putting them on with great deliberation, broke the seal. Something fluttered out as she opened the letter, and she stooped to pick it up. "Faith! 'Tis a wan poun' note!"

"A wan poun' note!" echoed Denis, in excitement. "A wan poun' note for me? Who on earth from?"

"Sorra know I know," said his grandmother. "Sure who'd be sendin' us the like. Mebbe 'tisn't for us at all."

"Read the letter, do, Gran," urged the boy.

Mrs. Kelly laboriously spelt out:

DEAR SIR :—I have much pleasure in forwarding you a copy of our magazine containing your fine poem "The Clouds," and at the same time beg to enclose one pound in payment for it. A receipt in due course will oblige,

Yours faithfully,

THE EDITOR.

To Mr. Denis Burke.

"'The Clouds'! Magazine! What magazine? Let me see," gasped Denis. "Office of The — Magazine's here in print at the head ov id. Oh, Gran! they've taken my poem! They've taken my poem! It must be Father Igoe that did it. Oh! Gran dear, isn't it splendid?"

"Y'r pome! D'ye mane to tell me ye got a poun' for wan o' them bits of things ye do be writin'?"

"Yes, Gran, a pound, a whole pound. Oh! kiss me, Gran. Aren't you glad?"

"Glad, is it?" said Gran. "Faith, I dunno whether 'tis on me head or me heels I am. How did it happen, Dinnie? Did ye do id all aknownt to me?"

"I didn't, Gran. 'Tis as great a surprise to me as 'tis to yersel'. I doubt but 'twas Father Igoe. No one else saw it. I lent him the loan of it just to read. Oh! how good of him. How can I thank him?"

"Sure, Dinnie, 'tis too much to take from the Dublin gintleman. 'Tis a terrible high price for the like. I doubt if we ought to keep id. Mebbe 'twas a mistake he made. I think we ought by rights to sen' id back."

Denis' face fell. "Oh, must we?" he exclaimed, in a tone of disappointment.

"I tell ye what," said his grandmother, "let's ask Father Igoe whin he comes. He said he'd be roun' to-day. He'll know what's the best thing to do; an' sure, Dinnie dear, if he says it's too much, you won't be for keepin' id?"

"I won't," said Dinnie, with an effort. "But, Gran, we haven't looked at the magazine yet."

The magazine was promptly uncovered by the boy's trembling fingers, and after a hurried, unsuccessful search through its pages, he turned to the table of contents. Yes, there it was "'The

Clouds.' A Poem. By Denis Burke. P. 24." On page 24, in all the glory of print, Denis found "The Clouds" preceded by a brief editorial note. "The indulgence of our readers will, we are assured, be accorded to this pleasing little poem when they learn that it is the work of a youth less than fifteen years of age. Despite certain technical faults, its promise is marvellous."

"Pleasing poem." "Its promise is marvellous!" The words danced before the boy's dazzled eyes. It was of his, of *his* poem those words were said, said by a clever gentleman in Dublin. And he meant it. He must have meant it since he sent him a pound, a whole pound—more money than he had ever possessed in his life. He read the verses a hundred times and spoke their music aloud to himself. If Denis Burke lived to be ninety, he would never again know such pure rapture.

"Oh, Gran, dear!" he repeated. "What'll Father Igoe say when he hears? I wonder if he knows I've got it."

Father Igoe when he came said he was delighted. To the great joy of Denis he pooh-hooed the idea that the payment was too high, and vetoed Gran's suggestion that the money should be returned, whether the whole or a part. Denis did not care for money for its own sake, but he would have felt it hard to forego the joy of spending his earnings on his friends, and especially on Gran, to part with the visible sign and token of a literary triumph, containing within itself vast potentialities of generosity. He kept the magazine beside him all day, patting the cover now and then to make sure he was not dreaming. Meantime he thought and thought how his riches should be spent to advantage. At times he wandered a little, but his imaginings were always pleasant.

When night came the grandmother, as usual, tied a frilled cap on her head, and pinned an old, plaid shawl round her shoulders. She seated herself in a deep armchair, with her feet on another chair. The candle, burning low as the hours went on, stood in a basin on the floor, making a circle of light on the ceiling, and a deep rim of shadow all round the room. The wind blew down the chimney, rustling the arrangement of crude pink and green paper with which Mrs. Kelly had decorated the old-fashioned, hobbled grate, and making the candle-flame flicker. In Toomevara the wind blew even in summer. Sometimes it blew fiercely

and stormily, as in the autumn gales, rocking the house and then wailing round it with long-drawn moanings like the cry of a banshee, till it gained strength for another burst of fury. When Denis heard these half-human lamentations, these voices of the night, he always thought of the Poor Souls in Purgatory, and said a prayer for their release.

Mrs. Kelly held her rosary in hand, and bead after bead dropped from between her stiff fingers with the faintest possible tinkle. During those long vigils she dwelt chiefly on the Sorrowful Mysteries of Our Lord's Passion and Death. They consorted best with her mood. The boy was going from her. Well, her time would not be long now. Life had been for her a weary, profitless struggle to live. Disappointment with her husband, his loss of place after place, their perennial poverty, his never-ending waste of her little savings, the effort to rear her sons creditably, the impossibility of their "getting on" in Ireland, their consequent separation from her, the death of Alice, the accident to Denis, the hard times since, and now—the old woman reviewed it all.

"Sure, it was the will of God!" she thought. "Blessed be His Holy Name. 'Tis not repinin' I am, but I'll be glad whin 'tis over."

Now and again she rose, and, moving with painstaking quiet to the boy's bedside, stood watching him with anguish as he moved in his uneasy sleep, or, if she found him waking, administered the medicine he had to take every two hours.

"'Tis he that ought by rights to have closed my eyes," she thought. "But welcome be the will o' God."

"How are y' now, *alanna*?"

"The pain's still there, Grannie."

"Take a sup of this, jewel, an' mebbe 'twill do y' good."

"Sit near me, Grannie, an' let me hould y'r hand."

The old woman obeyed. The boy spoke very low.

"Grannie, I want to tell you I'm sorry."

"What for, honey?"

"For all the throuble I've given you, Grannie. Won't you forgive me?"

"Forgive ye, me heart's darlin'? Sure, I've nothin' to forgive. 'Tis me pride an' me treasure you've been all y'r life."

"Oh, but Grannie, I've so often been cross and fretful, an' impatient with you. I'm sorry for it, Gran."

"Denis, *agra*, don't be sayin' the like. 'Tis you that has to forgive y'r poor, stupid, oul' Grannie, that was forever botherin' ye with her talk."

"Grannie, Grannie dear, don't say that. You break my heart. Sure, I loved you all the time."

"I know it, *mavourneen*, just as I loved you. 'Tis not a hasty word, Dinnie, ud come between me an' you."

"Grannie, I wanted so much to give you a present, somethin' you'd remember me by. I wanted to earn the money."

"Sure, *acushla*, I want nothin' at all to remimber ye by. D'ye think, Dinnie, I ever forgit ye? 'Tis in me mind y'are day an' night, *doatey*."

"But, Grannie, I know I won't be long in it. Father Igoe told me when he heard my confession."

The old woman broke down.

"Plaze God, child," she said, "I won't be long afther ye. What have I to live for on'y you? Me child, me child, me own daughter's child!"

"Don't cry, Gran, don't cry, dear Gran; p'raps 'tis better."

"Welcome be the will o' God, *mavourneen*, but 'tis hard on th' oul' woman! Who knows! He might spare ye to me whin y've been anointed. Sure, I was anointed twice, an' here I am, goin' on for seventy."

Denis did not reply. Then, in the night-watch he spoke again.

"Gran, dear," he said, after a long silence, drawing out his treasure. "I wanted terribly bad to have somethin' to give you, somethin' that was all my own, and here I've got it. God is good."

"I don't want y'r money, child," said Gran, with rough tenderness.

"Sure I know, Gran, but it pleases me. I'd like you to have somethin' I had earned—you an' Father Igoe, an' Miss Anne, an' Kate, an' Mr. Conway, an'——an' Henery."

Mrs. Kelly did not speak.

"I'd like y' to buy something out of it, Gran," said Denis, coaxingly; "a nice shawl, maybe, unless there's annything else y'd fancy; an' then when ye put it on to go to Mass, y'll say,

'Twas my own Dinnie gave me this!' I asked Kate about wan, an' she says she saw a real beauty down at Toulmin's to-day for nine an' elevenpence ha'p'ny. Will you get it, Gran?"

"I will, lovey, if it plazes yeh."

"Oh, Gran, that's fine. Get it to-morrow. I want so bad to see you in it. An', Gran, out o' what's over, I'd like ye to do something for me. Will you?"

"I will, *acushla*; why not?"

"I'd like ye to get a fine big teapot for Miss Anne—a big white teapot, with 'A Present from a Friend' on id in gold letters. They might order it down from Dublin, if they haven't got the like in town."

After a space he spoke again.

"I want Kate to have a pair o' new boots. She was sayin' wans she priced a pair at McEvoy's, but they were six and tuppence, an' that was too high for her. She has never had new boots in her life."

The boy spoke his wishes at intervals, with long pauses for breath and for consideration.

"There'll be some left, Gran, an' I'd like out o' that to get a pipe an' a ounce o' tobacco for Henery; because, you see, 'twas him brought the letther, an' his back's queer, like me own—an' if I could at all give somethin' to Mr. Conway—what d'ye think, Gran?"

"I dunno," said Gran, huskily.

"Mebbe a penknife," said Dinnie. "Would that do?"

"Fine, *acushla*."

"I know he lost his. It won't cut friendship, Gran. There won't be time."

"Are ye forgittin' Father Igoe, Dinnie?"

"Oh, Gran, how could you think it? I thought of him first of all afther you, but I couldn't rightly make up my mind what to do forrim. What is there that I could give him? P'raps—p'raps if I gave him the magazine, an' that I wrote on id 'With Denis Burke's love an' gratitude.' Do you think he'd like id?"

"I think he would, *agra*. Sure ye couldn't give more."

"Well, then," said Denis, contentedly, "I think that's all; an' now, Gran, kiss me, an' I'll go to sleep."

London, England.

C. O'CONOR ECCLES.

THE ALTAR.

THE Ritual distinguishes two kinds of altars, the *portable* and the *fixed*.¹

PORTABLE ALTAR.

1. The *portable* altar consists of a solid piece of natural stone which must be sufficiently hard to resist easy fracture. It should be large enough to hold not only the Sacred Host and the greater part of the base of the chalice,² but also the ciborium, if the altar is intended for the celebration of Masses at which Holy Communion is distributed.³ It may be square or oblong. St. Charles required that it be about 14 inches long by 11 inches wide.⁴ Five *square* crosses are engraved on it, one near each corner and one in the centre, to indicate the places on which the unctions are made at the consecration. If, perchance, the cross in the centre is wanting, the unction must not be omitted, but the omission of this unction would not invalidate the consecration.⁵

2. The *Sepulchrum* or receptacle for the relics is usually made on the top of the stone in the centre toward the front edge. The relics of at least two martyrs, and three grains of incense, are placed immediately, *i. e.*, without a reliquary, into the *sepulchrum*, which is closed with a small piece of natural stone fitting exactly upon the opening. This cover must be fastened with cement, blessed by the rite prescribed for the consecration of a fixed altar.

3. If only one altar stone is consecrated, the bishop closes and cements the *sepulchrum*; if more than one are consecrated, the bishop closes and cements the first, and a priest may close and cement the others after the bishop has placed the relics and grains of incense within them. The episcopal seal is usually attached, but this is not necessary;⁶ whence it follows that the breaking or removal of this seal does not desecrate the altar stone.⁷

¹ In the illustrations we have followed the patterns suggested by Van der Stappen in his *Sacra Liturgia*.

² S. C. I., March 20, 1846.

³ Van der Stappen, vol. III, quaest. 34, ii.

⁴ *Inst. Fabr. Eccles.*, ch. 15, § 12.

⁵ S. R. C., May 2, 1892, n. 3771.

⁶ S. R. C., May 10, 1890, n. 3726.

⁷ S. R. C., Dec. 5, 1851, n. 2991, ad 1.

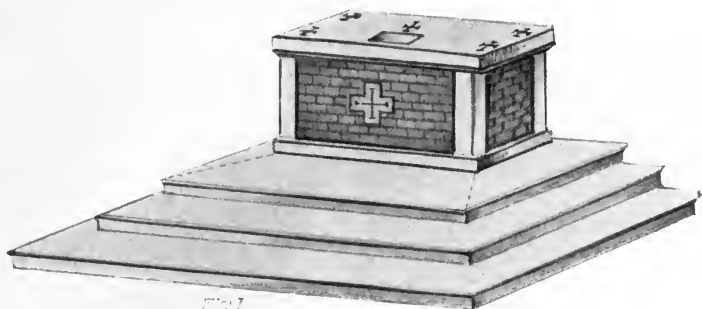


Fig. 1

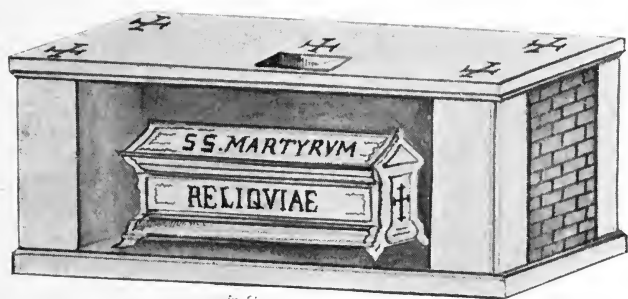


Fig. 2

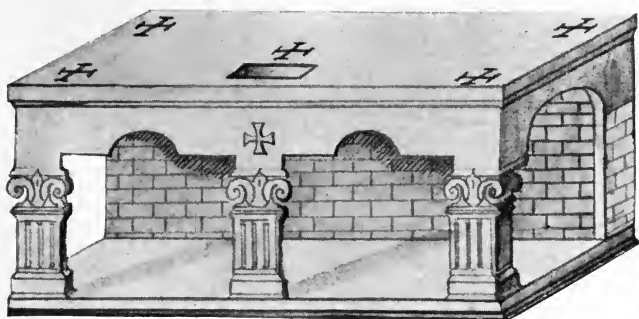


Fig. 3

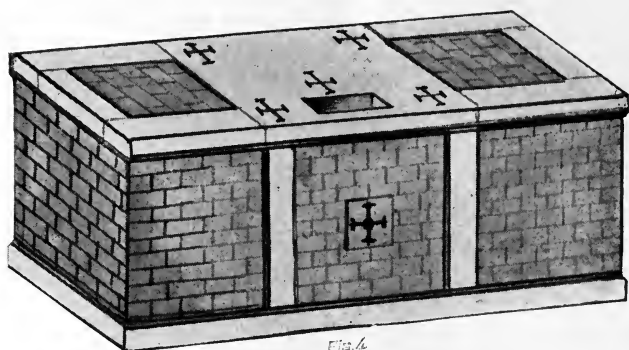


Fig. 4

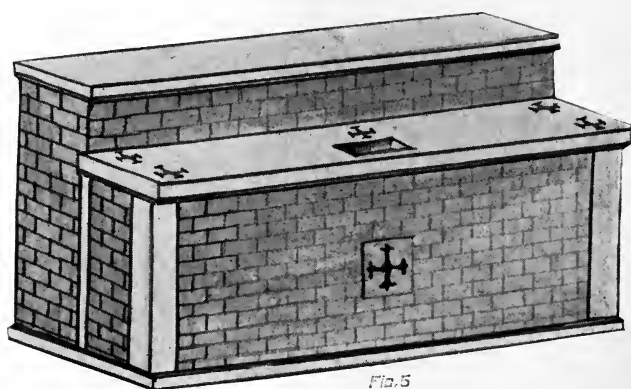


Fig. 5

4. This consecrated stone is inserted into the table of the altar about two inches from the front edge,⁸ in such a manner that by its slight elevation above the table the celebrant can trace its outlines with his hand and thus recognize its location beneath the linen altar covers. The table and supports on which the portable altar rests may be constructed of any suitable material, wood or stone, provided it have the proper dimensions.

FIXED ALTAR.

5. The *fixed* altar is a *permanent* structure of stone consisting of the table (*mensa*) and the support (*stipes*). The table must be a *single* slab firmly joined by cement to the support so that table and support together make one piece. The surface of the altar-table should be perfectly smooth and polished. For the purpose of consecration, five simple crosses are engraved upon the table; one at each of the four corners about six inches from both edges, but directly above the support, and one in the centre.⁹ See *Fig. 1*. The support may be either a solid mass or it may consist of four or more columns. These must be of natural stone, firmly joined to the table. The substructure need not, however, consist of one piece. But it should in every case be built on solid ground so as to make the structure permanent.

6. The support or *stipes* may have any of the following forms:

(1) At each corner a column of natural stone, and the spaces between the columns may be filled with any kind of stone, brick or cement. See *Fig. 1*.

(2) At each corner a column of natural stone, and the spaces on the sides and back filled with any kind of stone, brick or cement, except the space between the two columns in front, which is left open, so as to place there (exposed) a reliquary containing the body (or a portion) of a saint, beneath the table of the altar. See *Fig. 2*.

(3) Besides the four columns, one at each corner, a fifth column may be placed in the centre at the front. In this case either the space between the columns of the back only is filled with stone, brick or cement, see *Fig. 3*, or both the back and the sides may be filled up.

⁸ It may also be placed upon the upper surface, that is, the table.

⁹ Martinucci, lib. VII, cap. xvii, 1.

(4) If the table (*mensa*) is small (it should in every case be larger than the stone of a *portable* altar), four columns are placed under it, one at each corner; and, to make up the full length required, frames of stone or other material may be added to each side. These added portions are not consecrated, and hence they may be constructed after the ceremony of consecration. See *Fig. 4*.

(5) If the table (*mensa*) is deficient in width, four columns are placed under it, one at each corner, and a frame of stone or other material is added to the back. This addition might properly be somewhat higher than the altar itself; and it is not, of course, to be consecrated. See *Fig. 5*.

NOTE I.—If altars are erected according to (4) and (5) the spaces between the columns may be filled with stone, brick or cement, or they may be left open as noted under (2) and (3).

NOTE II.—If the spaces between the columns are filled in with stone, brick or cement, the interior may remain hollow, but such spaces are not to be used as closets for storing articles of any kind, even such as belong to the altar.¹⁰

7. No dimensions for the altar are prescribed by the rubrics or by the Sacred Congregation of Rites. It ought, however, to be large enough to allow a priest conveniently to celebrate the Holy Sacrifice upon it, in such manner that all the ceremonies can be decorously observed. Hence altars at which the solemn services are celebrated require to be of greater dimensions than other altars. St. Charles Borromeo in his *Instructions on Ecclesiastical Buildings* says that the High Altar ought to be in height between 3 ft. 2½ in. and 3 ft. 3¾ in. above the level of the platform or predella on which the celebrant stands; 6 ft. 10½ in. or more in length, and at least 3 ft. 5¼ in. in width.¹¹ From words of the Roman Pontifical we infer that the High Altar must stand free on all sides and not close against the wall—*Pontifex circuit septies tabulam altaris*. (The back part of smaller altars may be built against the wall.) It ought to stand somewhat elevated from the sanctuary level. The number of steps leading up to it is for symbolical reasons uneven; usually three or five, including the upper platform (*predella*). These steps are to pass

¹⁰ *Auctores generatim.*

¹¹ Chap. XI, § I.

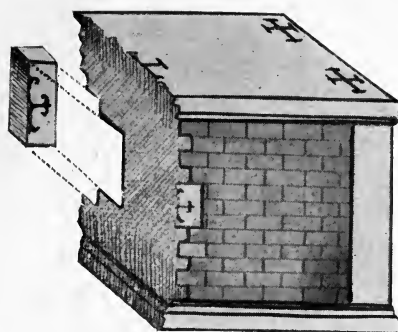


Fig. 6

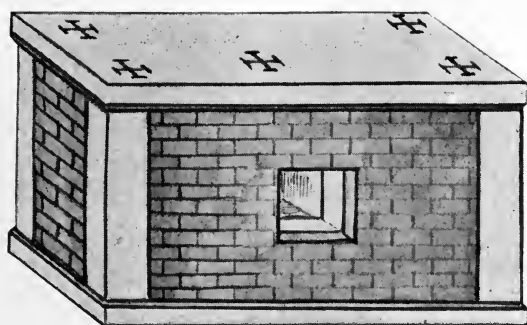


Fig. 7



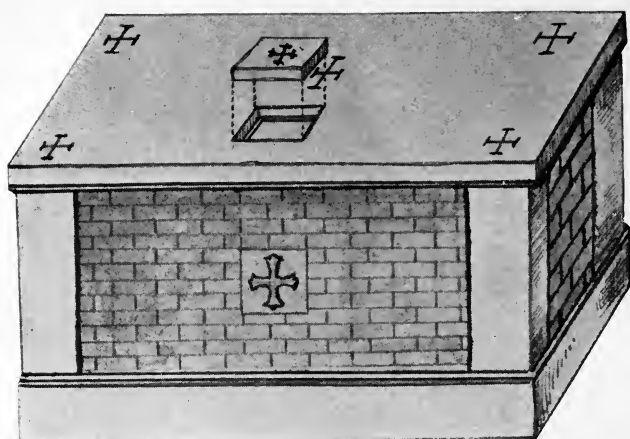


Fig. 8.

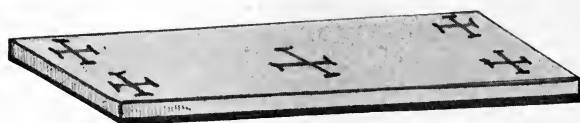
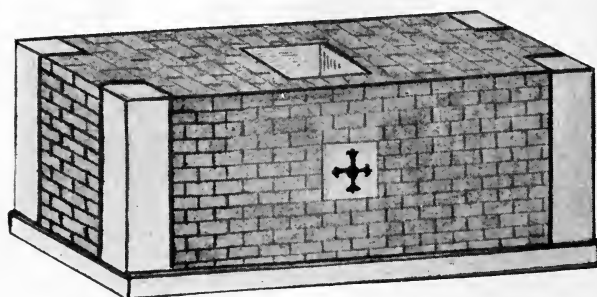


Fig. 9.



around the altar on three sides. They may be of wood or stone, but St. Charles would have the two or four lower steps of stone whilst he prescribes the *predella* on which the celebrant stands to be made of wood. The steps should be from 11 in. to 1 ft. 1¾ in. in breadth. The *predella* should extend along the front of the altar with a breadth of 2 ft. 9 in., and at the sides a little less than a foot. The height of each step is to be about 5½ in.¹²

8. The *sepulchrum* is a small square or oblong opening made in the altar stone, in which are placed the relics of at least two canonized martyrs; to these may properly be added the relics of other saints, especially of those in whose honor the church or the altar is consecrated. These relics must be actual portions of saints' bodies, not simply of their garments or of other objects which they may have used or touched; the relics must, moreover, be authenticated. They are placed in a case of lead, silver or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment on which is written an attest of the consecration. This parchment is sometimes enclosed in a crystal vessel or small vial to prevent its decomposition. The size of the *sepulchrum* varies to suit the size of the reliquary. It is usually about 4 inches long, 4 inches wide and 2½ inches deep. It must be hewn in the natural stone of the altar. Hence, unless the altar be a single block, a block of natural stone is inserted for this purpose in the support. The *sepulchrum* may not be constructed of the bricks which fill up the spaces between the supports.

The location of the *sepulchrum* is either: (1) at the back of the altar, midway between its table and foot (see *Fig. 6*); (2) at the front of the altar, midway between its table and foot (see *Fig. 7*); (3) in the table (*mensa*) at its centre, somewhat toward the front edge (see *Fig. 8*); (4) in the centre on the top of the base or support, if it be solid (see *Fig. 9*). If locations (1), (2), (3) are selected, a slab or cover of stone, to fit exactly upon the opening, and for this reason somewhat bevelled at the corners, must be provided. The cover should have a cross engraved on the upper and lower sides. If location (4) is selected the table (*mensa*) itself serves as the cover. The last mentioned location is

¹² *Ibidem*, § 12.

not so convenient, since it renders the ceremonies of the consecration somewhat difficult, and, owing to the weight of the table-stone, would require the assistance of several workmen to lift it, etc., during the ceremony. Location (3) is the most convenient, but then care must be taken that the table has a thickness of almost four inches, since the cover of the *sepulchrum* ought to be about three quarters of an inch thick.

9. During the consecration of the altar, the consecrator anoints with Holy Chrism in form of a cross the front support. For this purpose a cross is painted or engraved on it, or a cross of metal is attached to it. (See *Figs. 1, 4 and 5.*) If a column supports the table in front at the centre, the unction is made on the front of the column's cap, where the cross is inscribed. (See *Fig. 3.*) If this centre column is wanting, the anointment is made on the anterior part of the table (*mensa*), where the cross is inscribed. (See *Fig. 2.*)

10. A *fixed* altar is desecrated :

(1) By the notable fracture of the table (*mensa*), or of the support (*stipes*). A fracture may be notable either on account of its *extent*, or on account of the particular place where it occurs. Thus a fracture of the stone at the part on which the unction took place during the consecration, even though it be slight, is accounted notable.¹³ Thus there would be a notable fracture in the *support* if several stones were removed, so that, morally speaking, it could not be called the *identical* support ; or if one of the columns which support the table at the angles were removed, because the unction with Holy Chrism took place at the connection of the *mensa* and *stipes*. There would be a notable fracture in the table if it were broken into two or more large pieces ; if a break occurred, even though it were small, at those places in which the crosses are engraved, indicating that these parts were anointed by the consecrator. The *portable* altars are desecrated in the same manner.

(2) If for any reason whatever the table were removed from the support, or only raised from the support—*e. g.*, to renew the cement.¹⁴

(3) By the removal of the relics, or by the fracture or removal,

¹³ S. R. C., October 6, 1837, n. 2777.

¹⁴ S. R. C., February 23, 1834, n. 3605, ad VII.

by chance or design, of the small stone slab or cover placed over the *sepulchrum*.¹⁵ If, however, the stone which covers the *sepulchrum* has merely become loose, it may be fastened with new cement, provided it is not removed from its place.¹⁶ The cementing is to be done by a bishop, unless the bishop has an Apostolic Indult to sub-delegate this power to a priest.¹⁷ The cement must be blessed according to the *Pontificale Romanum*.¹⁸ The same rules are applicable to the *portable* altars.

NOTE I.—The *fixed* altar may be removed from its place without losing the consecration, provided the essential parts (*mensa* and *stipes*) are carefully kept together in the removal.

NOTE II.—If the church be polluted, the *fixed* altars are also polluted; but should the church be desecrated, the fixed altars are *not* thereby desecrated.

PRIVILEGED ALTAR.

II. The *privileged* altar is also called a *fixed* altar, but in a wider sense. The *S. C. Indulgent.* (March 20, 1846, n. 334) interpreted *altare fixum* in this case to be any stationary or permanent altar, whether built on a solid foundation in the ground or attached to a wall or column, even though it be not consecrated, but have merely a consecrated stone inserted in its table.

It is called a *privileged* altar, because to the structure itself, and not to the portable altar-stone used thereon, the privilege is attached that, whenever a priest celebrates the Holy Sacrifice on it, a plenary indulgence is granted to that *individual* soul for which Mass is offered. This Mass *must* be a Requiem Mass whenever the rubrics permit such. The indulgence may be gained by celebrating the Mass of the day if the latter be of *duplex* rite, or if on account of the Exposition of the Blessed Sacrament, or for other reasons, a Requiem Mass cannot be celebrated.¹⁹

¹⁵ S. R. C., September 25, 1875, n. 3379.

¹⁶ *Ibidem*.

¹⁷ S. R. C., May 18, 1883, n. 3575, ad X.

¹⁸ S. R. C., September 3, 1879, n. 3504, ad II.

¹⁹ *S. C. Indulg.*, April 11, 1864, n. 404.

THE SUPERSTRUCTURE OF THE ALTAR.

1. The *Caeremoniale Episcoporum*, treating of the ornaments of the altar, says that a canopy (*baldachinum*) should be suspended over the altar. It should be square in form, sufficiently large to cover the altar and the predella on which the celebrant stands, and, if it can easily be done, the color of the material, silk or other cloth, with which it is covered, should vary with the color of the ornaments of the altar.²⁰ It is either suspended from the ceiling by a movable chain, so that it may be lowered and raised when necessary, or it may be attached to the wall, or to the *reredos* at the back of the altar.

2. It may also be a stationary structure, and this is usually the case in large churches, made of marble, metal or wood beautifully carved and overlaid with gold or silver, in the form of a cupola erected on four columns. In Liturgy it is called the *Ciborium*.²¹

3. The canopy or ciborium is, according to the decision of the S. R. C., to be erected over the altar of the Blessed Sacrament,²² and over the other altars of the church.²³ In Rome, however, it is usually erected only over the High Altar and the altar of the Blessed Sacrament.

The purpose of the canopy seems to be to protect the celebrant and the altar from dust and every other dirt that might fall down from the ceiling, which, being usually very high, cannot be conveniently and easily cleaned.

4. Originally the altar was made in the shape of an ordinary table, on which the cross and candlesticks are placed. By degrees steps were erected on the sides of the tabernacle and behind it; afterwards a background, first of simple design and later of more elaborate work, made of the same material as that of the altar, was added. If the background consists of a simple frame of wood covered with silk or other precious material, the covering should be changed to conform with the color of the antependium.

²⁰ Lib. I, cap. XII, n. 13.

²¹ *Ibidem*.

²² May 23, 1846, n. 2912.

²³ *Ibidem*, April 27, 1697, n. 1966.

THE ALTAR-CLOTHS.

LINEN CLOTHS.

(Mappae, Tobaleae, Linteamina.)

1. The altar must be covered with three cloths for the *licit* celebration of Mass.¹ They must be made of linen or hemp. No other material may be used, even if it be equivalent to or better than linen or hemp for cleanliness, whiteness or firmness.²

2. The two lower cloths must cover the whole surface of the *mensa*, or table, of the altar, in length and width, whether it be a portable or consecrated fixed altar.³ It is not necessary that they be two distinct pieces. One piece folded in such manner that it cover the altar twice from the Epistle to the Gospel end will answer.⁴ The top piece must be single, and extend to the foot of the altar on both sides. The edges at the front and two ends may be ornamented with a border of lace or embroidery of various colors, in which figures of the cross, ostensorium, chalice and host, angels and such like may appear,⁵ but the border cannot rest on the table of the altar. We think that a piece of colored material may be placed under the border, since it is allowed to be put under the lace of the alb's cuff.⁶

3. Great care is to be taken that these cloths be kept clean. For this reason the top piece ought to be dusted after each service with a clean brush and then be covered with another cloth during the time in which the altar is not in use.⁷ They ought to be changed as often as they become stained with wine or wax or soiled by use or damp. There should be on hand at least a duplicate of the two lower cloths. The top piece should be changed more frequently according to the solemnity of the feast, and therefore several covers, more or less precious, should be constantly kept ready for this purpose.

¹ *Rubricae Gen. Missalis*, tit. xx.

² S. R. C., May 15, 1819, n. 2600.

³ *Caerem. Episc.*, lib. I, cap. xii, n. 11.

⁴ *Rubr. Gen. Miss.*, tit. xx.

⁵ S. R. C., Dec. 5, 1868, n. 3191, ad V.

⁶ S. R. C., July 12, 1892, n. 3780, ad V.

⁷ See § 3, *Altar-cover*.

4. When, during the exposition of the Blessed Sacrament, candles are placed on the table of the altar, another clean white cloth should be placed over the altar-cloths to prevent their being stained or soiled.⁸

5. The three altar-cloths have to be blessed by the bishop (or some one who has the faculty) before they can be used for the celebration of Mass. In the United States this faculty is granted by the Ordinary to priests in general. (*Cf. Facultates—Form I, n. 13.*) The form of the blessing is found in the *Rituale Romanum*, tit. VIII, cap. 21.

CERE-CLOTH.

(*Chrismale.*)

Besides the three altar-cloths there is another linen cloth, waxed on one side, which is called the *chrismale*, and with which the table of a consecrated fixed altar (even if a part of it be made of bricks and does not form a part of the consecrated altar) should be completely covered.⁹ It must be of the exact size of the table of the altar, and it is placed under the linen altar-cloths, the waxed side being turned toward the table. Its purpose is not only to prevent the altar-cloths from being stained by the oil used at the consecration, but also to keep the cloths dry. Hence it is advisable to have such wax cloth on all altars in churches which may be accessible to dampness. According to the rubrics this cloth is removed once a year, that is, during the stripping of the altars on Maundy Thursday; but it may be changed as often as the altar is washed. The *chrismale* is not blessed.

ALTAR-COVER.

(*Vesperale, Stragulum.*)

The *Vesperale* is a cover made of wool, silk or baize, which is placed over the table of the altar during the time in which the sacred functions do not take place. Its purpose is to prevent the altar-cloth from being stained or soiled. It should be a little wider than the table of the altar and somewhat longer than the latter, so that it may hang down several inches on each side and

⁸ De Herdt, Vol. I, n. 179.

⁹ *Pontificale Rom.* De Altaris Consecratione.

in front. It may be of any color (green or red would seem preferred) and its front and side edges are usually scalloped or ornamented with fringes. During the divine services it is removed from the altar,¹⁰ except at Vespers, when, during the incensation of the altar, at the *Magnificat*, only the front part of the table need be uncovered, and the vesperale is simply turned back on the table of the altar. This cover need not be blessed.

THE ANTIPENDIUM.

1. The *Antependium* is an appendage which covers the entire front¹¹ of the altar, from the lower part of the table (*mensa*) to the *predella* and from the Gospel corner to that of the Epistle side. If the altar is so placed that its back can be seen by the people, it should likewise be covered by an antependium. The material of the antependium is not prescribed by the rubrics. It is usually made of the same material as the sacred vestments. The *Ceremoniale Episcoporum*¹² indicates that for the solemn festivals more precious and elaborate antependiums be used, *i. e.*, of gold, silver, embroidered silk, etc.

2. The antependium may be fastened to little hooks or buttons, which are attached to the lower part of the table of the altar, or it is simply pinned to one of the lower altar-cloths, or attached to a light wooden frame which fits tightly under the *mensa*. A guard about three inches wide, made of wood suitably painted or of polished metal, may be placed at its lower extremity, resting on the *predella*, so as to prevent its being easily injured by those who move about the altar.

3. The Missal¹³ says that, as far as possible (*quoad fieri potest*), the antependium should correspond in color with the feast or office of the day. The words *quoad fieri potest* do not imply that one color may be used *ad libitum* for another, but that the more precious antependiums of gold, silver, or of embroidered silk, etc., in colors not strictly liturgical, may be used on solemn occasions,

¹⁰ S. R. C., June 2, 1883, n. 3576, ad II.

¹¹ The use of an antependium which covers only a small portion of the front of the altar is forbidden by the S. R. C., Sept. 10, 1898, n. 4000, ad II.

¹² Lib. I, cap xii, § xi.

¹³ Rubr. Gen., Tit. XX.

although they do not correspond in color with the feast or office of the day.

4. The following are exceptions to the general rule :

a. When the Blessed Sacrament is publicly exposed the antependium must be *white*, whatever may be the color of the vestments ; *e. g.*, when the Blessed Sacrament is exposed for public adoration on Pentecost, the vestments during the functions are *red*, but the antependium must be *white*.¹⁴ If, however, Benediction of the Blessed Sacrament is given immediately after Mass or Vespers, the antependium of the color of the day may be retained, if the celebrant does not leave the sanctuary between Mass or Vespers and the Benediction.¹⁵ If on these occasions he vests for Benediction outside the sanctuary, the antependium if not *white*, must be exchanged for a *white* one.¹⁶

b. In *solemn* votive Masses the color of the antependium must be that of the vestments. In *private* votive Masses (*Missae lectae*) the color corresponding with the office is used. In *private* votive Masses celebrated *solemnly*, *i. e.*, with deacon and subdeacon or in chant (*Missae cantatae*), it is proper (*convenit*) that the color correspond with that of the vestments.

c. During the solemn Requiem Mass at an altar, in the tabernacle of which the Blessed Sacrament is preserved, a *black* antependium cannot be used,¹⁷ but one of *violet* color should take its place.¹⁸

d. The antependium is evidently intended as an ornament of the altar.¹⁹ Hence, if the altar is of marble, stone, or of wood beautifully painted or decorated, if the table is supported by col-

¹⁴ S. R. C., Dec. 19, 1829, n. 2673.

¹⁵ S. R. C., Sept. 20, 1806, n. 2562.

¹⁶ *Ibidem*.

¹⁷ S. R. C., March 20, 1869, n. 3201, ad X.

¹⁸ S. R. C., Dec. 1, 1882, n. 3562. The *Ephemerides Liturgicae*, vol. XI, p. 663, states that the decree of the S. R. C., March 20, 1869, n. 3201, ad X, which forbade the use of the *black* antependium during a solemn Requiem Mass at the altar in the tabernacle of which the Blessed Sacrament is preserved, was revoked by the decree of the same Congregation, Dec. 1, 1882, n. 3562. It seems strange that the former decree is retained in the latest edition of the Decrees of the S. R. C. The latter decree is an answer to the question of the Bishop of Nesqually, if under these circumstances the color of the antependium and the *conopaeum* (cover of the tabernacle) may be *black*. The decree seems to pass over the antependium and merely answers : "*In casu sacri Tabernaculi saltem conopaeum esse debet violacei coloris.*"

¹⁹ *Pallio quoque ornetur*. Rubr. Gen. Miss. Rom., tit. XX.

umns, it may be considered sufficiently ornamented, and the antependium would not be necessary;²⁰ nevertheless, even in such cases on more solemn occasions it would be proper to use the more precious ones.²¹

e. The antependium may be ornamented with *images*, but they should be pictures of Christ, or representations of some fact of His life, or such as refer to the Eucharistic Mystery; or with *emblems* that refer in some manner to the Blessed Sacrament, *e. g.*, a lamb, a pelican, the chalice and host, etc.²² Pictures of the saint in whose honor the altar is dedicated to God, and emblems referring to such saint may be used. It is forbidden to ornament the *black* antependium with skulls, crossbones, etc.²³

The antependium need not be blessed.

THE FURNITURE OF THE ALTAR.

CRUCIFIX.

1. A crucifix, *i. e.*, a cross with the image of Christ, is the principal ornament of the altar. Except in cases of positive necessity Mass may not be celebrated without it.¹ Its proper place is in the middle of the altar, between the candlesticks, and in a straight line with them. It should be sufficiently large and high to be easily seen by the celebrant and by the people.² The *Cæremoniale Episcoporum*³ says that the pedestal of the cross should be on a level with the top of the candlesticks. The crucifix may be made of any substance, but it is fitting that it be of the same material as the candlesticks.⁴ A cross without the image of Christ, or the small crucifix which is attached to the door of some tabernacles, or placed on the dome thereof, is not sufficient.⁵

²⁰ Authors generally.

²¹ *Cærem. Episc.*, lib. I, cap. XII, n. II.

²² The mere figure of the Sacred Heart of Jesus and of the Immaculate Heart of Mary *conjointly* or *separately* are forbidden. S. R. C., April 5, 1879, n. 3492; *Ephem. Liturg.*, vol. IX, 1895, p. 618.

²³ *Cærem. Episc.*, lib. II, cap. XI, §I.

¹ *De Herdt*, Vol. I, n. 181.

³ Lib. I, cap. XII, §XI.

² S. R. C., Sept. 17, 1822, n. 2621, ad VII.

⁴ *Ibidem.*

⁵ S. R. C., June 16, 1663, n. 1270, ad I. This decree appears to refer only to the size of the cross, not to its position

2. If the principal image over the altar contains a picture of Christ crucified, or if there be on the altar a large statuary group representing the Crucifixion, it is not necessary to place another crucifix on the altar.⁶ But in this case the cross with the image must be the central subject of the picture. A picture, for example, representing St. Francis Xavier, with a large crucifix in his hands whilst preaching to the pagans, would not answer the purpose.

3. According to the *Caeremoniale Episcoporum* the cross and the candlesticks are properly placed on the table of the altar ; but they may also be arranged on a step or elevated platform rising from the rear of the altar. If the tabernacle be small and low the cross may be placed behind it. If its structure be very high, *e.g.*, one over which a permanent canopy on columns is erected, it will be necessary to have on the top of the canopy a crucifix large enough to be easily seen by the celebrant and the people, since the crucifix could not be placed under the canopy.

4. The rubrics do not prescribe that the cross be specially blessed,⁷ although this may be done privately by any priest,⁸ who uses in this case the form of benediction *pro Imaginibus*, found in the Roman Ritual,⁹ and not the one *pro Nova Cruce*, which is used only when blessing a cross to which the image of Christ is *not* attached.

THE CANDLES AND THE CANDLESTICKS.

1. All candles, required by the rubrics in liturgical functions, are to be of *pure beeswax*.¹⁰ During the Office and Masses of the Dead, on Good Friday and at the *Tenebrae* during Holy Week they ought to be of a *yellowish* color (unbleached) ;¹² at all other functions they should be *white* (bleached).¹³ It is forbidden to use *tallow*¹⁴ or *stearic*¹⁵ candles, even for ornament on the altar proper. The same is to be said regarding oil of any kind,¹⁶ of electric

⁶ *Ibidem*, ad II.

⁷ S. R. C., July 12, 1704, n. 2143, ad I.

⁸ *Ibidem*, ad II.

⁹ Tit. VIII, cap. 25.

¹⁰ Baruffaldi, Tit. LXIX, n. 3.

¹¹ Rubr. de Defect., Tit. X, n. 1.

¹² *Caerem. Episc.*, Lib. II, cap. X, n. 2 ; cap. XXV, n. 2 ; cap. XXII, n. 4.

¹³ *Auctores passim*.

¹⁴ S. R. C., Dec. 10, 1857, n. 3063.

¹⁵ S. R. C., Sept. 4, 1875, n. 3376, ad III.

¹⁶ S. R. C., June 20, 1899, n. 3859.

lights,¹⁷ and of gas.¹⁸ It is permissible, however, to use *extra altare*, that is for the illumination of the altar, but outside of it, candles made of material other than beeswax; likewise olive oil, electric lights (*ad ecclesias splendidius illuminandas*¹⁹) and petroleum, or gas (*ad pellendas tenebras*).

2. With regard to the *number* of candles at Mass, the following prescriptions are laid down:

(1) At a solemn Mass there should be *regularly* six candles on the altar. This number is not determined by the rubrics, but is to be inferred from the prescribed ceremony regarding the incensation of the altar.²⁰

(2) In a *missa cantata*, six candles are *usually* lighted. Though there is no distinct law defining this number, the S. Congregation²¹ says: "*Plures quam duae adhiberi possunt.*"

(3) In a *Missa cantata de Requiem*, at least *four* must be lighted.²²

(4) In a *strictly* private Mass of priests and dignitaries, not Bishops or Cardinals,²³ only *two* can be used. In a Mass *not* strictly private, *i. e.*, a parochial or community Mass, or on the more solemn feasts, or in a Mass celebrated instead of a solemn Mass or *missa cantata* according to recognized custom,²⁴ more than two may be used.

(5) In a *strictly* private Mass celebrated by a bishop, on ordinary occasions, *two* candles suffice, although *four* are usually lighted, and the latter is the rule on solemn feasts.²⁵ In a Mass *not* strictly private more than four may be used.

(6) Besides the *six* candles used at solemn Mass, a *seventh* candle is placed behind the cross whenever the Ordinary, in his own diocese, celebrates Pontifical Mass solemnly. This seventh candle is placed in line with the six large candles, but is slightly

¹⁷ S. R. C., June 4, 1895, n. 3859.

¹⁸ *Ephem. Lit.*, Vol. IX, 1895, p. 175.

¹⁹ S. R. C., June 4, 1895, n. 3859.

²⁰ Ritus celebr., Tit. IV, n. 4.

²¹ S. R. C., Sept. 25, 1875, n. 3377, ad I.

²² S. R. C., Aug. 12, 154, n. 3029, ad VII.

²³ S. R. C., Aug. 29, 1872, n. 3262, ad XVIII.

²⁴ S. R. C., Sept. 12, 1857, n. 3059, ad IX.

²⁵ *Caerem. Episc.*, Lib. I, cap. XXIX, n. 4.

raised above them. This makes it necessary to move the crucifix of the altar a little forward.²⁶

(7) At the *private* exposition of the Blessed Sacrament at least *six* candles are prescribed ; at *public* exposition at least *twelve*. But by way of ornament, and outside of the altar proper (*extra mensam altaris*) any number of candles and of all kinds may be used.

3. At a Mass celebrated by a bishop, a candle fixed in a hand-candlestick, commonly called *Bugia*, is used whenever he reads or sings anything from the book. If the celebrant of the Mass be unable to read on account of darkness, a candle inserted in an ordinary candlestick may be placed near the missal, but a simple priest is not privileged to use a *Bugia*.²⁷

4. According to *Ritus celebrandi*²⁸ a candle is to be lighted at the Elevation in the Mass and remains burning until after the Communion. This rubric is according to general interpretation *directive* only.²⁹ This light may be placed at the foot of the altar at the Epistle corner, where the altar-boy is accustomed to kneel, or on the credence,³⁰ or on a bracket attached to the wall.

5. For the celebration of Mass *two* candles are required *sub veniali tantum*. St. Liguori³¹ does not hold it to be forbidden to celebrate Mass with only *one* candle, if two cannot be had, of course *secluso scandalo*. It is considered a grave sin to celebrate without any light, under whatever pretext. If the candles are accidentally extinguished during Mass and others cannot immediately be procured the celebrant completes the Mass, if it be *after* the Consecration ; if the accident happens *before* Consecration, Mass should, in the opinion of some theologians, be stopped ; according to others it should not be interrupted after the beginning of the Canon or the Offertory.³² Mass should not be begun before the candles are lighted, and the candles should not be extinguished before the end of the last Gospel. If, for any reason, such as a draught, the candles cannot be kept lighted, they may be placed in lanterns or recesses to protect them.³³

²⁶ *Ibidem*, cap. XII, n. 12.

²⁷ S. R. C., Sept. 10, 1701, n. 2079, ad III.

²⁸ Tit. VIII, n. 6.

²⁹ S. R. C., June 9, 1899, n. 4029, ad II ; *De Herdt*, tom. I, n. 185, note.

³⁰ *De Herdt*, *Ibidem*.

³² St. Liguori, *Ibidem*, dub. 1.

³¹ Lib. VI, n. 394, dub. 2.

³³ *De Herdt*, vol. I, n. 185, note.

6. The rubrics³⁴ prescribe that for a private Mass two single candlesticks for the required lights be placed on the altar, one on each side of the cross. In the same way for other Masses as many single candlesticks as lights are required by the rubrics.³⁵ These are arranged upon the altar³⁶ in a straight line. Candelabra with three or more sockets for candles are not according to rubrics.³⁷ The *Caeremoniale Episcoporum*³⁸ would have the candlesticks of different sizes, and the highest on each side placed near the cross. Custom, however, has nearly everywhere introduced candlesticks of equal height.³⁹ They may be of gold, silver, brass, copper, gilt, iron, wood or other material, to be used according to the solemnity of the occasion. On Good Friday silver candelabra are not to be used.⁴⁰ The candlesticks may be covered with a cloth or veil, except on solemn festivals.⁴¹

NOTE I.—The candelabra of the altar are not to be used at the bier or catafalque during funeral services.⁴²

NOTE II.—The use of tubes in imitation of candles and containing small candles or pieces of candles which are forced to the top by a spring, is allowed.⁴³

NOTE III.—The Paschal candle, blessed on Holy Saturday, should be large, of pure beeswax (white), with grains of real *incense* placed upon it in form of a cross. Wooden or other imitations are out of place. The Paschal candle should have a large, distinct candlestick placed *in plano* at the Gospel corner.⁴⁴

According to the best authorities⁴⁵ the Paschal candle of a previous year may not be blessed again and used, but should be either new and not blessed, or else, if not new, be melted and entirely remolded; or if it is desirable to retain the ornamented

³⁴ Rubr. Gen. Miss. Rom., Tit. XX.

³⁵ See above, No. 2.

³⁶ S. R. C., Sept. 16, 1865, n. 3137, ad I.

³⁷ *Ibidem*, ad IV.

³⁸ Lib. I, cap. XII, §XI.

³⁹ S. R. C., July 21, 1855, n. 3035, ad VII.

⁴⁰ *Caerem. Episc.*, Lib. II, cap. XXV, n. 2.

⁴¹ S. R. C., loc. cit., ad II.

⁴² *Rituale Rom.*, Tit. VI, cap. I, n. 6.

⁴³ S. R. C., May 11, 1878, n. 3448, ad XIII.

⁴⁴ S. R. C., June 14, 1845, n. 2890, ad II.

⁴⁵ *De Herdt*, Vol. III, n. 53.

base blessed in a previous year, other wax must be added and this in greater quantity than the old wax.

If the Paschal candle, placed at the Gospel corner of the altar during the Paschal season, is too heavy to be handled, a smaller candle may be used for the blessing of the font, provided such candle is blessed and the five grains of incense are attached to it.⁴⁶

The Paschal candle is lighted at the solemn services of Mass and Vespers on Sundays and holydays of obligation; at the parochial Mass on Sundays, even if it be a low Mass; and Monday, Tuesday and Saturday of Easter week; where customary, on other solemn occasions. On the Feast of the Ascension it is extinguished after the singing of the Gospel. After the Mass of the Feast of the Ascension it is removed, and used again on the Vigil of Pentecost for the blessing of the Baptismal Font.⁴⁷

NOTE IV.—The *Lumen Christi*, used at the services of Holy Saturday, consists of three candles of pure beeswax (white) joined at the bottom, so as to make one stem for the three branches. It is placed on a *reed*,⁴⁸ about 7 feet long, decorated with flowers, but not so as to hide entirely the reed.⁴⁹

NOTE V.—During the *Tenebrae* on Wednesday, Thursday and Friday of Holy Week a triangular candlestick, usually made of wood, is placed *in plano* near the Epistle corner of the altar steps. It has fifteen sockets for candles. In the socket at the top is placed a *bleached* wax candle; in the other sockets candles of *unbleached* wax are inserted.

ALTAR-CARDS.

The rubrics⁵⁰ prescribe only one altar-card, which is placed at the foot of the cross or tabernacle. Custom sanctions the use of three separate cards, one at the centre, one at the Epistle corner (*Deus, qui humanae substantiae* and the Psalm *Lavabo*) and another of the same size at the Gospel corner (Gospel of St. John).

⁴⁶ S. R. C., April 23, 1875, n. 3352, ad I; June 19, 1875, n. 3358.

⁴⁷ S. R. C., May 19, 1607, n. 235, ad X; *De Herdt*, Vol. III, n. 53.

⁴⁸ Cf. *De Herdt*, Vol. III, n. 51.

⁴⁹ *De Herdt*, *Ibidem*.

⁵⁰ *Rubr. Gen. Miss. Rom.*, Tit. XX.

They are removed after Mass, especially whilst the Blessed Sacrament is exposed.⁵¹

MISSAL AND STAND.

1. At the Epistle corner of the altar a cushion or stand of wood or other material is placed for the Missal.⁵² On solemn feasts the stand ought to be covered with a cloth of the color of the vestments.⁵³

2. The Missal must (1) have the attestation of the Ordinary of the place of publication indicating that it conforms with the *Editio Typica*; and (2) contain all the latest Masses and the Additions and the Variations introduced December 11, 1897. Respect for the Holy Sacrifice demands the discarding of Missals which are soiled and torn by constant use.

3. At a private Mass the Missal is marked in the sacristy by the celebrant before he washes his hands. It is carried to the altar and placed *closed* by the server on the stand. At a solemn Mass it is marked by the deacon in the sacristy, then carried to the altar, and placed *open* on the stand.

ALTAR BELL.

1. A small bell is placed at the Epistle side.⁵⁴ According to the rubrics it is rung only at the *Sanctus*⁵⁵ and at the Elevation of both Species,⁵⁶ to invite the faithful to the act of adoration at the Consecration. This must be done even in private chapels.⁵⁷

2. The bell is *not* rung at the side altars of the church in which the Blessed Sacrament is publicly exposed.⁵⁸ Authors

⁵¹ S. R. C., Dec. 20, 1864, n. 3130, ad III.

⁵² *Rubr. Gen. Miss. Rom.*, Tit. XX.

⁵³ *Caerem. Episc.*, Lib. I, cap. XII, n. 15.

⁵⁴ *Rubr. Gen. Miss. Rom.*, Tit. XX.

⁵⁵ *Ritus Celebr.*, Tit. VII, n. 8.

⁵⁶ *Ibidem*, Tit. VIII, n. 6. The S. R. C. declared, May 14, 1856, that the bell may be rung at the *Domine non sum dignus* at Mass, and again before the distribution of Holy Communion to the laity. We notice that this decree has been expunged from the latest authentic collection.

⁵⁷ S. R. C., July 18, 1885, n. 3638, ad III.

⁵⁸ S. R. C., Aug. 31, 1867, n. 3167, ad X. A low signal *may*, however, be given with the bell at the sacristy door when the priest is about to begin Mass. *Gardellini*, Instr. Clem. §XVI, nn. 4 and 5.

assert that this bell is not to be rung at Mass whenever a public procession is taking place, or during the obsequies of the dead, or whilst a Mass or the Office is being sung in the church, or whilst Communion is being distributed.⁵⁹

3. The bell is not rung from the end of the *Gloria in excelsis* on Maundy Thursday to the beginning of the *Gloria in excelsis* on Holy Saturday. During this interval the *Memoriale Rituum*, Tit. IV, prescribes the clapper (*crotalus*) to be used to give the signal for the *Angelus*, but it is nowhere prescribed to be used in liturgical functions. The custom of using the clapper on these occasions appears quite proper. The S. R. C. when asked if a gong may be used instead of the small bell answered:⁶⁰ "*Negative; seu non convenire.*"

RELIQUARIES, STATUES, AND FLOWERS.

1. The *Caeremoniale Episcoporum*⁶¹ says that between the candlesticks on the altar may be placed either (1) cases containing the relics of saints, (2) statues of saints, or (3) natural or artificial flowers. Sweet-smelling flowers and leaves are certainly appropriate ornaments of the altar. The flowers referred to are cut flowers, leaves, and ferns placed in vases, rather than plants imbedded in soil in large flower-pots, although the latter may fitly be used for the decoration of the sanctuary around the altar. If artificial flowers are used, they ought to be made of superior material, as the word *serico* in the *Caeremoniale Episcoporum* evidently implies, and represent with some accuracy the natural variations. Flowers of paper, cheap muslin or calico, and other inferior material, and such as are old and soiled, should never be allowed on the altar.

2. The altar is sometimes to be left without ornament. (1) At Requiem Masses, and during the Obsequies of the Dead, relics, statues and flowers are to be removed from the altar.⁶² The use of representations of skulls, crossbones, and the like, has no sanction in the liturgy.⁶³

⁵⁹ The decrees which forbid the ringing of the bell on such occasions have been likewise omitted from the latest collection of the decrees.

⁶⁰ Sept. 10, 1898, n. 4000, ad III.

⁶¹ Lib. I, cap. XII, n. 12.

⁶² *Caerem. Episc.*, Lib. II, cap. XI, n. 1.

⁶³ *Caerem. Episc.*, Lib. II, cap. XI, n. 1.

3. When the Blessed Sacrament is publicly exposed, at least for Forty Hours' Adoration, there are to be no relics of saints, or their statues, on the altar.⁶⁴

4. During Passiontide, *i. e.*, from Passion Sunday to Holy Saturday, the relics of saints and their statues are removed from the altar, even for solemn feasts. Permanent statues are to be covered during this season.⁶⁵

5. During Advent and Lent, and, according to some authors, whenever *violet* vestments are used, there are to be no decorations, such as flowers, leaves and ferns, on the altar. The third Sunday of Advent (*Gaudete*), the fourth Sunday of Lent (*Lætare*), and some occasions, such as the first Communion of children and devotions to children in the month of March, are exceptions to this rule.⁶⁶

CRUETS AND SPOON, BASIN AND TOWEL.

1. The rubrics of the Mass mention two cruets, one for water, the other for wine,⁶⁷ of glass, or crystal. They may be of gold or silver.⁶⁸ In the latter case, it is proper to mark one with the letter *A*, the other with the letter *V*, so as to distinguish them for their special use. The base of these cruets should be sufficiently large to keep them from easily falling over; and their openings should be wide enough to allow their being easily cleaned. Cruets of glass are frequently ornamented with gold or silver filigree work. A small spoon of gold, silver, or other material, is sometimes used for putting the few drops of water into the chalice at the Offertory.⁶⁹ When preparing the chalice for Mass, this spoon is placed on the purificator under the paten. It need not be specially blessed.

2. The basin is either of glass, gold, silver or other suitable material. It ought to be oval in shape, and have a flat bottom so that the cruets may fairly stand on it. The small towel of linen should always be clean, and hence frequently changed. There ought to be a separate one for each celebrant.

⁶⁴ S. R. C., Sept. 2, 1741, n. 2365, ad I.

⁶⁵ S. R. C., Aug. 4, 1663, n. 1275, ad II.

⁶⁶ S. R. C., May 11, 1878, n. 3448, ad XI.

⁶⁷ *Rubr. Gen. Miss. Rom.*, Tit. XX.

⁶⁸ S. R. C., April 28, 1866, n. 3149.

⁶⁹ S. R. C., Febr. 6, 1858, n. 3064, ad IV.

3. The cruets are placed on a small table on the Epistle side (with us usually on the Credence), or in a little niche of marble or stone constructed in the wall on the Epistle side, or near the altar on the same side. This niche is appropriately divided into two parts by means of a slab of marble or stone laid horizontally across it. The lower part has the shape of a basin in the centre of which is an opening through which the water, used in washing the celebrant's hands, flows into a small cistern in the ground; the upper part is used to lay by the basin with the cruets and the towel.

ABLUTION CUPS.

1. At the right side of the tabernacle a small cup is kept half filled with water for purifying the fingers after the distribution of Communion. It is either of glass, china, porcelain or metal, about three inches in diameter and three inches in depth, and provided with a lid or cover. A small finger towel is placed beside it. The water in this vessel ought to be renewed every week. The soiled water is poured into the *sacrarium*.

2. When a priest celebrates two Masses on the same day a similar cup, somewhat smaller and provided with a lid or cover, is placed on the altar at the Epistle side, in which the ablution of the first Mass is kept. The ablution is consumed at the second Mass.

3. A special vessel is used by priests who have to carry the ablution away with them when celebrating Mass in two different places. It is in the shape of a glass bottle having a metal cover securely screwed on top, about two inches in diameter and three inches high. The ablution cup is not blessed.

SEATS.

At solemn Mass the celebrant and ministers take their seats upon an oblong bench (*scamnum*) commonly covered with baize or carpet of green color, or of the color of the vestments. It is usually constructed of wood, with a support for the back but no arm-rests. Its proper place is at the Epistle side *in plano*.⁷⁰ It rests on the floor and is not to be elevated. Chairs should not

⁷⁰ *Caerem. Episc.*, Lib. I, cap. XII, n. 22.

be used for this purpose.⁷¹ At each side of the credence is placed a stool for the acolytes and in some convenient place, usually along the communion-rail, benches for the altar-boys. The stools and benches are without supports for the back.

CREDENCE.

The credence is a table placed near the wall on the Epistle side of the altar *in plano*. The ordinary size is about 40 inches long and about 20 inches wide, but a larger one is necessary at Pontifical Mass. On it are placed the things required during the Mass. The table is covered with white linen; and the size of the cover is, according to rubricists, in harmony with the greatness of the solemnity.

CARPETS.

The sanctuary is ordinarily to be covered with carpets. The *Caeremoniale Episcoporum* mentions *green*, but any color may be used. A plain design is preferable. For the altar steps and the predella particularly precious rugs are reserved on solemn feasts. The predella of every altar should have a rug.⁷²

Exceptions to this rule are :

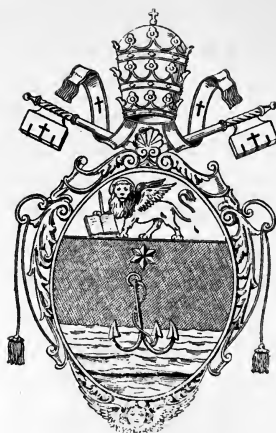
1. From the time of stripping of the altar on Maundy Thursday to Holy Saturday the carpets are removed. They are replaced on Holy Saturday morning before the Mass.
2. During solemn Requiem Masses the floor of the sanctuary and altar-steps are to be bare, although a suitable rug may be placed on the predella.⁷³

S. L. T.

⁷¹ S. R. C., Sept. 17, 1822, n. 2621, ad VI.

⁷² *Caerem. Episc.*, Lib. I, cap. XII, n. 16.

⁷³ *Ibidem*, Lib. II, cap. XI, n. 1.



Analecta.

E SECRETARIA BREVIUM.

LITERAE APOSTOLICAE IN FAVOREM SOCIETATIS "A FIDEI PROPAGATIONE" NUNCUPATAE, CUI S. FRANCISCUS XAVERIUS PATRONUS COELESTIS PRAEFICITUR CUM PRIVILEGIO EJUS FESTUM EXHINC IN UNIVERSA ECCLESIA SUB RITU DUPLICI MAJORI CELEBRANDI.

PIUS PP. X.

AD PERPETUAM REI MEMORIAM.

In apostolicum sublecti munus atque in ipso Christiani sacerdotii vertice, divinae clementiae dono, collocati, longe majorem profecto sollicitudinem sustinendam suscepimus, quam quae Romani vigilantia gregis contineatur. Excessurus enim e terris Christus apostolos iussit, et in his Petrum praecipue, quem non modo dignitate sed etiam caelestis gloriae studio proelucere ceteris voluit, gentes edocere universas, salubremque doctrinae novae praedicationem ad remotissimas quasque aut immanissimas orbis partes afferre. Porro divinis praeceptis obsequentes, Decessorumque Nostrorum clarissima exempla sectantes, nihil esse magis



officio nostro consentaneum arbitramur, quam ut, si quae ad patefaciendum Evangelii lumen atque ad proferendos Ecclesiae terminos videantur conducere, iis voluntatem omnem gratiamque impertiamus. Inter haec autem utilitate atque opera praestat opus illud summa laude dignum quod a "Fidei propagatione" nobile nomen accepit. Huius origo operis divino plane instinctu in medios homines profecta videtur. Nam fidelis Ecclesiae populus quia non in praedicanda Christi doctrina haberet sibi demandatam provinciam consultum Dei providentia est ut stipe ac subsidiis Evangelii praecones iuaret. Suasit hac de caussa caritas qua in Christum Redemptorem optimorum hominum pectora urgebantur, fideles ex omni gente ac natione coalescere in unum, conferre ex opibus aliquid in expeditiones sacras submittendum, sociata etiam prece administris sacrorum succurrere, atque ita id assequi quod votorum summa esset, divini nempe regni in terris incrementum. Compertum autem apud omnes est id genus sodalitatem praeclare de propaganda christiana fide meruisse. Quod enim suppeteret unde catholicae doctrinae nuntii ad dissita ac barbara loca contenderent beneficia illuc religionis nostrae humanique cultus allaturi, tam nobilis coetus tribui largitati debet. Hinc initia salutis innumeris populis parta: hinc fructus animorum comparati tanti, quantos nemo aestimet rite, nisi qui effusi per Christum sanguinis virtutem pernorit: hinc contra quam expectari a disiunctis hominum viribus posset, Evangelii evulgandi legi mire obtemperatum. Haec nobiscum sodalitatis promerita reputantes, nullo non tempore sensimus in insignem coetum Nos studio ferri, nec sane illi pro tenui adiumenti parte defuimus, maiora tamen animo spectantes, si facultas, Deo propitio, daretur. Jam quoniam id nobis omnipotentis Dei benignitas dedit ut ex hac Petri cathedra spiritualia fidelibus commoda dispertire possemus, praetermittere nolumus ut quem supra laudavimus coetum peculiari quodam benevolentiae argumento honestemus. Quare omnes et singulos quibus hae literae Nostrae favent a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, auctoritate Nostra Apostolica praesentium vi quo cum externis sodalitatis praesidiis tutela quoque et gratia de superis

congruat. Sanctum Franciscum Xaverium coelestem eidem Patronum eligimus, damus eique volumus omnes honorificentias tribui caelestibus Patronis competentes, huiusque diem festum, ut ad amplificandam ipsius celebritatem humanae quoque observantiae ampliorisque lithurgiae accessione desit ad ritum duplicem maiorem, servatis Rubricis, apud universam Ecclesiam provehimus. Est huic caeliti cum opere "Fidei Propagandae" ratio quaedam singularis et propria. Etenim quum vitam Franciscus ageret tanto animum studio talique cum eventu ad imbuendos christiana veritate populos appulit ut instrumentum. Numinis electum in eo reviviscere non secus atque in ipsis Apostolis videretur. Quapropter spes Nos bona tenet coetum hunc nobilissimum maiora in dies incrementa, deprecante Francisco, fore suscepturum, atque etiam ubertate fructuum, numero Sodalium, omniumque qui stipem conferant liberalitate ac diligentia eo deventurum brevi ut hanc eminentem atque apparentem rem praestet, sicut a Christo est Ecclesia condita, in qua salus omni credenti paretur, ita Sodalitatem "Fidei Propagandae" esse divino consilio excitatam ut nondum credenti Evangelii lumen affulgeat. Quam quidem ad rem multum procul dubio proficient catholicorum voluntates, etsi disiuncte ac privatim liberales se praebebunt ad munera: verum nihil erit ad utilitatem praestantius quam si decuriati catholici viri conferant, quemadmodum est prudentia summa provisum. Scilicet, quae minus inter se vires cohaerent minus valent ad causam: valent vero quamplurimum conjuncta et colligata ordine studia. Illas recte facere dicemus: ista etiam rite Servator autem et instaurator humani generis Christus, cuius sanctissimo propagando nomini coetus incumbit, tegat gratia praesidioque opus; qui enim non auro vel argento, sed pretioso Filii Dei sanguine redempti vivimus, divinam in primis opem contendere cum magna prece debemus. Haec mandamus, praecipimus, decernentes praesentes litteras firmas validas efficaces existere ac fore suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in futurum spectabit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos indicari ac definiri debere et irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus constitutionibus et ordinationibus apos-

tolicis ceterisque contrariis quibuscumque. Volumus autem ut praesentium litterarum transumptis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXV martii MCMIV, Pontificatus Nostri Anno Primo.

ALOIS. Card. MACCHI.

L. † S.

Imprimatur,

† JOAN. M. FARLEY,

Archiep. Neo Ebor.

COMMISSIO PONTIFICIA "DE RE BIBLICA."

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA.

Cuicumque ad academicos in Sacra Scriptura gradus, secundum ea quae Apostolicis Litteris Scripturae Sanctae constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I.

AD PROLYTATUM.

In experimento quod scripto fit

Exegesis (*i. e.*, expositio doctrinalis, critica et philologica) quattuor evangeliorum et Actuum Apostolorum. Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.

In experimento verbali

I.—Graece quattuor evangelia et Actus Apostolorum.

II.—Hebraice quattuor libri Regum.

III.—Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam; itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

IV.—Introductio specialis in singulos libros utriusque Testamenti.

V.—Introductionis generalis quaestiones selectae, nimirum :

1. De Bibliorum Sacrorum inspiratione.
2. De sensu litterali et de sensu typico.
3. De legibus Hermeneuticae.
4. De antiquis Hebraeorum Synagogis.
5. De variis Iudaeorum sectis circa tempora Christi.
6. De gentibus Palaestinam tempore Christi incolentibus.
7. Geographia Palaestinae temporibus Regum.
8. Palaestinae divisio et Hierusalem topographia tempore Christi.
9. Itinera Sancti Pauli.
10. Inscriptiones Palaestinales antiquissimae.
11. De kalendario et praecipuis ritibus sacris Hebraeorum.
12. De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.

II.

AD LAUREAM.

De scripto

Amplior quaedam dissertatio circa thesim aliquam gravio-rem ab ipso candidato de Commissionis assensu eligendam.

Coram

I.—Dissertationis a Censoribus impugnandae defensio.

II.—Exegesis unius ex sequentibus Novi Testamenti partibus a candidato deligendae ejusque pro arbitrio iudicum exponendae :

1. Epistolae ad Romanos.
2. Epistolarum I et II ad Corinthios.
3. Epistolarum ad Thessalonicenses I et II et ad Galatas.
4. Epistolarum captivitatis et pastoralium.
5. Epistolae ad Hebraeos.
6. Epistolarum Catholicarum.
7. Apocalypsis.

III.—Exegesis ut supra alicuius ex infrascriptis Veteris Testamenti partibus :

1. Genesis.
2. Exodi, Levitici et Numerorum.

3. Deuteronomii.
4. Iosue.
5. Iudicum et Ruth.
6. Librorum Paralipomenon, Esdrae et Nehemiae.
7. Iob.
8. Psalmorum.
9. Proverbiorum.
10. Ecclesiastae et Sapientiae.
11. Cantici Canticorum et Ecclesiastici.
12. Esther, Tobiae et Iudith.
13. Isaiae.
14. Ieremiae cum Lamentationibus et Baruch.
15. Ezechielis.
16. Danielis cum libris Machabaeorum.
17. Prophetarum minorum.

IV.—1. De Scholis exegeticis Alexandrina et Antiochena, ac de exegesi celebriorum Patrum Græcorum saec. IV et V.

2. De operibus exegeticis S. Hieronymi caeterorumque Patrum Latinorum saec. IV et V.

3. De origine et auctoritate textus Massoretici.

4. De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus, in crisi textuum adhibendis.

5. Vulgatae historia usque ad initium saec. VII, deque eiusdem authenticitate a Concilio Tridentino declarata.

V.—Peritia praeterea probanda erit in aliqua alia ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.

N. B.—De forma et cautionibus, quae in experimentis extra Urbem, si quando permittantur, servari debeant, item de variis conditionibus aliisque rebus quae sive ad prolytatus sive ad laureae adaptionem requiruntur, singulare conficietur breviculum, quod solis candidatis et iudicibus delegandis, quotiescumque opus fuerit, tradetur.

Epistolae mittantur ad Revmum D. F. Vigouroux, Romam, Quattro Fontane 113, aut ad Revmum P. David Fleming O. M., Romam, Via Merulana 124, Commissionis Biblicae Consultores ab actis.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

BRIEF OF POPE PIUS X, by which the Society for the Propagation of the Faith is encouraged and commended and by which the feast of St. Francis Xavier, Patron of the Society, is raised to the rite of a double major for the Universal Church.

THE PONTIFICAL COMMISSION OF BIBLICAL STUDIES publishes the schedule of requirements for the examinations to obtain the various academical degrees accorded in the branches of Biblical Hermeneutics and Exegesis.

REVALIDATION OF DEFECTIVE ERECTIONS OF THE "VIA CRUCIS."

In a paper on the interior arrangement of church-buildings in the June number of the REVIEW it was incidentally stated that by special faculty Pope Leo XIII had declared valid the defective erections of the *Via Crucis* down to the year 1894. The Rev. Pius Niermann, O.F.M., directs our attention to a decree issued on May 27, 1902, by which subsequent irregularities of a similar character were cured. The document is cited from the Acta of the Order of Friars Minor, vol. XXI, p. 90.

THE COLOR OF THE BISHOP'S MANTELETTA.

Qu. What is the proper color of the Manteletta to be worn at funerals? Some bishops wear purple, others black; and I am told by one experienced in such matters that, whilst black is preferable, the bishops in Europe never use it. Is there any definite rule which we are obliged to follow?

Resp. The rule is to use a *black* manteletta, not only on occasion of funerals, but, generally speaking, on days when the ordi-

nary liturgical color is violet. Such are ferials and vigils on which fasts are kept, except the vigil of Pentecost, and the summer Ember Days, if they occur within Paschal time; except also vigils occurring within the octaves of Corpus Christi, of the Assumption B. V. M., of All Saints, and of Titulars, and dedication of the Cathedral. During Lent, except the Patronage of St. Joseph, the Annunciation, unless these feasts coincide with Palm Sunday, when the black manteletta is used. Only when the bishop is upon canonical visitation through his diocese, does he invariably use the purple manteletta, even at funerals.¹ It should be noted that the black manteletta has violet (not red) trimming; only the purple manteletta is properly trimmed with red. For the lining, Martinucci merely specifies "silk."

THE INDULGENCE OF THE PRAYER "EN EGO."

Qu. In Oakeley's translation of Bouvier on Indulgences, speaking of the prayer *En ego*, it is stated that the "Congregation of Indulgences answered, April 11, 1840, that it is not necessary to add other prayers according to the intention of the Pope." In the later English *Raccolta*, as well as in the Breviary, which I have (Tournai), it is stated, under authority of Pius IX, July 31, 1858, that a Plenary Indulgence is gained by those who recite this prayer after Mass before a crucifix, "et pro S. Matris Ecclesiae necessitatibus oraverint." Would you state—

1. Whether the prayer for the Church is obligatory in this case?
2. Whether the obligation is to be satisfied by a definite form of prayers, say, five Paters and Aves?
3. Whether a priest who duplicates and recites the *En ego* after each Mass, may gain two Plenary Indulgences, and, in that case, would he be obliged to repeat the prayers for the intention of the Pope?

Resp. The authentic decree of the *Raccolta* leaves no doubt that the Indulgence attached to the prayer *En ego* requires the additional recitation of some vocal prayer according to the intention of the Sovereign Pontiff. (Decr. authent., n. 386, July 31, 1858.)

The prescribed prayers for this intention are not specified,

¹ Cf. Martinucci, *Manuale Caerem.*, Vol. IV, lib. V, cap. 2.

except that they must be, in part, vocal. "Laudabile est mentaliter orare, orationi tamen mentali aliqua semper adjungatur oratio vocalis." (S. C. I., Sept. 13, 1888.) In the opinion of theologians five Paters and Aves are sure to satisfy the obligation, but the S. Congregation has persistently evaded the question, referring the inquirers to the terms of the original condition, which is to recite some prayers *ad libitum*. Hence one Pater and Ave would, under certain circumstances, be sufficient to answer the requirements of the Indulgence.

As to the question whether the Indulgence attached to the *En ego* may be gained twice when a priest says two Masses, there is a general decision of the S. Congregation which limits to one gaining all Indulgences which are affixed to a definite day. (Decr. auth., n. 18, March 7, 1678.)

USING THE WRONG OILS FOR CONSECRATION.

Qu. We had here recently a consecration of three marble altars. During the ceremony the master of ceremonies brought the oilstocks with the three oils in separate compartments as is the customary way of keeping them in parish churches. By some oversight the section containing the *Oleum Infirmorum* was handed to the Bishop, who, assuming that he had the consecration oil, completed the function without discovering the error. When the small silver cover was later on taken by the pastor he saw the mistake, but not wishing to create a disturbance or to protract the ceremony, which had already lasted several hours, said nothing, hoping that the matter was not serious or, if so, that the defect could be remedied in private later. What is to be done in the case? Must I ask the Bishops to return, and perform the entire rite anew, or would a simple application of the proper oil to the places where the unctions are prescribed, suffice?

Resp. We are of the opinion that, in the absence of any authoritative declaration to the contrary, there is no necessity of doing anything to correct the mistake. The *Oleum Infirmorum*, although originally not destined for the purpose of consecrating, is yet real oil and as such a *materia apta* which receives from the prayers accompanying its actual use the character of the oil of consecration. The altars are therefore validly consecrated,

and no particular purpose is served by repeating the consecration in part or entirely.

A similar case is that of a priest by mistake using the *Oleum Infirmorum* in the administration of solemn baptism. Here some theologians require that the error be corrected, not for the validity of the Sacrament but for its integrity. Upon this Falise (*De Sacram. Bapt. in Liturg. Compend.*, pag. 627, edit. 1876) remarks: This opinion appears too exacting, first, because the use of one oil for the other does not affect the validity of the sacrament even when it is the *materia sacramenti* (as in Confirmation); secondly the omission of the renewal of the unction does not produce any injurious effects; thirdly, the repetition would in many cases cause scandal and displeasure.

These reasons hold good apparently with even more force in the case of the altars because their consecration is not a sacrament but only a sacramental.

PRIESTS' TOTAL ABSTINENCE LEAGUE.

We are requested by the Reverend President of the Priests' T. A. League to publish the following:

To the Members of the Priests' T. A. L. of A.:

As the time for holding the annual convention of the C. T. A. U. of A. is drawing near, the undersigned feels it his duty to address a few words to the members of the Priests' T. A. League of America, also to the members of the Seminary Apostolate. The Convention will meet in St. Louis, August 10, 1904.

The Priests' T. A. League has been in existence since the annual convention of the C. T. A. U. of A., which was held in Pittsburg last year. The Seminary Apostolate is not yet fully organized, as its first general officers are to be elected at the coming convention, although total abstinence societies in our seminaries date back to May 30, 1899.

The formation of these organizations is a laborious task, involving, as is apparent, time, effort, and means. In pursuit of this work the undersigned has travelled during the past five years many thousands of miles. During the ten months just elapsed he has seen Quebec, the Gulf of Mexico, the Atlantic and Pacific Oceans; and the success resulting therefrom was greater than his most sanguine hopes could anticipate.

Many of the Most Reverend Archbishops, the Right Reverend Bishops and the Reverend Clergy in the United States and in Canada have become active members of the Priests' League. Diocesan branches have been organized wherever possible, and almost every seminary has opened its doors to the work of the Apostolate. The result of this latter fact is, that among the candidates for the Priesthood in America there are many flourishing total abstinence societies to which is due the honor of having sent out in the past few years hundreds of priests who are total abstainers for life.

Owing to the fact that a number of diocesan promoters have not yet reported, no attempt at present can be made to give the accurate number of members in the Priests' League. The number of members in the Seminary Apostolate is close to six hundred, and the number of pledges signed by students preparing for the priesthood, during the past five years, is one thousand seven hundred.

The undersigned humbly begs the Most Reverend Archbishops, the Right Reverend Bishops, the Reverend Promoters of diocesan branches, the Reverend Clergy and all in Holy Orders who desire to become members, or who in any way whatsoever can assist the great work, to kindly write or report without delay, in order that we may make a showing that becomes an undertaking so noble at the forthcoming convention.

The existence of our League has already made a profound impression not only in America but throughout the Catholic world. Similar associations among priests exist, according to reports, in Ireland and Germany.

Every member of the Priests' League is earnestly requested, where possible, to attend the forthcoming convention. The Priests' League is requested to meet at the headquarters of the Convention at 2 P.M., August 11th. His Grace, the Most Reverend Archbishop Elder, Honorary President of the League, will address the Convention. The principal business will be (1) to suggest ways and means for the promotion of the good cause, and (2) the election of officers. A good attendance will greatly encourage the work.

As to the Seminary Apostolate all the societies in favor of the proposed union should try to send delegates, or at least authorize someone to represent them. The delegates of the Apostolate are requested to meet at the same place as the Priests' League at 9 A.M., August 12th. The main business will be the final organization under the constitution already distributed, and the election of officers.

There is no doubt that in most seminaries the Apostolate will continue without further outside influence, yet any zealous priest who may in future undertake to visit the various seminaries, colleges, and academies in the cause of temperance, will advance the work wonderfully. For this purpose, however, a fixed source of revenue help should be arranged. By all means an abundance of sound Catholic temperance literature, including German and French periodicals on the subject, should be regularly sent to all our institutions where young minds are trained. The \$200.00 which the general union now offers annually for this work could be profitably devoted to this one feature. Then if, in addition, a little help comes from here and there—especially if those who have been benefited by seminary temperance work would, after ordination, remember the cause, even in a slight degree—the future of this work would be secured.

Communications should be addressed to the Secretary, the Rev. John T. Mullen, D.C.L., Cathedral, Boston, Mass. The undersigned will likewise furnish information.

A. S. SIEBENFOERCHER,

*Pres. P. T. A. L. of A. and
National Organizer for Seminaries.*

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The more important recent literature on the Synoptic Gospels, on the Fourth Gospel, and on the Life and Theology of St. Paul has been considered in our last three numbers. Hence we may confine ourselves in the present paper to recent publications on the lives of the other Apostles, on the Book of Acts, and on the Apostolic Epistles.

1. Lives of the Apostles.—The life, work, and death of St. Peter in Rome have been investigated anew by C. Kneller,¹ A. Harnack,² E. Polidori,³ and A. S. Barnes.⁴—Mrs. A. S. Lewis endeavors to identify the Apostle St. Thomas with Jude, the Lord's brother.⁵—M. Monod publishes a most interesting thesis about the religious development of the Apostles during the time of our Lord's earthly ministry.⁶—C. Merle d'Aubigné may be said to continue the foregoing study. He writes on the preaching of the first Apostles, treating his subject as a chapter of Biblical Theology.⁷—W. P. Bone extends his investigation to the author of the Book of Acts, considering him first as historian, then as Christian, and finally as man. The author's conclusions as to the characteristics of St. Luke throw considerable light on several passages of the Book of Acts.⁸—A. Weber has undertaken a more difficult task. He

¹ S. Petrus, Bischof von Rom; *Zeitschrift für katholische Theologie*, xxvi, 33-69; 225-246.

² Miscelle zum Aufenthalt des Petrus in Rom; *Theologische Literaturzeitung*, xxvii, 604 f.

³ Apostolato di S. Pietro in Roma; *Civiltà Cattolica*, xviii, 8, 513-527; 9, 141-158.

⁴ St. Peter in Rome and His Tomb in the Vatican Hill; London, 1903; Sonnenschein.

⁵ Who was Judas Thomas? *Expository Times*, xiv, 397-399.

⁶ Essai sur le développement religieux des apôtres pendant le ministère terrestre de Jésus; Cahors, 1903; Coueslant, pp. 72.

⁷ La prédication des premiers apôtres de Jésus-Christ; Alençon, 1903; Guy et Cie, pp. 112.

⁸ The Personal Traits of the Author of Acts; *The Bible Student*, vii, 144-152.

tries to continue the Book of Acts down to the time of St. John's death.⁹—Finally J. Ballantyne lays both history and legend under contribution in order to give us a popular account of the life of the twelve Apostles.¹⁰

2. *The Book of Acts*.—A writer in the *Biblical World*¹¹ represents the Book of Acts as an apology of the Gospel, while Th. C. Johnson is of opinion that St. Luke wrote his book mainly for the edification of the faithful.¹²—F. H. Chase defends the credibility of the Book of Acts from an Anglican point of view. Words and events have been recorded by St. Luke with substantial accuracy, though in our day we can explain naturally the seemingly miraculous phenomena.¹³ V. Weber deals with certain difficulties advanced by Th. Mommsen against the credibility of the Book of Acts. St. Paul's enmity against the Christians in Jerusalem, the geographical data of Gal. 1 : 21 and 11 : 25, the scourging of the Apostle, and his call to Rome form the main topics of discussion.¹⁴ J. W. Beardslee too refutes certain modern charges of inaccuracy against the Book of Acts. The following are the principal points of attack: (a) the critical view that the first twelve chapters have been written by an author different from the writer of the rest of the Book, and that the "we-portions" alone are of Apostolic origin; (b) that the Book of Acts is a work of compromise between various factions in the early Church; (c) that Acts contains an anachronism in its account of the insurrection of Theudas; (d) that the reported speeches and the triple account of St. Paul's conversion present a solid argument against the credibility of Acts.¹⁵ J. R. Smith's and W. Soltau's views as to the source of "the Speeches of Paul in the Acts" we have considered in our last number. The latter writer has since then supple-

⁹ Les Actes des Apôtres, complétés et contin. jusqu'à la mort de saint Jean; Verdun, 1903, pp. 223.

¹⁰ The Apostles of History and the Apostles of Legend; *The Bible Student*, vii, 343-349.

¹¹ xxii, 3-7.

¹² The Religious Value of the Book of Acts; *The Bible Student*, viii, 319-325.

¹³ The Credibility of the Book of Acts; Hulsean Lectures for 1900-1901; London, 1903; Macmillan, xv-314.

¹⁴ Katholik, 3 F., xxv, 1-11.

¹⁵ *The Bible Student*, vii, 226-234.

mented his partial view of Acts. He believes that St. Luke intended to give an account merely of St. Paul's missionary journeys. This report remained incomplete, and the author of the Book of Acts joined it with another incomplete work which may be called "the Acts of Peter."—E. J. Goodspeed writes on certain peculiarities in the language of St. Luke, deriving them from the influence of the Alexandrian nautical dialect.¹⁶ F. C. Ceulemans has given us a new commentary on the Book of Acts,¹⁷ which endeavors to do justice to the critical questions involved in the subject. H. Hoffmann too has published a commentary on the Book, written mainly for the edification of the reader.¹⁸ Another translation and explanation of the Book of Acts has been published by J. F. Hückelheim, mainly for the use of students in higher classes.¹⁹ A fourth commentary on the Book of Acts was contributed by A. Schlatter to a series of New Testament commentaries, entitled *Erläuterungen zum Neuen Testament*.²⁰ Here we may mention also a series of articles which appeared in *The Expository Times*,²¹ under the title "The Great Text Commentary." The writer's explanation of the principal texts is both scientific and devout.

The foregoing publications are concerned with the whole Book of Acts. But quite a number of monographs have been written on difficulties connected with special passages of the Book. E. Nestle harmonizes Acts 1:12 with Josephus, *Bell. Jud.* v. ii, 3 and *Antt.* XX, viii, 6.²² D. Smith²³ and A. H. Lee²⁴ explain the "Marvels of the Day of Pentecost" in a rationalistic way. The latter writer tries to uphold Chase's explanation of the "Tongues, like as of fire" by referring to the peculiar phenomenon of the

¹⁶ Did Alexandria Influence the Nautical Language of St. Luke? *Expositor*, viii, 130-141.

¹⁷ *Commentarius in Actus Apostolorum*; Malines, 1903; Dessain, 320.

¹⁸ *Die Apg. S. Lucā*; Neutl. Bibelst., Bd. i; Leipzig, 1903, Deichert, vi-820.

¹⁹ *Die Apostelgesch.*; Paderborn, 1903, Schöningh; v-165.

²⁰ *Die Apg.*; Calw. u. Stuttg., 1903, 384.

²¹ xiii, 254-256; 303-304; 355-357; 424-426; 450-462; 492-494; xiv, 16-18; etc.

²² *Zeitschr. f. neut. Wissensch.*, iii, 247 f.

²³ *Expository Times*, xiii, 363-366.

²⁴ *Expository Times*, xiv, 188 f.

rays of the rising sun observed at the time of the Rütli-conspiration. E. v. Dobschütz appeals to the fact that in Talmudic sources "Jews" are enumerated among eastern nations in order to defend the correctness of the text found in Acts 2: 9-11.²⁵ J. Mair identifies the cohorts named in Acts 10: 1 and 27: 1 with *II Italica* and the *ala Augusta*.²⁶ V. Bartlet proposes three different ways of solving the difficulty presented by the text of Acts 12: 25.²⁷ E. Nestle contributes a note of explanation on Acts 19: 12, entitled "The Aprons and Handkerchiefs of St. Paul," in which he suggests the version "nether-garments."²⁸ M. Baumgarten explains the words in which St. Paul attests his fidelity to the Law, Acts 21: 21-26.²⁹ C. M. Richards investigates the relation of Acts 27 to the whole Book; he believes that St. Luke gives such a detailed account of the journey to Rome, because the Apostle was then about to evangelize the capital of the world.³⁰ G. F. Greene writes about the meaning of the word "parresia" which occurs in twelve passages of Acts.³¹ Finally J. R. Harris³² and F. C. Burkitt³³ express their views concerning the text of Acts 13: 6-8, where the name of the sorcerer occurs whom St. Paul met on his visit to Cyprus.

3. **The Epistles.**—Under this heading we shall indicate first the publications referring to more than one of the Epistles; secondly those pertaining to one of the Pauline letters, and finally those that regard the Catholic Epistles.

(a) *General Literature.*—G. Terwelp has published a paraphrase and explanation of the speeches and letters of the Apostles, not excluding the Apocalypse.³⁴ The number of speeches as distinct from the letters amounts to twenty-one; ten of St. Peter, ten of St. Paul, and one of St. James. The author endeavors to present

²⁵ *Zeitschr. f. wiss. Theol.*, xlv, 407-410.

²⁶ *Th.-pr. Mon.-Schr.*, xii, 522-530.

²⁷ *The Journal of Theological Studies*, iv, 438-440.

²⁸ *Expository Times*, xiii, 282.

²⁹ *Saat auf Hoffnung*, xl.

³⁰ *The Bible Student*, vii, 340-343.

³¹ *The Bible Student*, vii, 137-143.

³² *Expositor*, v, 189-195.

³³ *The Journal of Theological Studies*, iv, 127-129.

³⁴ Bonn, 1903; Hanstein, v-429.

his text in a form such as the Apostles themselves would have employed, if they had written in modern times.—J. Albani has given us three most interesting studies on the Pauline Epistles: first, he considers the Pauline metaphors in Ephesians;³⁵ secondly, the Pauline metaphors in his Pastoral Epistles;³⁶ thirdly, the Pauline parables.³⁷ Among the metaphors may be noted that of the body, of the house, of light and darkness, of the battle, of the pilgrimage, and of several legal relations. The Pauline parables are said to be mostly of a gnomic character.—W. G. Moorhead has published *Outline Studies in Acts, Romans, I and II Corinthians, Galatians, Ephesians*. The author endeavors to render the foregoing books more accessible for pulpit use.³⁸—R. D. Shaw publishes *Introductory and Expository Studies* on “The Pauline Epistles”³⁹; the book is a popular exposition of the theology and the Epistles of St. Paul.—J. H. Kerr writes on “The Grouping and Sequence of the Pauline Epistles.”⁴⁰ The first group was written during the Apostle’s second journey, A. D. 52–53; it consists of I and II Thessalonians, is noted for its eschatology. The second group was written during the third journey, A. D. 57–58; it consists of Galatians, I and II Corinthians, and Romans, and is noted for its soteriology. The third group, consisting of Colossians, Philemon, Ephesians, and Philippians, and noted for its Christology, was written during the captivity of the Apostle, A. D. 62–63. The fourth group, embracing the pastoral Epistles, *i. e.*, I and II Timothy, and Titus, and noted for its ecclesiology, was written after the Apostle’s first captivity.—Here must be mentioned F. C. Ceulemans’ *Commentarius in epp. S. Pauli ad Eph., ad Phil., ad Col., I–II ad Thess., I–II ad Tim., ad Tit., ad Philem., ad Hebr.*⁴¹ The author’s works are too well known to need further description.—E. J. Wolf draws attention to “The Peculiarities of the Pastoral Epistles.”⁴² He

³⁵ *Zeitschrift f. wissenschaft. Theol.*, xlv, 420–440.

³⁶ *Ibid.*, xlvi, 40–58.

³⁷ *Ibid.*, 161–171.

³⁸ London, 1902; Oliphant, pp. 248.

³⁹ London, 1903; Clark, pp. xi–508.

⁴⁰ *The Bible Student*, vii, 165–169.

⁴¹ Malines, 1903, Dessain, pp. 339.

⁴² *The Bible Student*, vii, 326–332.

emphasizes their peculiarity of style and subject-matter, but defends their authenticity.—Finally, M. Latrille explains the ideas of light, truth, and life, as they enter into the Johannine writings.”⁴³

(b) *The Pauline Epistles*.—P. Feine has published a most interesting study on Romans, in which he considers the Epistle as a hidden rebuff of the proud contempt with which the Roman converts regarded unregenerate Israel. The author rejects Spitta’s hypothesis, but at the same time regards Rom. 16: 1–20 as a short Epistle to the Ephesians.⁴⁴—J. Niglutsch too has given us a short commentary on Romans.⁴⁵ He follows the Apostle in his clear doctrine concerning justification, stating its need, its method, its effects, and its intended universality.—G. Semeria⁴⁶ and M. F. Bean, too,⁴⁷ have contributed to the better understanding of the whole Epistle to the Romans.—It may interest the reader to know that Sanday and Headlam have issued the fifth edition of their *Critical and Exegetical Commentary on the Epistle to the Romans*.⁴⁸

The following are the more important studies on special passages of the Epistle to the Romans. F. Herbst makes Rom. 3: 24, “being justified freely,” the central point of the whole Epistle, nay of the whole Bible. The Lutheran theory of an all-sufficient faith is strongly urged, as a matter of course.⁴⁹—P. Farel has written a contribution on three special passages of the Epistle,⁵⁰ while P. O. Schjött confines himself to Rom. 1: 18–20.⁵¹—Father Durand considers Rom. 9: 5, understood in its traditional interpretation of the first four centuries, a valid proof for the Divinity of Jesus Christ.⁵²—F. Hachtmann and M. Wilde advance opposite opinions as to the true meaning of Rom. 7.⁵³—Similarly,

⁴³ Mancherlei Gaben und Ein Geist, xlvi, 657–659; 721–723; 785–788.

⁴⁴ Der Römerbrief; Göttingen, 1903; Vandenhoeck, iv—159.

⁴⁵ Brevis commentarius in S. Pauli Apostoli epistolam ad Romanos; Trient, 1903, Seiser, vi—183.

⁴⁶ Il pensiero di S. Paolo nella lettera ai Romani; Roma, 1903; Pustet, xxiv—220.

⁴⁷ Studies in Romans; Baptist Tract and Book Society, 72.

⁴⁸ London, 1903, Clarke, 562.

⁴⁹ Geschenkweise gerecht; Elberfeld, 1903, Evang. Gesellsch., viii—330.

⁵⁰ Trois passages de l’épître aux Romains; *Rev. de Théol. et des Quest. rel.*, 1903, 233–244.

⁵¹ *Zeitschrift f. neut. Wissensch.*, iv, 75–78.

⁵² *Revue Biblique*, xii, 550–570.

⁵³ Reich Christi, vi, 137–139.

H. Pope and W. Sp. Wood appear to disagree concerning Rom. 10: 13-21, each writer proposing his opinion as "A Possible View."⁵⁴—E. F. Ströter studies the Jewish question and its divine solution in the light of Rom. 11.⁵⁵—Finally, W. B. Smith writes on Rom. 15-16,⁵⁶ and D. Moore studies "the Prophetic Scriptures" spoken of in Rom. 16: 26.⁵⁷ The latter writer believes that the prophecy of the New Testament has been foretold in the expression "Prophetic Scriptures."

W. B. Smith asks: "Did Paul write Romans?"⁵⁸ He answers: Romans is not a letter, it is not addressed to the Romans, it is not written by St. Paul, it presents no literary unity, it was not known before 150 A.D. P. W. Schmiedel asks the same question, in the same publication,⁵⁹ and denies one by one Mr. Smith's conclusions, refuting at the same time his arguments. W. B. Smith, therefore, returns to his charge,⁶⁰ endeavoring to undo Schmiedel's arguments; at the same time, A. F. R. Hoernle adds a few animadversions in elucidation of Schmiedel's statements. J. Frey too has contributed a study dealing with the problem of the Epistle to the Romans and suggesting a possible solution.⁶¹

E. Haupt has published three articles introductory to the Epistles of St. Paul to the Corinthians.⁶² The writer admits a Pauline visit to Corinth between I and II Cor.; in the same gap he places another Epistle to the Christians in Corinth.—H. L. Goudge has published a commentary on I Corinthians belonging to the series of *Westminster Commentaries* edited by W. Lock. The work is considered as quite suggestive by competent critics.—W. Weber writes on the Pauline precept that women should cover their heads in their religious gatherings, contained in I Cor. 11:

⁵⁴ *The Journal of Theological Studies*, iv, 273-279; 608-610.

⁵⁵ Kassel, 1903, Röttger, iii—227.

⁵⁶ *Journal of Biblical Literature*, xx, 2, 129-157; xxi, 2, 117-169.

⁵⁷ *The Bible Student*, viii, 160-165.

⁵⁸ *The Hibbert Journal*, i, 309-334.

⁵⁹ 532-552.

⁶⁰ *Ibid.*, 795-799.

⁶¹ Das Problem des Römerbriefs und seine Lösung; Mitt. f. d. ev. K. in Russl., lix, 193-206.

⁶² *Deutsch-ev. Bl.*, N. F. iii, 1-28; 73-112; 153-179.

2-15.⁶³—A. Miller considers, in connection with I Cor. 13: 1-8, "the necessity of the way of love," "the characteristics of this way," and its "permanence."⁶⁴—P. Dürselen throws new light on the difficult passage in I Cor. 15: 29 where occurs the phrase "baptized for the dead."⁶⁵—Finally, S. T. Lowrie offers us a new explanation of II Cor. 5: 1-5;⁶⁶ he identifies the "tabernacle" of the passage with the Old Testament.

N. Glubokovskij has published in Russian a little work treating of the questions introductory to the Epistle to the Galatians.⁶⁷ The author accepts the North-Galatian theory, and dates the Epistle about A.D. 57-58. H. Schulze defends the authenticity of the Epistle to the Galatians.⁶⁸ He shows the impossibility of the Epistle's origin about A.D. 130, and at the same time he believes that there are references to Galatians in the Apocalypse, in Acts, and in the Synoptic Gospels, especially in Mark.

E. Krukenberg has given us a new version and exposition of the Greek text of the Epistle to the Ephesians.⁶⁹ J. A. Robinson has published a similar work for English readers, adding, however, a revised text to his translation and explanation.⁷⁰—Ch. Baskerville has published a pamphlet entitled *Side-Lights on the Epistle to the Ephesians*,⁷¹ and S. Dickey has written an article presenting "Some Word-Studies in Ephesians."⁷² The Christian signification of the words investigated is emphasized especially.—Finally, S. T. Lowrie studies "Paul's Prayers for the Ephesians" as preserved in Eph. 1: 15-23, and 3: 14-21.⁷³ The first is a prayer for an increase of faith, the second pleads for love toward all the saints.

H. A. White has published an article treating anew of the intro-

⁶³ *Zeitschr. f. wissenschaft. Theol.*, xli, 487-499.

⁶⁴ *The Bible Student*, vii, 74-78.

⁶⁵ *Theol. Studien u. Kritiken*, lxxvi, 1, 291-308.

⁶⁶ *The Princeton Theological Review*, i, 51-61.

⁶⁷ Petersburg, 1902, 156.

⁶⁸ Leipzig, 1903, Wöpke, vii—88.

⁶⁹ Gütersloh, 1903, Bertelsmann, iii—117.

⁷⁰ St. Paul's Epistle to the Ephesians; London, 1903, Macmillan Co., ix—

⁷¹ London, 1903, Nisbet, 118.

⁷² *The Bible Student*, vii, 35-41.

⁷³ *The Bible Student*, vii, 204-210; 270-277.

ductory questions belonging to "Paul's Letter to the Philippians."⁷⁴ —G. Wohlenberg has published a commentary on I and II Thessalonians.⁷⁵ He premises a brief introduction to the Epistles, and adds special treatises on the eschatology of the same. J. Moffat collects "Ethnic Parallels to I Thessalonians"⁷⁶ appealing especially to the writings of Plutarch. H. J. Gibbins publishes a note on I Thess. 2:6 in which he suggests a new division of the verse.⁷⁷ W. Wrede is of the opinion that II Thessalonians is spurious, having been written about the end of the first century.⁷⁸ The spurious character of II Thessalonians is maintained also by George Hollmann.⁷⁹ Finally, W. Brüning has written a dissertation on the language of II Thessalonians.⁸⁰

J. Damman has published a popular exposition of St. Paul's Epistle to Philemon.⁸¹—V. Bartlet endeavors to present "the Epistle to the Hebrews as the Work of Barnabas."⁸² D. Walker too believes that Barnabas is the author of Hebrews, and that he addressed the letter to his countrymen in Cyprus.⁸³ H. Korte publishes a study on the aim and purpose of Hebrews.⁸⁴ Finally, E. Lhoste has published a thesis on *La morale chrétienne dans l'épître aux Hébreux*.⁸⁵

(c) *The Catholic Epistles*.—T. A. Giurney writes on "The Motive and Date of the Epistle of St. James."⁸⁶ M. D. Gibson finds the Epistle of St. James less sublime than I Peter.⁸⁷ D. N. Yarbro studies "James' Doctrine of the Law with Reference to the Christian Life."⁸⁸ W. B. Carpenter writes on *The Wisdom of James*

⁷⁴ *The Bible Student*, vii, 27-34.

⁷⁵ Leipzig, 1903, Deichert, xii—214.

⁷⁶ *Expository Times*, xiv, 568.

⁷⁷ *Expository Times*, xiv, 527.

⁷⁸ *Zeitsch. f. neut. Wissensch.*, 1904, i, 28-38.

⁷⁹ Leipzig, 1903, Hinrichs, viii—116.

⁸⁰ Jena, 1903, 31.

⁸¹ Kassel, 1903, Röttger, ii—288.

⁸² *Expositor*, viii, 381-396.

⁸³ *Expository Times*, xv, 142-144.

⁸⁴ *Pastor bon.*, 1903, 214-219.

⁸⁵ La Roche, 1902, 55.

⁸⁶ *Expository Times*, xiv, 320-322.

⁸⁷ *Ibid.*, xiv, 429.

⁸⁸ *The Bible Student*, viii, 346-351.

*the Just.*⁸⁹ H. J. Cladder finds in the Epistle of St. James a didactic poem with strophes and verses.⁹⁰ Grafe studies the influence exercised by the Epistle of St. James on the development of primitive Christianity.⁹¹ Kirn proposes a conjectural emendation of James 4: 5.⁹²—G. Sampson edits the *Epistles of St. Peter*, giving "the English text and paraphrase of each verse in parallel columns, with short footnotes."⁹³ G. Hoennicke compares the eschatological expectations of II Peter with the Apostolic writings; for he believes that II Peter is spurious.⁹⁴ J. Turmel considers the descent of Jesus Christ into hell in the light of the traditional interpretations of I Peter 3: 19.⁹⁵—J. H. Farmer gives us "an Analysis of the First Epistle of John."⁹⁶ G. G. Findlay publishes "studies" on I John 2: 1--2 and 2: 3--6.⁹⁷ A. Wurm has published a monograph on the heretics alluded to in I John.⁹⁸ Wohlenberg has published glosses to I John 3 to 4.⁹⁹ Finally, H. J. Gibbins believes that in II John the prophetic figure of a woman is used to represent a church.¹⁰⁰

4. *The Apocalypse*.—P. Doreau gives a new translation of and commentary on the Apocalypse.¹⁰¹ Fr. Palmer places the Apocalypse in the second half of A. D. 68, divides the book into five acts, and explains it mainly as referring to contemporary history.¹⁰² E. J. Goodspeed maintains that the Book with Seven Seals is not a book but a roll.¹⁰³ P. Corssen writes especially in explanation of Apocalypse 13: 18, contending that the inspired writer knows a name for both the beast and the man.¹⁰⁴ E.

⁸⁹ N. Y., 1903, Whittaker, 19—253.

⁹⁰ *Zeitschr. f. kath. Theol.*, xxviii, 37-57.

⁹¹ Tübingen, 1903, Mohr, 51.

⁹² *Theol. Studien u. Kritiken*, 1904, 127-133.

⁹³ London, 1903; Mowbray, 94.

⁹⁴ *Deutsch-ev. Bl.*, xxviii, 686-695.

⁹⁵ *Ann. de ph. chrét.*, 3e. sér., i, 508-533.

⁹⁶ *The Bible Student*, viii, 335-339.

⁹⁷ *Expositor*, viii, 321-344; 445-467.

⁹⁸ *Biblische Studien*, viii, 1; xii—159.

⁹⁹ *Neue kirchl. Zeitschr.*, xiii, 233-240; 632-645.

¹⁰⁰ *Expositor*, vi, 228-236.

¹⁰¹ *L'Épopée divine*, Paris, 1903, Pêrisse, xx—155.

¹⁰² *The Drama of the Apocalypse*; London, 1903; Macmillan.

¹⁰³ *The Book with Seven Seals*; *Journ. of Bibl. Lit.*, xxii, 70-74.

¹⁰⁴ *Zeitschr. f. neut. Wissensch.*, iv, 264-267.

Vischer had maintained that the number 666 of Apoc. 13 : 18 has an independent meaning, and is not the result of the change of any definite name.¹⁰⁵ Th. Calmes devotes a special study to the symbols of the Apocalypse.¹⁰⁶ P. W. Schmiedel has published a lecture on the Apocalypse in which he insists on the identity of the prophetic beast with Nero.¹⁰⁷ K. Endemann has published a new commentary on the Apocalypse intended for theologians and educated lay-readers.¹⁰⁸ Finally, M. Kohlhofer defends the unity of the Apocalypse against the divisive critical hypotheses.¹⁰⁹ The writer spends most of his effort in the refutation of hostile theories. Among the latest contributions to the literature on the Apocalypse must be classed the works of J. Weiss,¹¹⁰ and A. Reymond.¹¹¹

¹⁰⁵ *Ibid.*, iv, 167-174.

¹⁰⁶ *Revue biblique*, xii, 52-68.

¹⁰⁷ *Protestant. Monatshefte*, vii, 45-63.

¹⁰⁸ Berlin, 1903; Berl. Missionsg., iii—271.

¹⁰⁹ *Biblische Studien*, vii, 4; viii—143.

¹¹⁰ *Die Offenbarung des Johannes*; Göttingen 1904; Vandenhoeck, iii—164.

¹¹¹ *L'Apocalypse*, Tome I, Les quatre premières Visions, ch. 1-14; Lausanne, 1904, Bridel, viii—376.

Criticisms and Notes.

BENEDIOTI XIV PAPAE OPERA INEDITA. Primum publicavit Franciscus Heiner, Doct. theol. praelat. domest., profess. Juris eccl. Univers. Friburgens. Brig. Friburgi Brig. Sumptibus Herder, 1904. B. Herder: St. Louis, Mo. Pp. 464.

Among the great legislators of the Church during the past two hundred years to whom under the divine guidance is due the marvellous unity of ecclesiastical discipline, Benedict XIV holds unquestionably the first place. Remarkable as he was from his earliest days of public activity for piety, discipline and theological knowledge, the ruling churchmen of his day regarded him mainly as an able and somewhat outspoken advocate of canon law, though one not devoid of personal kindness. His election as Pope was due apparently to the want of agreement between the Bourbons and their brother Cardinals, and the story goes that when his name was tentatively proposed by Cardinal Albani as a matter of compromise, he arose and said: "My Lord Cardinals, fix upon the quality; if you want a saint, take Gotti; if you want a politician take Aldobrandini; if you want simply an old man who cannot do much harm, take me." He was a man of no party, but, despite his sixty-six years and his natural love for retirement, he proved himself a man of much power and influence in the practical affairs of both Church and State, and this, particularly by the aptness of his legislation to meet the difficulties of actual reforms called for in all parts of the Church. His collected works are published in fifteen quarto volumes (Venice), not including the official documents issued by him during his reign as pontiff. The one treatise universally adopted as a handbook of canonical observance and reference throughout the Church is the *De Synodo Dioecessana*.

But there were some works, hardly less useful, which Benedict had written with a view of unifying the different liturgies of the East and West, and which had not been published. Among these is one entitled *De Ritibus Graecorum*, and another, *De Sacramentis*, which were composed between the years 1753 and 1758. A third work treats *de Festis Apostolorum*, the date of which is uncertain, but probably earlier than either of the above. They were originally written in

Italian, but have been for the most part translated into Latin. The MS. made by Benedict himself is not presently accessible ; Dr. Heiner supposes that it may be in some hidden corner of the library of Bologna, or in the archives of the Lambertini family, now variously scattered.

The matter here edited under the care of the distinguished Freiburg Professor, is taken from the Vatican Library (Armar. Misc. III). It covers, as already intimated, the tract on the difference between the Latin and Greek Rites ; lays down the rules for the observance of each, their intermixture, and the conditions on which a change from the Greek to the Latin is permissible. The chapter of probably most practical interest is the one entitled *Quomodo gerere se debeant Episcopi Latini per occasionem, qua ad dioeceses eorum graeci Orientales sive laici sive ecclesiastici adveniant*. The pontiff has of course in mind that large element of Italo-Greeks who are resident in the southern Italian provinces ; but the rules which he lays down for their ecclesiastical government apply in principle and to a very large extent also in practice to the present American conditions which have arisen with the advent of a Slav-Greek population in the United States. The pontiff regulates likewise the dependence of the monastic system on the local bishops and in different ways strengthens the religious harmony between the members of the Oriental and Latin rites.

The second treatise which not simply regulates the observance of those primary offices of the Apostles which may be entitled cardinal feasts of the Holy Roman Church, but discusses their origin, the details of their history, and their canonical significance, is printed in the Italian text, as is also the third part dealing with the Sacraments, which takes up the by far largest portion of the stately quarto volume before us.

The treatises on Baptism and Confirmation are welded into one chapter, in which the administration of the sacraments of Confirmation and the Holy Eucharist simultaneously with the conferring of Baptism is also discussed as legitimate among those of the Greek rite who have had an immemorial custom tolerated by the Sovereign Pontiffs. In this concession are not included the Maronites, whose priests are obliged to call the bishop for the administration of Confirmation.

Under a second title the pontiff discusses the Blessed Eucharist and the Sacrifice of the Mass ; the third title treats of Penance and Extreme Unction ; the fourth of Orders, the fifth of Matrimony. These topics are treated partly as liturgical, partly in their moral or

pastoral aspects. Certain usages such as the handing a cup of wine to the newly married at the altar, or the blessing of the nuptial veil, are adverted to as usages no longer admitted even in the Oriental churches, although certain Greek rituals, such as the Patriarchal Eucologium of Grotta Ferata still contain these rites.

The new volume will be received with satisfaction not only by canonists and theologians, but by librarians generally, because it serves to complete the works of one of the most erudite pontiffs of the Catholic Church of all times.

THE YOUNG PRIEST. *Conferences on the Apostolic Life.* By Herbert Cardinal Vaughan, Archbishop of Westminster. Edited by his brother, Monsignor Canon John S. Vaughan. London: Burns & Oates; (St. Louis, Mo.: B. Herder). 1904. Pp. 347.

“There is an anxious and vital period of transition, beginning with ordination to the priesthood, and continuing during a somewhat undefined and uncertain period—that is, until the mind and character have taken their permanent bent and direction. It is to priests passing through this period that I wish to offer suggestions.” Cardinal Vaughan thus limits the scope of these instructions, gathered from an experience of many years as teacher, missionary and bishop, and receiving a special meaning from the fact that they are exhortations preached, so to say, from the death-bed of a venerable and wise guide of the clergy. There is little that leaves the impression as if it were merely a conventional repetition of beautiful but stereotyped thoughts, such as we find them in books translated or newly dressed in modern language for the use of ecclesiastics. Cardinal Vaughan realized the difference between the new and the old conditions in which the missionary priest of the English-speaking countries finds his necessary field of labor. There is a difference of temper, of traditions, of vital purposes between those to whom he ministers and the people of our Latin countries with their extremes of virtue and vice, their tenacious adherence to the old ways, their inexperience of certain religious and social phases which are often interpreted as destructive forces of opposition to truth. In Italy and France the young priest is tutored and guarded by his associations, his separations, his habits, his aspirations. He passes years without being forced into the struggle of life, into the actualities that make a man think, oblige him to act, and to assume responsibilities of a vital nature. He is not allowed to hear confessions or to assume the direction of souls, until he has passed a

long probation, not of trial of his abilities, but of waiting, of reading, or of procuring proper patronage. His parish priest boards him, sends him to teach catechism, to pass pastoral examinations, and to expect. The municipality and *fabrique* repair or build the church, the school, and the vicarage for his future tenure; the rich of the parish invite him to dine with them, the poor don't know who he is except that he acts as the registrar for the municipality at marriages and baptisms, so long as the grandseigneurs of the city leave him in his place. All this is unknown to the young priest in England or America, where he lives among his people, and where even as a curate he learns to care for them as if they were his children. He begs from them as one in need and he commands them like a king; but in either case they know him as their "Father." The responsibility that flows from such a condition has its dangers as well as its gains. "The misfortune is where it becomes necessary to plunge a young priest, before the chrism is dry upon the palms of his hands, into the excessive and exhaustive occupations of the ministry in a large and undermanned mission. He has no time for study and reflection. He becomes at once absorbed in active work; and as to his own spiritual life, it drifts vaguely, and is as subject to eddying influences as a cork borne down upon the surface of a rapid stream."

Cardinal Vaughan does not minimize the dangers that beset the priest, nor does he in giving advice deal with them as the optimist who mistakes the greatness of the vocation for the greatness of those who profess it. He understands that the young priest who is "subjected to the control of a rector altogether out of sympathy with the apostolic spirit" is on trial in a way which will determine the whole future of his usefulness. But the Cardinal points out the way in which the priest may solidify his virtue under all these circumstances. A high apostolic standard, apostolic obedience, apostolic labor, a truly reverent devotion to Mary and through her to the Incarnate Word, will create in the soul and in the surroundings of the young priest an atmosphere in which the germs of seduction, of interestedness, of unworthy pleasures and search for diversion, cannot live. The danger lies primarily in a low standard, in remaining content with the lines which custom or tradition has marked out for those who have not had the courage of their professed convictions when it meant sacrifice of comfort, or popularity, or honors. If we are unwilling to acknowledge the neglect of duty in the matter of striving after perfection, we are apt also to seek to save our dignity by eliminating the duty itself from

our schedule of obligations, or to make it an attribute of exceptional conditions. It is therefore to a vindication of the priestly standard that a great part of this volume (which the author would have made more exhaustive had he lived somewhat longer) is devoted. The priest who has a thorough conviction—not of his importance—but of the responsibility which his dignity carries with it, is sure to be a man of prayer. Now, prayer is the elevation of heart to God; it causes a realization of the presence of God; and with that consciousness comes reverence, a reverence which shows itself in all the priest's actions, in his treatment of the things of the altar, of the people of his flock, and of the stray sheep whom he is to gather into the fold of Christ. On this manifestation of reverence as a result of a priest's habit of prayer, even amid most laborious occupations, our author has some excellent things in the tenth chapter.

“College and seminary training does not always insure affability, gentleness and tact. Sometimes quite the contrary. The roughness and rudeness of some, the somewhat violent way of dealing with eccentricities and angularities by others, the levelling and democratic spirit which often pervades a community, and the superfluous health and energy that has but little sensitiveness, and is boisterous and reckless in its way of carrying on—all this, without speaking of the home manners of some, may turn out a priest, for English or for foreign missions, singularly devoid of those particular qualifications which are here under consideration . . . the deficiency will be made good later on *only by religious considerations*; and they will come as the efflorescence and bloom of the Christian virtues of meekness, humility, and charity, as taught by our Blessed Lord to His Apostles.”

We may safely leave our readers to judge of the worth of these Conferences from what we have thus far said as to their principal aim and scope. The volume ends with a Conference upon “Resolutions as to Certain Practices.” It contains not simply the suggestion of forms and acts to be resolved upon for the safe-guarding of priestly virtue and missionary efficiency, but it gives the reason for their being suggested. There is a certain weakness in unguarded human nature that makes us imitate often the things we do not even enjoy. Clerics with a real vocation, and with the taste that leads them to that peculiar reserve which suggests a separation in habits (though not in sympathy) from the laity, will often indulge in acts of worldliness or in secular amusements through a mistaken notion that not to do so would render them odd in the eyes of their fellows. Cardinal Vaughan's

final Conference will dissipate that view. It is to be regretted that he could not have revised the volume ; although we must be grateful to the brother who gave us even this.

ASTRONOMICAL AND HISTORICAL CHRONOLOGY in the Battle of the Centuries. By William Leighton Jordan, Fellow Royal Inst., etc. London, New York and Bombay : Longmans, Green & Co. 1904. Pp. 70.

It is well known that there is a discrepancy between the popular method of counting years as dates for historical events, and the astronomical count. Dionysius Exiguus, the originator of the Christian era, suggested that our Lord's birth should be made the beginning of a new reckoning of the ages in place of the old counting which began with the foundation of Rome. Thus the year 753 of Rome became the year one of Christ. From that year as a central point events were counted backward and forward. The year 752 of Rome was distinguished from the year 753 by being styled year 1 *B. C.*, that is, the year one "*before* Christ;" and the following year was written 1 *A. D.*, viz., one "*after* the Lord" (*Anno Domini*). But the more accurate statisticians maintained that if you begin the Christian era by distinguishing the years *before* and *after* the year of our Lord, then the year of His birth must not be called 1 but 0. So counted the astronomers, and so counted St. Augustine and the chroniclers of the city of Florence. The originators of the difference had apparently no intention to dispute each other's method, but the confusion arose from the various use of ordinal and cardinal numbers in which *one* might be substituted for *first* (after the birth of Christ). The practical result of the mistake thus caused in the vulgar reckoning showed itself in the disputes that arose in the year 1900. If 1 *B. C.* is to be allowed to immediately precede 1 *A. D.*, as it does in our vulgar system, the twentieth century cannot have commenced until 1900 *A. D.* had ended. The author maintains that the commencement of the twentieth century is properly placed on January, 1900, and he offers reason for such a reformation of historical chronology as to bring it into accordance with the method of numbering the years *B. C.* which has been adopted by astronomers. There are other minor differences, such as the commencement of the day, which our author treats of incidentally, with the same view of instituting a uniform chronology. The book, despite its scientific purpose, is written in a popular style and contains much that is of interest to the student of history as well as to the chronologist and astronomer.

ANECDOTES AND EXAMPLES. Illustrating the Catholic Catechism, Selected and arranged by the Rev. Francis Spirago, Professor of Theology. Supplemented, adapted to the Baltimore Catechism, and edited by the Rev. James J. Baxter, D.D., author of "Sermons from the Latins," etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 596.

When we proposed to publish the Homiletic Supplement it was with the avowed purpose of counteracting the misapplied and injurious system of committing mechanically to memory the set sermons found in the ordinary sermon-books. A preacher who pretends to instruct an audience ought to be able to use his own words to convey the truth; and indeed he will always find the words, if he can intelligently assimilate the doctrine which he is to preach. To repeat the words of a sermon written by another is unworthy of a priest and a mark of mental incapacity for the task to which he ministers. Furthermore, such preaching is ineffective in the main, although it may make a passing impression upon the less intelligent among the hearers. Of course it is easier for those who have mechanical memories to repeat the thoughts and words of another than to write a sermon; but it would be easier still to read the thing from the printed page, and by taking away the delusion of originality serve some honest purpose in an honest way.

Now the easiest and safest method of attaining to originality in writing and to freedom in delivery is to take a skeleton or an outline of thought and to clothe it with the flesh of a natural body, and to breathe into it the animating soul of personal conviction. Such method makes a forceful, that is to say, a convincing preacher.

But in order to give attraction to one's subject, and thus to create interest together with the force which comes from the clear statement of truth, which the preacher himself feels to be both important and infallible, it is necessary to *illustrate* the doctrine we preach. And for this we need examples from history, from nature, from daily experience and observation. These illustrations or examples are not as easily found as is the doctrine itself which we preach. And hence the advantage of a volume such as this one under review.

The English versions of Spirago's catechetical volumes, edited by the present Archbishop of Milwaukee and by the late Father Clarke, S.J., of the English province, are already well known to preachers and catechists interested in such work. In preparing the present volume by way of supplement to a complete course of Christian doc-

trine, the author has consulted a need which, though always felt, was never more urgent for the efficient service of the catechetical classroom or Christian pulpit than at the present time. One reason given by Father Spirago himself is that the manuals of religion in common use are mostly written in so dry and concise a style as to make the doctrine distasteful to the great mass of people who are not satisfied by a purely intellectual treatment.

The Lives of the Saints and numerous pious books hitherto in use furnish us indeed with material of illustration ; but there is a good deal that has lost its savor, that appears incredible or ludicrous, and in short does not appeal to the sympathy of the modern mind. Our author has kept this fact before him in the selection of his material. He lays down certain canons regarding the choice of examples. Let them be suitable always. For the young none but the best are good enough. "Therefore the narration of improbable occurrences or stories of a ludicrous and marvellous nature . . . should be avoided. The anecdotes narrated should be free from superfluous or irrelevant matter. The examples should always be interesting and of an edifying and elevating character."

The illustrations, taken from all kinds of sources—newspapers, school-books, volumes of sermons, and spiritual works—have not been copied *verbatim*, but are arranged and adapted to serve the end of the catechist or preacher. Dr. Baxter, already well known in the field of catechetics and homiletics by his excellent adaptations of the sermons of the old Latin masters in preaching, has so arranged these examples in the translation that they illustrate the consecutive chapters of the Baltimore catechism ; and to complete this scheme he has added a goodly number of appropriate anecdotes and examples to the original.

The book is a valuable accompaniment to *The Preacher* (Quarterly Supplement to THE ECCLESIASTICAL REVIEW) as well as to the different manuals used in classes of Christian doctrine generally.

THE SYMBOL IN SERMONS. A Series of Twenty-Five Short Sermons on the Articles of the Creed. A Companion Volume to "The Symbol of the Apostles." By the Very Rev. Alexander MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York : Christian Press Association Publishing Company. 1903. Pp. 214.

In this volume Dr. MacDonald contributes a useful addition to homiletic literature upon the subject which he has treated from another

point of view in *The Symbol of the Apostles*. The arrangement adopted is that which has become popular to a great extent in recent published sermon-books. A synopsis is placed at the head of each sermon, containing the points which are afterwards developed. This plan increases the usefulness of the volume for priests, as they may adopt the outline to their own purposes, if they so desire, and build sermons upon it apart from the words of the text. It may not prove uninteresting, as an indication of Dr. MacDonald's method, to transcribe one of these synopses. The one chosen is that of the third sermon, whose text is the article, "I believe in God."

1. Reason witnesses to the existence of God; also, to the fact of a divine revelation. These are preambles to divine faith.

2. Fourfold proof of God's existence—(a) moral, (b) physical, (c) metaphysical, (d) ethical. Moral proof rests on the testimony of mankind. Analysis of it. Belief in a plurality of Gods no prejudice to it.

3. Physical proof based on the order and harmony of the universe, and the evidences of design. No order without law, no law without a law-giver, no adaptation of means to an end without a mind that foresees the end. One or two examples of the use made by men of this argument.

Conclusion. We have not had to reason out for ourselves the existence of God: we have known it from childhood. What return have we made for God's goodness to us?

Adhering closely to the indicated scheme in each case, the author develops the points in language from which all trace of rhetoric and emotional eloquence is banished. Clearness and brevity are the terms which best characterize his treatment. The book admirably fulfils its purpose, and, as a suggestive help in the preparation of sermons, will prove extremely valuable.

THE PHILOSOPHY OF ELOQUENCE. By Don Antonio de Capmany, Member of the Royal Academy of History, and the Royal Academy of Literature, Seville. Published at Madrid in 1777. Translated from the Spanish by the Rev. W. M'Loughlin, Mount Melleray Abbey, near Cappoquin, Co. Waterford. Dublin: James Duffy & Co., Ltd. 1903. Pp. 313.

The translator in his preface to this volume explains the circumstances which led to its publication in English. "Looking through the shelves of the Abbey library one day," he says, "I happened by the merest accident to meet an old Spanish book, neatly printed and handsomely bound, with ornamental gilding, in what might be termed genteel style, but bearing all the marks of age. On examining it more

closely, it seemed to me a most excellent work, written by an accomplished scholar, of sound judgment and refined taste, perfectly familiar with the great models of antiquity; and I could not but conclude that if it were translated into English, it might be useful to many persons."

The book was first published in 1777 and bears the hall-marks of the time and place of its origin. There is about it a quaintness and an unusualness that make it interesting and somewhat of a curiosity. The treatment is old-fashioned and pedantic. If it had been carefully revised and edited by the translator in order to bring it into harmony with modern requirements, its value as a treatise would have been greatly increased. Withal it contains something of value beneath a deep crust of pomposity, and as it is a contribution to the philosophy of literature made familiar by Herbert Spencer in *The Philosophy of Style*, and by G. H. Lewes in the *Principles of Success in Literature*, it is deserving of attention.

It is, however, with a distinct feeling of diffidence that one would attempt to review Don Antonio de Capmany's book. In burning words, he has warned off all carping critics, and bold, indeed, is that man who would defy one who, though his flesh has long since turned to dust, yet lives on in the following fiery phrases: "Hitherto it has been the fashion, or a canon of bibliographic modesty, for authors to say a thousand injurious things in making little of their works; but I who have seen that neither they nor their books gained anything by this depreciation, seldom sincere, and generally unheeded; I who know that no writer need expect to be sought for by the public until he is first of all dead and buried; I abandon my errors, and even the "errata," to the examination and censure of those who, by their sloth, cowardice, or incapacity, are more versed in the odious talent of finding fault with others than in the useful employment of doing some good themselves." After this no modern will care to tread upon the forbidden ground of destructive criticism lest he draw down upon himself these gentle epithets.

I.

In outlining the history of eloquence our author says that when men had perfected the faculty of communicating their ideas, they cultivated that of transferring to one another their passions. This gave rise to the display of oratorical talent which soon became an art, destined to speak to the heart as logic to the understanding. Elo-

quence is bound up with feeling and hence may be defined simply as the talent of conveying to the hearers with warmth and strength those feelings which stir the orator. There is no eloquence when there is no feeling in the heart. Its force springs from the heart, that is, from nature and not from art, though the latter does with natural genius what it does with metals—purifies and refines it.

In order to become a master of eloquence it is necessary to study carefully the art of oratory. The latter is aided chiefly by an attentive examination of the best models and by the constant practice of composition. To properly master it two things are necessary—reason and feeling; the one to convince, the other to persuade. It calls in the aid of all the arts and sciences; it draws upon logic for the method of reasoning; upon geometry, for order; morals, for a knowledge of the human heart and its passions; history, for example and authority; jurisprudence, for law; and poetry for warmth of expression, coloring of images, and the enchantment of harmony.

The fundamental qualities upon which oratorical talent is based are five—wisdom, taste, genius, imagination, and sentiment. Wisdom is a term used to denote breadth of knowledge and the art of thinking well, with special stress laid upon depth of thought. It has two foundations: first, strength of intellect which is necessary to fathom the principles of things and attain to wide learning; and, secondly, a well-balanced reason. Taste, which is formed by habit and reflection, is correct judgment both in regard to ideas and manner of expression. Genius is invention, though with a somewhat wider signification than is now commonly given that term; while sentiment is the power of persuasion in so far as that quality rests upon the ability to arouse in the hearers emotions identical with those which move the speaker.

II.

In that section which is given up to a discussion of style the author says that the general qualities which underlie correct forms are six—order, perspicuity, naturalness, facility, variety, precision and dignity.

Order corresponds broadly to the well-known “law of sequence,” meaning that particular succession of words which is more effective than any other. The power of a term depends greatly upon its place in a phrase. A happy combination of words communicates to style a certain vividness and force which arise, not from images, but from the words themselves. Perspicuity means a clear enunciation of ideas

so that they will be intelligible to all. It implies a correct sequence of ideas and a precise use of words. Under naturalness the author, although he makes a distinction between simplicity and naturalness, yet seems to include the content later enunciated at fuller length in the "law of simplicity"—the obligation of using the simplest means to obtain the fullest effect. Facility explains itself, being an assured mastery in the use of words. Variety—"the law of variety"—is of absolute necessity to avoid monotony. Rigid uniformity will make anything intolerable. The repetition of the same words, the same order of periods followed again and again, weary in prose as the same rhythms and cadences do in poetry. Precision is the result of clearness and exactness of mind and, when observed, the confusion arising from indistinct ideas is avoided.

Lastly, the language of oratory should be noble and dignified, rejecting all expressions that are commonplace. This dignity is applicable to the written phrases and to the thoughts of which they are the symbols.

Dignity of thought, dignity of speech, by these will true eloquence be stamped forever, and the man who habitually strives to attain both will never fail to impress his ideas, at least to some extent, upon those whom it is his desire either to convince or to move.

THE MOTHERHOOD OF GOD AND OTHER SUNDAY ESSAYS. By A. Smythe Palmer, D.D. London: Wells Gardner, Darton & Co. Pp. 188.

"Unconventional" is the most suitable epithet to apply to these vigorously written, original essays. The titles of many of them are a fair index of their character. "The Opiate Imp," "Beast and Angel," "Holy Pots," "Patriarchal Heredity," and "God a Fire," at least arrest the attention of the most superficial reader, and are well-calculated to "find him who a sermon flies" (to quote Dr. Palmer's quaint metaphor). But the papers are more than a collection of sensational catch-penny phrases; they discuss timeworn topics with a sparkling freshness that is at once stimulating and helpful. At times, the author allows his desire to be original to outstep his reverence. "God as a grasshopper" is hardly a decorous heading of a chapter in a religious book, nor is it likely to commend the subject discussed in it even to the mind that most shuns the conventional platitudes of the pulpit. Such a lapse from good taste is happily rare, and we gladly admit that there is nothing the least irreverent in the main idea of the chapter

which is labeled with so incongruous a title. All that Dr. Palmer wishes to bring out is the overwhelming contrast between the infinite greatness of God and the finite smallness of man, merged and united in the Incarnation of Him who was at the same time perfect God and perfect man. God is represented in Holy Writ as enthroned in highest heaven in majestic repose; man as an insignificant creature, a feeble insect, "a grasshopper."¹ And the mystery with which Christmas brings us face to face is the depth of the Divine condescension whereby the Almighty Lord of a million worlds not only sojourned among men, but Himself became man under the creaturely conditions of imperfection, humiliation, want, and suffering. The stupendous truth of the Incarnation which the author in the rest of the chapter so thoughtfully and reverently sets forth suffers, as we have said, rather than gains by the adventitious addition of sensationalism to bring it home to thoughtful minds.

Perhaps the best of the essays is the opening one which gives the title to the volume. The main argument is based upon the sound theological principle that there can be no earthly perfection which does not exist by implication or *immanenter* in God. The Fount of being must necessarily possess every form of being; there can be no limitation for Him who is the Alpha and Omega of all possible perfection. Therefore, motherhood, with all its tender associations, must have existed in the nature of the Eternal. To be theologically accurate, Dr. Palmer should have added that creaturely attributes exist only *eminenter*, or in a transcendent degree, stripped of all imperfection in God.² We miss also the argument from the relation of the creature to the Creator, implying that every quality of the former must exist in some way in the latter, just as the artist must first have in his mind the conception of what he afterwards paints on canvas.³ On the other hand, the blending of the peculiar excellencies of both sexes—divine womanliness and divine manliness—in the perfect human character of Christ, is touched upon reverently and fully. The author might, however, have developed the same idea by a consideration of the relationship between the first and Second Adam. Among so many citations, ranging from Goethe, Longfellow, and F. W. Robertson to Max Müller and other writers on Hindu mythology, one expects to

¹ Isaiah, 40 : 22.

² Cf. S. Thomas, *Lect. vi, in Rom. i. 19.*

³ See the essay on "The Maternity of God" in *Reunion Essays* (Longmans), by Rev. W. R. Carson.

find a reference to Delitzsch's *System of Biblical Psychology*, p. 123, on this last-named point.⁴ Not only does Dr. Palmer display out-of-the-way erudition combined with singular freshness of thought and originality of style, but his book contains much sanctified common sense. In the chapter headed "The Opiate Imp" he has a good deal to say on the virtue of temperance, and he nowhere spoils his advice by exaggeration. He thinks there can be no doubt that our Lord was not a total abstainer from wine, or else there would have been no sense in the reproach which the malice of his enemies directed against Him, that He was "a wine-bibber." Yet, when drink came to Him as a real temptation, in the moment of supreme agony, He refused to touch it,⁵ and thereby gave an example and an inspiration to those sorely tempted to relieve their physical or mental suffering by wrongful indulgence. For the predisposing causes which lead men mostly into intemperance are not so much gratification of the palate as bodily discomfort or mental anguish which cry out for an opiate that will bring to the sufferer the blessed forgetfulness of torpor. The malefactors on either side of the cross took the medicated wine gladly—Jesus "received it not." He would not forfeit one second of His excruciating pain for the Redemption of man. An interesting sidelight is thrown on this passage of Scripture by the reference to the Jewish Talmud, when we read that in the time of our Lord some charitable ladies at Jerusalem had formed a society for providing a beverage of mixed myrrh and vinegar to be given to criminals on their way to execution. Other apt references are to Maria Teresa and to Dr. Johnson, who alike refused opiates when they began to die, the one exclaiming, "I want to meet my God awake;" and the other, "I have prayed that I may render up my soul to God unclouded."

It should be added that Dr. Palmer shows his practical good sense by suggesting that legitimate recreation and the wholesome pleasure of books, lectures, and excursions should be placed within the reach of the denizens of crowded cities as a counter-attraction to the gin-shops, which, in too many cases, afford them their one chance of escape from the sordid monotony of their dreary lives.

Other chapters praiseworthy for their common sense are "Beast and Angel," with its acute analysis of the double or divided nature, partly bestial, partly divine, of which every man is conscious, and its eloquent exhortation to develop the angel and to tread under foot the

⁴ Cf. Chapt. on "The Distinction of Sex."

⁵ St. Mark 15 : 23.

beast, to "walk not after the flesh but after the spirit," as befits the "sons of God"; "Holy Pots," where the great truth is driven home, with many a shrewd blow at the false maxims of the drawing-room and of the market-place, that nothing is so poor and trivial but that it may become holy to the Lord—"the common implements of daily family life, the pots and pails of faithful domestic service, the spades and ploughs of harvest laborers, the weights and scales and ledgers of commercial life"; and "Lost and Dead," an instructive variant of the Parable of the Prodigal Son, based on the supposition that the prodigal did *not* come home.

Sound theological knowledge is shown in the disquisitions on the Twofold Knowledge of Christ—we may say parenthetically that Dr. Palmer avoids the mistake of the modern Kenotic school, which denies the coëxistence of omniscience and the limited knowledge acquired by experience, in the one Person of the Word,—and on "Gnostic Agnosticism." In the latter essay the late Professor Huxley comes in for some severe but just criticism, although we notice on page 103 a misquotation of 1 Cor. 15: 34.

We have read the book with interest, and can recommend it as a fair specimen of Protestant theology of the best sort, thoughtful, temperate, and forcible.

Literary Chat.

Gordon Home in a recently published volume (Black, London), about life on the Yorkshire Coast, tells of some quaint customs in a church at Lastingham:

"The clergyman, whose name was Carter, had to subsist on the slender salary of £20 a year and a few surplice fees. This poor man was married, and had thirteen children. He was a keen fisherman, and his angling in the moorland streams produced a plentiful supply of fish, more even than his family could consume. But, although he exchanged part of his catches with neighbors, this did not keep the wolf from the door. The parish was large. As many people were obliged to come 'from ten to fifteen miles' to church, it seemed possible that some profit might be made by serving refreshments in the crypt. Mrs. Carter superintended this department. 'I take down my violin,' the vicar exclaimed to the Archdeacon at visitation time, 'and play them a few tunes, which gives me an opportunity of seeing that they get no more liquor than is necessary for refreshment; and, if the young people propose a dance I seldom answer in the negative. Nevertheless, when I announce time for return [to the evening service] they are ever ready to obey my commands.'"

Is not that rather quaint and comfortable? Sunday afternoon, and the parson

fiddling while the younger worshippers danced—in a Saxon crypt built by Æthelwald, son of Oswald, King of Deira, as the Venerable Bede records.

Busy writers are apt to make use of frequent abbreviations in "copy" which they present for publication. Compositors are resourceful people who usually understand the abbreviations. But recently one of the printers met with a complete puzzle in a theological paper, for which no solution could be had from any of the men in the establishment. So the writer had to be seen in order that an explanation might be got. "What's this—'tn'?" asked the chief sub-editor. "Simplest thing in the world," said the abbreviationist; "what else could it be but 'transubstantiation'?"

The late Father Putzer, of Ilchester, left among his unpublished manuscripts a revised copy of his *Commentarium in Facultates Apostolicas* which, it is hoped, will be published at an early date. The mantle of the accomplished Redemptorist theologian appears to have fallen upon Father Joseph Hild, one of his favorite pupils, and already known to our readers as an original and able exponent of St. Alphonsus.

Gill & Son (Dublin) have in press two Irish plays by W. P. O'Rian; and a comedy for children, partly Irish and partly English.

The Scribners have just announced a book of prayers composed by Robert Louis Stevenson during his sojourn in Samoa for use in his own home circle and arranged for publication by his wife. What a lesson he is to the Christian father by reason of the wisdom and firmness with which he ruled a numerous household. In weak health from childhood up he lived a most active and fruitful life. Content with little his wants were still great, and he expresses the whole tenor of his aspirations in a pithy half-humorous, half-pathetical note found among his letters after his death.

Desiderata
 I. Good Health
 II. 2 to 3 hundred a year.
 III. O du lieber Gott-friends!

A M E N
 Robert Louis Stevenson



Yet he was not a dissatisfied man. His *Requiem* shows this:

Under the wide and starry sky,
 Dig the grave and let me lie,
 Glad did I live and gladly die,
 And I laid me down with a will.
 This be the verse you grave for me:
 Here he lies where he longed to be.
 Home is the sailor, home from sea,
 And the hunter home from the hill.

Father Sheehan has written what he modestly calls a little dramatic tale which is published by the Longmans under the title *Lost Angel of a Ruined Paradise*. Its character and purpose will be best understood from the fact that the author has generously given over copyright, and all other rights, of the publication to the Children's Hospital, Dublin, for whose benefit he had originally written the book. This disposition of the volume will add to the ready welcome which anything from the pen of the author of *My New Curate* and of *Under the Cedars and the Stars* is sure to receive.

Miss Emily Hickey is to publish a new novel under the title *Lois*. She and Dr. Furnivall were the founders of the famous Browning Society in England. Browning was a great admirer of the gifted Irish poet of whom American readers know perhaps too little. One of the last letters of Robert Browning, written from the De Vere Gardens, early in the year 1889, tells how highly he esteemed the poetical gift of his Irish friend: "I hope that my letter contains, as it ought, some little evidence of the feeling I have always had, not only of admiration for your ability, but affection for yourself. I am delighted to hear of the new Poems. Shall we never see you in person, my sister as well as

Yours truly ever,

ROBERT BROWNING."

Shortly after this Browning went to Venice, where he died.

Miss Hickey is still active in the literary field, as the announcement of *Lois* proves, yet her writings can hardly be called "popular" in the sense that they cater to the common-place appetite of the average reader of to-day. Though a Catholic, she is a convert, a grand-daughter of William Hickey, of Cambridge fame, whose numerous books on the industrial condition of Ireland became very popular under the pseudonym of "Martin Doyle." Miss Hickey's work was recognized as superior in literary merit from the very first, and she became, when still very young, a frequent contributor to the *Cornhill*, the *Macmillan* and other high-class magazines. Last year a critic in *The Queen* rated her poetic works (published in five volumes) with those of Christina Rossetti. We believe that the exquisitely spiritual flavor of her verses puts her above the beautifully rhythmic but often melancholy genius of her English-born Italian sister. Miss Hickey is an Irishwoman by birth and descent.

Father William Riggs, S.J., of the Creighton University, publishes in a reprint from *Popular Astronomy* his interesting account of the work done by the Society of Jesus for the advance of astronomical studies since the year 1540. The notes referring to the activity of the Fathers in this important field of science, down to the year 1733, when the Society was suppressed, were originally compiled by the late Father John Schreiber, an Austrian Jesuit, who had attained a high reputation as a scientific observer. But the account of work accomplished at the various astronomical observatories connected with the Jesuit Universities, from the year 1814 to the present, has been collected by Father Riggs himself, who demonstrates very conclusively that the Jesuits are not a whit behind the foremost scientists of the day in matters pertaining to practical astronomy.

C. O'Connor Eccles makes a strong plea in the *Irish Monthly* for the modern woman, whose abilities, she maintains, are not properly appreciated by mankind. "Once a thing is known to be by a woman, it is, in a sense, discredited," is surely not true, except of the things for which women, as a rule, have no special aptitude. If among the ranks of women are to be found great philosophers, great politicians, great soldiers, great inventors and artists, they are not discredited, but they are still the exceptions; and this not altogether because opportunities have been lacking in their case for the development or exercise of those powers of consistency and sustained thought, which are more commonly allied with the physical robustness and moral courage of man.

Why should a woman, in her ambition to rival man, forget that she has qualities of the heart which give her tact, grace, sympathy, and power of persuasion, to a degree commonly lacking to the average man; and these exclusive endowments of womanhood are no less effective in moulding human destiny and bringing about great and noble results than mere brain power. A bantam rooster has staying qualities which would ill become his gentler mate, despite her spurs. But O'Connor Eccles can write a good Irish story despite her grievance against the monopolists of manly virtues.

Touching the reform of our Church music we note the following sensible letter in the *Liverpool Catholic Times*, signed 'J. L. Davenport, M.A., Cantab.': "It seems to me that your correspondents overlook the fact that a work of art may be admirable, yet not suitable for Catholic worship. Even if the *Venus de Medicis* were robed and labeled 'St. Mary Magdalen,' the statue would be out of place in a church. So one would hardly go to such great artists as Watteau, Fragonard, Lancret, or Boucher for a picture of the Crucifixion. It is one thing to say that Cherubini's Mass for the Coronation of Charles X, and Gounod's *Messe Solennelle*, when performed with the orchestral parts that they were written with, are delightful works of art, on a par with the same master's operas *Les deux Journées* and *Roméo et Juliette*. It is quite another thing to say that they are suitable accompaniments to the liturgy of the Church.

"It seems to me that it is not more difficult to train boys to sing Plain Chant than to sing Cherubini or Gounod. I quite agree that Plain Chant, as usually sung, is dreary; not only that, but hideous and barbarous. The same Chant, as sung by the boys in Westminster Cathedral, is most beautiful and majestic."

Whilst attention is being drawn to the new *Manual for Teachers of Christian Doctrine* which directs the teachers to avail themselves of the methods so successfully adopted in other branches of pedagogy, it must not be forgotten that similar efforts had, at least partially, been made in the same direction by able catechists. One of these appeared in that excellent Diocesan Monthly, *The Guidon*, under the direction of the Rev. J. B. Delany, some years ago, in a series of instructions for the young which was entitled "Through the Eye-Gate." In these short sketches the writer takes up such themes as a watch, which he illustrates, showing in the likeness of its case and works the corresponding relation of our soul and body. In another instruction he points out the dangers of sin by comparison to a mouse-trap; or the action of prayer through the image of the Bell telephone. These ways are practical because they not only elicit attention, but give the medium of understanding and of keeping habitually in mind the vital truths of religion. We learn that Father Delany's name

is on the terna for the bishopric of Manchester. His methods of pedagogy show him to possess valuable qualities for so eminent a pastoral charge.

The Benzigers have republished Father Arnoudt's *Imitation of the Sacred Heart of Jesus*, originally written in Latin and translated by Fastre. The new edition is much less bulky than the first.

Charles Douniol (Paris) issues a new edition of the Abbé Perreyve's *Étude sur L'Immaculée Conception*, with a preface by Cardinal Perraud.

Books Received.

THEOLOGICAL AND ASCETICAL.

THE IMITATION OF THE SACRED HEART. By the Rev. F. Arnoudt, S.J. Translated from the Latin by I. M. Fastre. New Edition. With morning and evening prayer, devotions for Mass, Confession, Communion, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 734. Price, \$1.25.

LITURGIA ROMANA e Liturgia dell' Esarcato. Il rito detto in seguito Patriarchino e le origini del *Canon Missae* Romano. Ricerche Storiche del Dott. Antonio Baumstark. Roma: Frederico Pustet. 1904. Pp. 192.

EASY MASS IN C, in Honor of St. Anthony. For one or two children's voices. With Bass ad libitum. By J. Singenberger, Knight of St. Gregory the Great; President of the American St. Cæcilia Society; Professor of Music at the Catholic Normal School and Pio Nono College, St. Francis, Wis. Pp. 8. Price, \$0.35.

LA CLANDESTINITÉ dans le mariage. Par l'Abbé R. Bassibey, Docteur en droit canonique—(Bordeaux). Paris: Libraire Oudin. Pp. 416.

BABEL UND BIBEL. Ein populärer Vortrag von Dr. Gottfried Hoberg, Professor Univers. Freiburg. Freiburg Brigg., St. Louis, Mo.: B. Herder. 1904. Pp. 35. Price, \$0.22.

THE YOUNG PRIEST. Conferences on the Apostolic Life. By Herbert Cardinal Vaughan, Archbishop of Westminster. Edited by his brother, Monsignor, Canon John S. Vaughan. London: Burns & Oates. St. Louis, Mo.: B. Herder. Pp. 346. Price, \$2.00.

BENEDICTI XIV PAPAE OPERA INEDITA. Primum publicavit Franciscus Heiner, Doct. Theol., Prof. Univ. Freiburg, Brigg. Friburgi Brisgoviae: B. Herder. St. Louis, Mo. 4to. Pp. 464. Price, \$6.25.

LIFE AND LIFE-WORK OF MOTHER THEODORE GUÉRIN, Foundress of the Sisters of Providence at St. Mary-of-the-Woods, Vigo Co., Indiana. By a member of the Congregation. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 499. Price, \$2.00.

THOUGHTS ON THE SACRED HEART—The Truth. By Jessie Willis Brodhead. Chicago: The Truth Society. 1903. Pp. 23.

THOUGHTS FOR THE SICK-ROOM. Reprint from Catholic Truth Society, London. International Catholic Truth Society: Brooklyn, N. Y. 1904. Pp. 20. Price, \$0.05.

A MEMORIAL OF FIRST COMMUNION. By a member of a Religious Order. New York: Joseph Schæffer. Pp. 16. Price, \$2.00 per 100.

DIE RELIGIÖSE GEFAHR. Von Albert Maria Weiss, O.Pr. Freiburg Brigg.; St. Louis, Mo.: B. Herder. 1904. Pp. 521. Price, \$1.60.

JACOB BALDE. Ein religiös-patriotischer Dichter aus dem Elsass. (Strassburger Theolog. Studien.) Von Dr. Joseph Bach. Freiburg Brigg.; St. Louis, Mo.: B. Herder. 1904. Pp. 156. Price, \$1.05.

RUNDSCHREIBEN PIUS X (E supremi Apostolatus Cathedra). Latein und Deutsch. Freiburg Brigg.; St. Louis, Mo.: B. Herder. Pp. 27. Price, \$0.11.

WINKE FÜR ANFERTIGUNG UND VERZIERUNG DER PARAMENTE. Von Joseph Braun, S.J. Mit Illustrationen. Ergänzung zur Sammlung von "Vorlagen für Paramentenstickereien." Freiburg Brigg.; St. Louis, Mo.: B. Herder. 1904. 4to. Pp. 188. Price, \$2.75.

DE IMITATIONE CHRISTI, quae dicitur libri IV cum caeteris autographi Bruxelensis tractatibus Thomae Hemerken a Kempis. Adjectis epilegomenis adnotatione critica indicibus etc. ex autographo edidit Michael Josephus Pohl. Friburgi Brigg.; St. Louis, Mo.: B. Herder. 1904. Pp. 520. Price, \$1.75.

DEVOTIONS TO THE SACRED HEART. By the Rev. Robert J. Carbery, S.J. Second Edition. San Francisco: Catholic Truth Society. Pp. 48.

CHRISTIAN POLITENESS. For the use of Schools, Academies, Colleges, and Seminaries, as well as for Private Study. Published by the Rev. M. M. Gerend, President of St. John's Institute, St. Francis, Wis. Milwaukee: J. H. Yewdale and Sons Co. 1904. Pp. 298. Same in German.

CATECHISM OF THE INSTRUCTION OF NOVICES; or, An Abridgement of "Instruction of Novices" of the Venerable Fr. John of Jesus and Mary: Third Superior-General of the Discalced Carmelites. Catechetically arranged by the Rev. Father Gerard of St. Teresa, D.C., Definitor-Provincial of the Province of Flanders. Translated from the French by a Carmelite Nun of the Province of St. Patrick, Ireland. Dublin: M. H. Gill & Son, Ltd.; New York: Benziger Brothers. 1904. Pp. xxi—137.

ADOLESCENCE. Its Psychology and its Relation to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education. By G. Stanley Hall, Ph.D., LL.D., President of Clark University and Professor of Psychology and Pedagogy. Volumes I and II. New York: D. Appleton & Co. 1904. Pp. Vol. I, xxi—589; Vol. II, vi—784. Price, \$7.50.

ASTRONOMICAL AND HISTORICAL CHRONOLOGY in the Battle of Centuries. By William Leighton Jordan, Fellow of the Royal Institution of Great Britain; Fellow of the Royal Statistical Society, etc. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 70. Price, \$0.90.

MAN'S PLACE IN THE UNIVERSE. A Study of the results of Scientific Research in relation to the Unity or Plurality of Worlds. By Alfred Russel Wallace. McClure, Phillips & Co. Price, \$2.15, *postpaid*.

BELLES-LETTRES.

THE MERCHANT OF VENICE (Shakespeare). Edited by Felix E. Schelling, Ph.D., Litt. D., University of Pennsylvania. New York, Cincinnati, and Chicago: American Book Company (Gateway Series). Pp. 185.

SILAS MARNER. By George Eliot. Edited by Wilbur Lucius Cross, Ph.D., Professor at Yale University. New York, Cincinnati and Chicago: American Book Company (Gateway Series). Pp. 336.

ESSAY ON BURNS. By Thomas Carlyle. Edited by Edwin Mims, Ph.D., Professor at Trinity College, North Carolina. New York, Cincinnati and Chicago: American Book Company (Gateway Series). Pp. 160.

SPEECH ON CONCILIATION WITH AMERICA. By Edmund Burke. Edited by William Macdonald, Ph.D., LL.D., Professor at Brown University. New York, Cincinnati and Chicago: American Book Company (Gateway Series). Pp. 164.

ESSAY ON MILTON. By Thomas Babington Macaulay. Edited by Edward Leeds Gulick, A.M. (Harvard), Master of English in the Lawrenceville School. New York, Cincinnati, Chicago: American Book Company (Gateway Series). Pp. 160.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. I.—(XXXI).—AUGUST, 1904.—NO. 2

THE STUDY OF THE BIBLE IN OUR THEOLOGICAL SEMINARIES.

IN offering some suggestions toward obtaining actual and permanent results from a practical method of Scriptural studies in our Theological Seminaries, I have no thought of presenting anything new. Nor am I sufficiently familiar with the detailed manner in which the study of Scripture is pursued in our various institutions for the training of priests, to assume the position of a critic of existing methods. But having in mind certain traditional forms long in general use and indicated in most of the scientific manuals placed in the hands of the student, I am impressed with the necessity of some definite mode of adaptation within the limits of the ordinary curriculum, in order that the student may gain an adequate knowledge of a subject which has not only become of exceptional importance in recent times, but to which, owing to the wide range of theological discipline, there can only be given sufficient time during the course, to initiate the student in its usefulness for the work of the mission, and, apart from this, into the secrets of its charm as a matter of personal, spiritual, and intellectual culture. I propose to be very brief and as analytical as possible, leaving aside for the present all detailed discussion, in order to emphasize the main contention of my plea.

It may probably be taken as commonly granted that what the candidate for ordination most needs in the department of Scripture study is a

WORKING-KNOWLEDGE OF THE BIBLE.

By working-knowledge I understand the *power* and the *readiness* on the part of a priest to make intelligent use of the Scrip-

tures ; first, for the continuous upbuilding of his own spiritual life on the mission ; secondly, for the exposition of truth as shaped and made accessible by Catholic doctrine, and as expressed in Catholic worship ; and thirdly, for the defence of Christian dogma as representing the only safe standard of morality, against the various errors, intellectual and religious, which infest actual modern life.

In other words, the study of the Bible must aid the young cleric in *strengthening his individual* spiritual life, in *constructing* the doctrinal edifice of the Church, and in *answering satisfactorily the difficulties* urged from Scripture to oppose true religion. To serve this threefold purpose effectually, he must begin his studies by obtaining a

GENERAL SURVEY OF THE MATERIAL.

A general survey of the material with which the Scripture study deals is acquired by

(1) a study of the *Outlines* of the Old and New Testament History ; together with

(2) a cursory tracing of the sources from which this history is made up.

These sources embrace not only the inspired books, but certain historical works such as those of Josephus and Philo, and in general the rabbinical traditions. Father Gigot in his two volumes of *Outlines* covers this ground, I think, quite satisfactorily to answer all practical needs of the student.

Having obtained this preliminary survey of the entire field *in form of a connected history embracing both inspired and secular narratives*, the Biblical sources are to be considered by themselves. This takes us to the Bible itself as a collection of inspired writings. We begin accordingly to study the

OUTWARD FORM OF THE BIBLE.

This means a noting of the various elements of which it is composed—historical books—didactic books—liturgical books—prophecies. The different groups are briefly studied as to their mutual relation to each other.

Next, the general contents of each book are noted, so that the student becomes thoroughly familiar with *what* is contained in

each book, that is to say, the matter which gives to it its name and significance. Here, a work like Cornely's *Synopses utriusque Testamenti* will prove of value.

Up to this the student has not been introduced into the *specific meaning* of the contents of the Bible, nor told how he is to get at their full appreciation for practical purposes. This is done by what is commonly called

INTRODUCTION TO THE STUDY OF THE SACRED SCRIPTURES.

And here it should be noted emphatically that (keeping in mind the necessity of obtaining a working-power in the use of the Bible) we shall be in danger of wasting time most valuable to the seminarist, unless we use our text-book with the utmost discretion.

There is in all works technically called "Introduction to the Sacred Scriptures," to be found a very large amount of information which, though quite pertinent and even necessary to a *complete* examination of the various topics dealt with, is absolutely useless to the average priest in the ministry of the word of God. Viewing probable results in their practical light, and remembering that there are things to be acquired which are far more useful and essential to the young priest than a detailed knowledge of scientific Hermeneutics and of the history of manifold errors in methods and systems, I believe it wise to insist in this department on no more than that general *information* which will direct the student to find whatever is of a purely critical and scientific character, regarding the origin, comparative value and present condition of text-manuscripts and versions, if he should need it later on. It may be safely asserted that the effort to retain the names of the various critics, schools and theories, or the history of long forgotten discussions which illustrate no separate principle, is a loss of energy and time to the student who aims at fitting himself for missionary service.

It may be objected that we must also train up scholars in the field of Biblical studies. Very well ; but the advantage of trained scholars should not be allowed to retard the average seminarist because it cannot compensate the Church for the deficiencies of an active parochial clergy. Half-educated clerics, who believe

that scholastic formulas will effectually answer all the difficulties of real conditions, too often fail in the opportune use of their knowledge even if they do not wholly misapply it. Moreover, specialists and professors in S. Scripture are a small proportion of those who leave the Seminary, and ample provision may be made for their demands in the higher courses of our universities, and in separate Biblical classes. The fact is that the specialists amongst us hardly find an adequate market for their refinements of discussion, and I venture to say that this is because we have somewhat neglected the more practical studies of the Bible. Any one familiar with our literature on this subject will be forced to realize that Catholic works covering the critical or higher study of the Bible are not greatly in demand—whilst similar works among Protestants find a wide and appreciative audience. And the reason of this is undoubtedly because the Protestant methods of Bible study are of a more practical character than Catholic students have on the whole deemed it necessary to pursue. The need of Biblical knowledge has forced itself upon us all at once, because rationalism is waging war against the inspired and divine character of the Bible for which Protestantism has hitherto stood, but which it begins now to sacrifice to the demands of a vague unitarianism. No doubt the Biblical Commission now active in Rome will consider these facts in preparing a text-book of Introduction which will be a general norm for students everywhere.

What we therefore have to lay stress upon in the study of the *Introduction* to the S. Scriptures in our general Seminary curriculum is a clear understanding of, and discriminating between, the two elements which have contributed to the composition of the Bible. These are the character of divine inspiration, and the human expression of the revelation which has God for its author. It follows that the student requires in the first place a thorough understanding of

THE IDEA OF INSPIRATION.

This must form the principal study, accompanied and illustrated by the various *essential* phases of the history of interpretation and criticism necessary for its complete understanding. There is much more need of clear ideas on this subject than the

confused and entangling methods of study have perhaps allowed the average student of the Bible among Catholics to realize—because some of the statements made by recent Catholic writers under a misapprehension of the subject are directly injurious to the very cause which they wish to defend. An instance of this appears in Mgr. Vaughan's new book, *Concerning the Holy Bible*, in which we are told that the only Bible which we have (in different versions, including the Vulgate edition), "is not inspired in all its parts," because "inspiration does not extend to translations." If this were true, then the words of Leo XIII and the entire Catholic contention for a substantially uncorrupted and canonical record of revealed truth is futile. To say that there *was once* a Bible truly inspired, but that we have it no longer because "the translations are not inspired," absolves us from believing the Bible as we have it to be the word of God. What the Monsignor meant was, of course, that the *translator* is not inspired, and he certainly need not be in order to give us a faithful record of an inspired book; but the fact of his translating does not deprive the translated book of the character of an inspired work; and to attribute what appear errors in the Sacred Text to the translator is altogether unsatisfactory, because it leaves us helpless against the most practical critique of the Sacred Volumes. The errors which the Higher Criticism points out are not chiefly due to mis-translation; indeed, these errors may or might all have been in the very originals, and that without the slightest prejudice to their claim of belonging to the inspired records. As a matter of fact, the originals were undoubtedly "imperfect" *in the sense of the modern critic*; and the original imperfections, which are those of form, not of substance, have only been diversified or perhaps multiplied in details, which do not at all affect the sacred deposit of truth, since God foresaw and intended that these would be communicated to us through instruments essentially imperfect.

Such misapprehensions on the part of popular defenders of Catholic belief point to the necessity of clearly defined expressions and illustrations in the matter concerning the subject of inspiration and the relative qualities, divine and human, that cling to the Sacred Text as we have it to-day. With an adequate conception of this twofold element in the Bible, the divine and the human,

working in perfect harmony, although not without seeming (or if real, but momentary) discords of transition, the student is sufficiently equipped to take up the subject of

EXEGESIS.

Now Exegesis, or the interpretation of the text of the Bible, has two main objects, already indicated in the beginning, as of fundamental importance for the candidate to the missionary priesthood.

PERSONAL DEVELOPMENT.

The intelligent interpretation of the S. Scriptures is to influence the life of the priest—his modes of thought—his aspirations—his utterances. He is daily bound to the recitation of the Canonical Hours. These consist mainly of the *Psalms*, which constantly repeat themselves, and which are fraught with deep and hence partly hidden meanings. *The study of the Psalter*, from beginning to end, *should therefore form a staple department of the theological curriculum.* A grouping of the psalm-lessons, somewhat in accord with their liturgical use, will broaden the student's mind to the understanding of the spirit of public prayer; and since the psalms in their entirety are an accurate reflection in lyric form of all the historical, didactic and prophetic utterances of the remaining books of the Bible, the connection with, and repetition of, other portions of the written revelation will gradually impress itself with permanent advantage upon the priest who thoughtfully reads his daily office. A similar purpose is served by a study of the *Sapiential* books, which are excellent material for meditation and easily understood.

Next to a study of the Psalter and the Wisdom Books, which implies a certain self-discipline and serves the priest for developing his own spiritual life, the student needs to apply himself to an exegesis of those parts of the Bible which more or less directly influence his

PASTORAL ACTIVITY.

This is briefly covered by attention to those books of the Scripture from which he is to *teach*—namely, the *Didactic Books*. These are in the first place the Gospels and Epistles. Hence they

should be taken up next in order. There are two ways of studying these. The three Synoptic Gospels give a composite picture of our Lord's life and doctrine, and hence go well together. St. John's Gospel would follow as supplementing the higher theological view of the life and teaching contained in historic fashion in the other three Gospels.

The history of our Lord is naturally followed by the history of the Apostolic Church from the Ascension to the martyrdom of the last of the Apostles. And as the Acts is practically a sketch of St. Paul's activity, it becomes an apt introduction to the Epistles of the Apostle of the Gentiles, followed by the Catholic Epistles, and a brief survey of the Apocalypse.

Another method no less fruitful in practical results would be to take the study of St. Luke's Gospel, and to follow it up by the Acts of the Apostles written by the same pen. This gives the student a continuous history, including the birth and development of the Apostolic Church to the year 65 of the Christian era. Distinct stress should be laid throughout this period of the student's application in clearing up those parts which have been incorporated in the liturgy, that is, the Gospels and Epistles of the Sundays, which a priest is expected to interpret in his preaching. And this leads to another important point of training required for the seminarist, namely, his readiness to use the Bible in the field of *doctrine and polemics*.

The necessity to satisfy the dogmatic demands of faith, and to answer the difficulties brought against revelation and its Catholic interpretation, must be kept constantly in mind. Among these difficulties, which are for the most part dealt with in our textbooks of dogmatic theology intended to prove doctrine, there must be noted particularly certain obscurities, anomalies and seeming contradictions, which puzzle the faithful, and at times serve as a pretext for evading the obligations of religion. Since these difficulties are found in the Old Testament more than in the New, it will be necessary to introduce the student to the objections against the *Mosaic* account of Genesis, against Josue, and other books which contain certain well known but often only partially explained stumbling-blocks for the modern reader of the Bible. This implies a deviation from the method by which a whole year or

term is spent upon one particular book which is studied verse by verse in all its details, and suggests as preferable, in certain instances at least, to make merely a cursory review of the books specified, dwelling only on the crucial parts, since the general contents are already known from the initial survey which the student had of them before entering upon a more confined study.

This last point is, I believe, one which breaks with the common tradition in our teaching. It means a separating of the critical matter from all the rest, and including the arguments of authenticity, without laying needless stress on authorship or peculiarities of text-forms, since these contribute little or nothing to our recognition of the substantial deposit of the revealed Truth. A professor who sympathizes with the student and keeps steadily in view the actual need of the young candidate for Holy Orders, will find it easy to distribute his matter in such a way as to obtain the results pointed out. These are, I repeat, a practical working-knowledge of the Biblical contents for personal sanctification, for the upbuilding of doctrinal and disciplinary truth, and for the confutation of actual errors.

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THE TABERNACLE AND ITS APPURTENANCES.

I.—THE STRUCTURE OF THE TABERNACLE.

1. The Blessed Sacrament may be kept: (a) according to the *common law of the Church*, in all cathedral and parish churches. Likewise in chapels of religious communities whose members take solemn vows and enjoy the approbation of the Holy See; for such chapels supply, in the case of religious, the parish churches; (b) by special *Apostolic Indult* or *Episcopal permission*¹ in other churches, oratories, public or private chapels. This privilege is usually granted only on conditions that Mass be celebrated therein at least *once* a week.² In the United States the Faculties of the Ordinary must be consulted with regard to the places in

¹ Conc. Balt. II, Append., p. 326.

² S. R. C., May 14, 1889, n. 3706, ad II.

which the Blessed Sacrament may be kept, and also regarding the obligation of the Masses to be celebrated.

2. The Blessed Sacrament is to be kept on *one* altar only in each church. It may be *temporarily* transferred to another altar, for distributing Holy Communion or giving Benediction on the occasion of a triduum or novena, or during the months of May and June, when special devotions are held in honor of the Blessed Virgin or of the Sacred Heart,³ and on other occasions. In transferring the Blessed Sacrament from its customary place to a side altar, a small pyx covered with the humeral veil⁴ is to be used in place of the large *ostensorium*.

3. The Blessed Sacrament is to be kept in a tabernacle, which, in parochial and other churches, ought to be *regularly* placed on the High Altar.⁵ In cathedrals and very large parish churches it is placed in a side chapel, so as not to interfere with the Pontifical or other solemn ceremonies.⁶

I.—MATERIAL.

Regularly, the Tabernacle should be made of wood, gilded on the outside.⁷ The quality of wood used for this purpose should be dry, such as poplar or similar wood not apt to gather moisture ; it is to be of finished workmanship, and adorned with sculptures of religious subjects, gilded. It may also be constructed of precious metal or marble, decorated with emblems of the Passion of Christ our Lord. The interior casing should be formed of panels of poplar tree, or similar quality of wood, so as to protect the Sacred Species from the dampness occasioned by metal or stone. If the interior of the Tabernacle be constructed of iron, in form of a safe, for greater protection, it should likewise be lined with wood and decorated on the exterior as suggested above.

2.—FORM.

The form of the Tabernacle is optional, that is, it may be octagonal, hexagonal, square or round, in keeping with the style and

³ S. R. C., June 2, 1883, n. 3576, ad VI.

⁴ *Ibidem*, ad XII.

⁵ S. Ep. et Reg. C., Nov. 28, 1594.

⁶ *Coerem. Episc.*, Lib. I, cap. XII, n. 8.

⁷ S. Ep. et Reg. C., Oct. 26, 1575.

form of the church. It should be of a size in accordance with the importance, magnitude and proportions of the church, and sufficiently large to contain two ciboriums and the pyx in which the Sacred Host, used at the Exposition, is kept. It should ordinarily open by a small door so contrived that, on being turned it may rest perfectly flat against the face of the Tabernacle; or there may be two half doors, so as in any event to give free play to the arm or hand of the priest when he takes the Blessed Sacrament from its place. The door should be adorned with a suitable emblem, such as the figure of Christ crucified or any other approved image.⁸

3.—EXTERIOR ORNAMENTATION.

At the top of the Tabernacle there should be a figure of Christ representing either His glorious resurrection, or some like appropriate mystery, or a simple crucifix, which later⁹ may supply the *regular* altar crucifix if a suitable place cannot be arranged for the latter; in this case it must be large enough to be easily seen by the priest and people. If, however, there be room between the candlesticks for the *regular* altar cross to be used in the celebration of Mass, the latter appears to be distinctly required.¹⁰

Reliquaries containing relics of the Cross, of the instruments of the Passion, or of saints, and statues or pictures of saints, may not be placed *on the Tabernacle*.¹¹ It is also forbidden to place vases containing flowers, reliquaries or anything else directly in front of the Tabernacle door,¹² so as to hide the same thereby.

4.—INTERIOR DECORATION.

The inside of the Tabernacle should be covered either with cloth of gold, or with silk or other precious material of white color.¹³ For convenience sake it is well to divide the lining into

⁸ The use of an image of the Sacred Heart of Jesus and the Immaculate Heart of Mary, either *conjointly* or *separately* (S. R. C., April 5, 1879, n. 3492; *Ephem. Lit.*, Vol. IX, 1895, p. 618) is prohibited.

⁹ Benedict XIV, Const. *Accepimus*, July 16, 1746.

¹⁰ S. R. C., June 16, 1863, n. 1270, ad I.

¹¹ S. R. C., April 13, 1821, n. 2613, ad VI.

¹² S. R. C., Jan. 22, 1701, n. 2067, ad X.

¹³ If the inside be gilt, it need not be covered with a cloth. S. R. C., Aug. 7, 1871, n. 3254, ad VII.

three pieces, one for the back and two for the sides. The most convenient way of arranging this lining is to attach to the upper hem small rings through which a wire or cord may be passed; these are fastened at the inside corners of the Tabernacle to little hooks, pins or buttons. The Tabernacle is to be kept neat and clean from all dust, and for this purpose usually a curtain of white silk is placed over the opening upon which the door closes. This curtain, however, is not prescribed. Positively nothing except the Blessed Sacrament and the sacred vessels actually containing it, or not as yet purified,¹⁴ can be placed in it. A corporal, made for this purpose, is spread over the bottom of the interior. This corporal ought to be changed every month, or oftener if necessary.

5.—POSITION.

The Tabernacle should stand firmly fixed on the base of the altar, sustained by strong altar steps (for candle-sticks). The Tabernacle should be at least 2 feet $3\frac{1}{2}$ inches distant from the front edge of the altar, so that the corporal can be fully spread out, and the *ciborium* be conveniently placed upon it behind the chalice. On the other hand it should not be so far from the altar front as to require a special step when the priest wishes to take out the Holy Eucharist.

When the altar is of large proportions, the Tabernacle is naturally placed farther back; in such cases the Holy Eucharist may be taken from the rear of the altar where a door is made for that purpose. St. Charles lays down certain directions for the construction of Tabernacles having such an arrangement.¹⁵

6.—CUSTODY.

The Tabernacle is to be kept constantly closed, so as to conceal the sacred vessels from the public;¹⁶ it is to be securely fastened with lock and key. There ought to be two¹⁷ keys of silver, or of iron gilded or silvered.¹⁸ These are never to be left

¹⁴ Appletern, Vol. I, p. 1, cap. I, art. VI, n. 11.

¹⁵ *Instructions on Ecclesiastical Buildings*. Annotated by George J. Wigley, M.R.I.B.A.

¹⁶ S. R. C., Sept. 20, 1806, n. 2564, ad II.

¹⁷ De Herdt, vol. III, n. 80, 6.

¹⁸ Baruffaldi, Tit. XXIII, n. 62.

in the door of the Tabernacle or in any other open place, but under the personal guardianship of the priest.¹⁹ The keys of the Tabernacle in convent chapels are likewise to be guarded by the chaplain.²⁰

The Blessed Sacrament may be transferred to the sacristy for safe-keeping during the night, if there is reasonable apprehension that it may be desecrated by robbery. It is, however, forbidden to remove simply the sacred vessels for safe-keeping to the sacristy, and to leave the Blessed Sacrament inclosed in a corporal in the Tabernacle.²¹ To avail oneself of the privilege of keeping the Blessed Sacrament in the sacristy during the night it is requisite (1) that in the sacristy there be a suitable, worthy and safe place to keep it. Nothing else is to be placed in the same receptacle, and a small lamp is to be kept burning before it; (2) that, when carrying the Blessed Sacrament to the sacristy in the evening and replacing it in the Tabernacle in the morning the act of transferring it is to be performed by a priest vested in sacred vestments and with the necessary lights.²²

NOTES.

I. No closets or drawers are permitted under the Tabernacle proper for keeping objects, even if these should belong to the altar furnishings. To have a closet for this purpose immediately *behind* the altar does not seem to be unliturgical.

II. Although there is nothing in the rubrics which positively forbids or allows the so-called *revolving* Tabernacles, yet they are not quite conformable to liturgical regulations, and they have never been tolerated in Rome. The same is to be said of Tabernacles made in two compartments, the lower to serve the ordinary use of a Tabernacle, that is, for keeping the ciboriums and pyxes, and the upper consisting of a *revolving* mechanism, used for the *ostensorium* at time of exposition.

III. It is not obligatory to bless the Tabernacle, as the blessing of the *Rituale Romanum*²³ seems rather intended for the ciborium

¹⁹ *Lucidi*, De Visit. SS. Lim., vol. I, p. 90, n. 100.

²⁰ S. R. C., May 11, 1878, n. 3448, ad VI.

²¹ S. R. C., Feb. 17, 1881, n. 3527.

²² Van der Stappen, vol. IV, Quaest. 154, V.

²³ Tit. VIII, cap. 23, *Benedictio Tabernaculi*.

and pyx. It is, however, laudable to bless it with this form, which may be done by any priest with the requisite faculty.

IV. When the Blessed Sacrament is removed from the Tabernacle the door is left open, and the lamp is extinguished, lest the faithful be led into error concerning the real presence.

II.—APPURTENANCES.

I.—CONOPÆUM.

The Tabernacle is usually covered with a canopy (*conopæum*)²⁴ made of silk cloth, brocade, or other precious material²⁵ of *white* color. If in accordance with the office of the day or the function, it may be of any other color which is rubrical, so that instead of *black*, *violet* is to be used.²⁶ The conopæum is in order even when the Tabernacle is of gold, silver or precious stones.²⁷ The form of the canopy is that of a tent, the folds of which are gathered at the top under the cross which surmounts the Tabernacle and then allowed to fall broadly to its base. It separates in the centre in the form of a divided curtain, the borders of which are usually ornamented with fringes. Thus, the Tabernacle door remains slightly exposed under this veil of the canopy.

2.—TABERNACLE-LAMP AND OIL.

At least *one* lamp must continually burn before the Tabernacle.²⁸ The *Caeremoniale Episcoporum* suggests, that if there be more than one lamp, the number should be uneven, that is at least *three*.²⁹ The lamp is usually suspended before the Tabernacle by means of a chain, sufficiently high above the heads of those who enter the sanctuary, to cause no inconvenience. It may also be suspended from a bracket at the side of the altar, provided always it be in front of the altar within the sanctuary proper.³⁰

²⁴ S. R. C., April 28, 1866, n. 3150.

²⁵ The material is not definitely prescribed and hence varies with the resources of the church.

²⁶ S. R. C., July 21, 1855, n. 3035, ad X.

²⁷ S. R. C., Aug. 7, 1880, n. 3520.

²⁸ Rit. Rom., cap. IV, n. 6.

²⁹ Lib. I, cap. XII, n. 17.

³⁰ S. R. C., June 2, 1883, n. 3576, ad IV.

According to the opinion of reputable theologians, it would be a serious neglect involving grave sin to leave the altar without a light for any protracted length of time, such as a day or several nights.³¹

For symbolical reasons *olive* oil is prescribed. Since pure olive oil without any admixture causes some inconvenience in the average American climate, oil containing between 60 and 65 per cent. of pure olive oil is supposed to be legitimate material.³² Where olive oil cannot be had it is allowed, at the discretion of the Ordinary, to use other, and as far as possible, *vegetable* oils.³³ In poor churches, or where it is practically impossible to procure olive or vegetable oils, the Ordinary, according to the general opinion of theologians, would be justified to authorize the use of *petroleum*.

3.—THRONE OF EXPOSITION.

1. The Throne used at the exposition of the Blessed Sacrament may be placed on the table of the altar, on the Tabernacle, or on the steps on which the candlesticks are usually set. Care must be taken that it be not put so high as to oblige the priest to step on the altar when he exposes the Blessed Sacrament, and that it be not outside the altar. It should be placed in the middle of the altar. There is no need of a Throne where the altar has a large canopy or ciborium covering it entirely.

2. The Throne should have a canopy under which the ostensorium is placed;³⁴ a corporal or pall should be placed under the ostensorium; at each side of the Throne there are to be two candles in brackets, ordinarily attached to the Throne,³⁵ the principal ornaments are *white*, *i. e.*, of silk, gold or silver cloth, although other colors are frequently added to give special splendor to the Throne.

3. It is not becoming that this Throne be used for any other

³¹ St. Lig., lib. VI, n. 248.

³² ECCLESIASTICAL REVIEW, vol. XV, p. 431.

³³ S. R. C., July 9, 1864, n. 3121.

³⁴ S. R. C., April 23, 1875, n. 3349. Hence the so-called "Thabors" without a canopy are uncanonical.

³⁵ Besides these the prescribed number of candles must be kept burning during the Exposition.

purpose than for exposing the Blessed Sacrament. For various reasons it ought to be movable, and therefore be distinct from the Tabernacle over which the permanent canopy on stationary pillars is erected.³⁶

S. L. T.

A PASSAGE IN HARNACK.

THERE was need, it seemed,¹ of a fixed *outward* standard, in order to be able to disprove doctrines such as that of the difference between the supreme God and the Creator-God, or such as that of docetism, and to be able to maintain the true conception as *Apostolic* doctrine; they needed a *definitely interpreted Apostolic creed*. Under these circumstances the particularly closely allied churches of Asia Minor and Rome, whose experience is known to us through Irenæus (he is hardly the first writer on the subject), accepted the fixed Roman baptismal confession as Apostolic in such a way that they proclaimed the current anti-gnostic interpretation of it as its *self-evident* content, and the expounded confession as "*fides catholica*"—*i. e.*, they set it up as a standard of truth in matters of faith and made its acceptance the condition of membership in the Church. This procedure, by which the centre of gravity of Christianity was shifted (the latter, however, was preserved from entire dissolution), rests upon two unproven assertions and an exchange. It is not proven that any confession of this kind emanated from the Apostles, and that the churches founded by the Apostles always preserved their teaching without modifications; and the confession itself was exchanged for an exposition of it. Finally, the conclusion that from the virtual agreement in doctrine of a group of churches (bishops) there existed a *fides catholica* was unjustified. *This action established the Catholic argument from tradition and has determined its fundamental significance until the present time.* The equivocal right, on the one side, to announce the creed as *complete and plain*, and, on the other side, to make it so elastic that one can reject every uncomfortable meaning, is to the present day characteristic of Catholicism. It is also characteristic that men identify Christianity with a system of faith which the laity cannot understand. The latter are therefore oppressed and referred back to

³⁶ S. R. C., June 2, 1883, n. 3576, ad III.

¹ In the Church of the latter half of the second century.

the authority.—*History of Dogma*, by Adolf Harnack, translated by Edwin Knox Mitchell, M.A. ; ed. of 1893, pp. 86–87.

I ask the reader to note carefully the contents of the foregoing extract. Both italics and parenthesis are the author's, or if not, the translator's. Here, in the first place, is a theory put forward, in the guise of an historical statement, not directly about the origin of the Creed, but about the alleged acceptance of it as Apostolic by the "closely allied churches of Asia Minor and Rome." To meet the dualism and docetism of the day, these churches needed an Apostolic Creed interpreted in an anti-heretical sense. Having no such Creed at hand—so it is assumed—what do you suppose they did? They went to work, not exactly to make a Creed, but to set up as Apostolic one that they found ready-made—the Old Roman, to wit. A Creed that they must have known not to be Apostolic at all they declared to be Apostolic, and they did so because they needed a Creed that would authoritatively confute heresy. Such is Harnack's account of the way the Old Roman Creed, which he believes to have been drawn up at Rome shortly before 150 A.D., came to be received, in less than half a century after, as the Rule of Faith instituted by the Apostles. Let us see, in the first place, whether the account is a likely one, and so prepare the way for the consideration of a second and more vital inquiry as to whether it is in accordance with historical facts.

Harnack assumes, as has been said, that the Old Roman Creed, which he here calls "the fixed Roman baptismal confession," was composed shortly before the middle of the second century. And he asserts that it was "accepted as Apostolic"—that is, put forward and received as Apostolic by the churches of Asia Minor and Rome in the last quarter of the same century. Let us, too, for argument's sake, assume that the Creed was drawn up about 145 A.D. On this assumption there must have been many still living when it was accepted as Apostolic who knew with absolute certainty that it was not Apostolic; many who knew, of their own personal knowledge, that it had been formulated at Rome not more than thirty or forty years before. Is it

likely they would have accepted as Apostolic a Creed which they knew was not Apostolic? And even supposing them to have connived at the fraud—albeit a “pious fraud”—what purpose could it have served? Nothing would have more effectually played into the hands of those early heretics than an attempt to palm off as Apostolic a formulary which everybody at that time would have known, and anybody could have shown, not to be Apostolic. Harnack’s account of the matter, therefore, does not stand to reason. It involves grievous injury, and this, too, gratuitous, to the orthodox Christians of those early times, and it lacks every element of likelihood.

An account which is, on the face of it, so improbable we shall be quite prepared to find also untrue. What we know of the Church’s conflict with heresy in the latter half of the second century is gleaned from the pages of Irenæus and Tertullian. They were both of them eye-witnesses of that conflict, and bore a leading part in it. What is more, they are the only contemporary witnesses of the facts which they relate, and their testimony must, therefore, be decisive of the question at issue.² That question, let us again call to mind, concerns the truth or falsity of Harnack’s assertion that the Churches of Asia Minor and Rome, being in need of an Apostolic Creed to meet the current heresies, and not having one, “accepted” as Apostolic a baptismal confession drawn up at Rome about 145 A.D. Now, both of our witnesses flatly contradict this assertion of Harnack’s. Irenæus declares that the Rule of Truth, to which he so often appeals in his controversy with the heretics, is bestowed by baptism,³ and baptism was not an invention of the post-Apostolic age. He bears testimony that, “The Church, dispersed as she is throughout the whole world even to the ends of the earth, hath received from the Apostles and their disciples this Faith,” and then proceeds to give, in his own words, the contents of the Rule of Truth which baptism bestows.⁴

² Theophilus, of Antioch, is said to have written several works against the heresies of this time, but none of these has come down to us. Of Hegesippus’ Ecclesiastical History we have but the few fragments cited by Eusebius and St. Jerome. The writings of St. Clement, of Alexandria, are didactic and philosophical, rather than polemical, while Athenagoras, Tatian, Minutius Felix, and Julius Africanus are apologists and defend Christianity from the calumnies of the heathen.

³ Bk. 1, c. 9, n. 4.

⁴ *Ibidem*, c. 10, n. 1.

We recognize in his description of it the Old Roman Creed, whereof he sets forth every article but one; namely, the session of Christ at the right hand of the Father. He says that, even if "the Apostles had not left us writings," it would be necessary to follow "the tradition which they handed down to those to whom they committed the Churches."⁵ And that he means by this "tradition" especially the Rule of Truth bestowed by baptism is plain, for he goes right on to speak of it as the "Rule to which many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts, without paper and ink, and carefully preserving the ancient tradition." Those barbarians, of course, were not able to learn the whole tradition of the Apostolic doctrine by heart, "without paper and ink," but they could learn the compendious statement or outline of it which has ever been known as the Apostles' Creed. As if, however, to exclude even the possibility of doubt, Irenæus sums up, in his own words, for us the "tradition" in question, which we have no difficulty in identifying as the Baptismal Creed: "believing," he says, "in one God, the Creator of heaven and earth, . . . by Christ Jesus, the Son of God, who . . . condescended to be born of the Virgin, . . . and having suffered under Pontius Pilate, and rising again, and having been received in brightness, shall come in glory," etc. Finally, by way of "confounding all those who in whatever manner assemble otherwise than as it behooveth," he points to "that Tradition, derived from the Apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious Apostles, Peter and Paul,"⁶ which Tradition, he adds, (n. 3) "proclaims one God Almighty, maker of heaven and earth." Very plain it is that Irenæus knew of no Creed drawn up at Rome some thirty or forty years before he wrote his work *Against Heresies*. His Rule of Truth, which the Christian "receives by his baptism," is "that Tradition, which is of the Apostles, which is guarded by the successions of presbyters in the Churches."⁷ Not less clear nor less explicit is the testimony of Tertullian. His Rule of Faith "ran from the beginning of the Gospel, even before the earliest

⁵ Bk. 3, c. 4, n. 1.⁶ *Ibidem*, c. 3, n. 2.⁷ *Ibidem*, c. 2, n. 2.

heretics.”⁸ It was in the nature of a “deposit,” and had been handed on by “tradition.” “When that which is deposited among many,” he says, “is found to be one and the same, it is not the result of error, but of tradition. Can any one, then, be reckless enough to say that they were in error who handed on the tradition?”⁹ In particular, he bears witness that the Roman Church got her “Tessera,” or Symbol, from the Apostles, and gave it afterwards to the Churches of Proconsular Africa.¹⁰

Irenæus and Tertullian, however, it is urged, assert but do not prove that the Creed was handed down by tradition from the Apostles. “It is not proven,” are Harnack’s words, “that any confession of this kind emanated from the Apostles.” At least, it may be said in reply, the assertion of two such witnesses outweighs anybody’s assertion to the contrary to-day. But when has it ever been thought needful to prove (1) a public and notorious fact; (2) a fact which nobody, not even an opponent, denies? Now such was the fact of the Apostolic origin of the Creed in the time of Irenæus and Tertullian. “The Tradition, therefore, of the Apostles,” declares the former of the two, “made known in all the world, all may look back upon who may wish to see the truth.”¹¹ And all were able to look back upon it, because, as he goes on to say, “we are able to recount those whom the Apostles appointed to be Bishops in the Churches, and their successors down to our own time.” Thus the successors of the Apostles were warranty for the faithful transmission of the Tradition from the Apostles, and there were as many witnesses for the existence of it as there were Christians in communion with the Churches founded by the Apostles. “That this Rule of Faith,” says Tertullian, “has come down to us from the beginning of the Gospel, even before the earliest heretics, much more before Praxeas, who is but of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever—that whatever is first is true, whereas that is spurious which is of later date.”¹² So universally known and undeniable

⁸ *Adv. Prax.*, c. 2.

⁹ *De Praesc.*, c. 28.

¹⁰ *Ibidem*, c. 36.

¹¹ Bk. 3, c. 3, n. 1.

¹² *Adv. Prax.*, c. 2.

a fact does Tertullian deem the Apostolic origin of the Symbol in his day that he founds on it a principle which is to furnish an argument of equal force against all heresies—*Whatever is first is true.*

In the next place, not even the heretics whom those two ancient writers combat called in question the Apostolic origin of the Creed. "When, on the other hand," says Irenæus, "we challenge them to that Tradition, which is of the Apostles, which is guarded by the successions of presbyters in the Churches, they oppose Tradition, saying that themselves being wiser not only than presbyters, but even than Apostles, have discovered the genuine Truth. For 'the Apostles,' they say, intermingled with the words of the Saviour the things of the Law." Thus the heretics, not being able to deny the Apostolic authorship of the Catholic Rule of Faith, took the position that the Apostles themselves had perverted the true doctrine. Tertullian writes in the same sense. "For they allege," are his words, "that Marcion did not so much innovate on the Rule [of Faith], by his separation of the Law and the Gospel, as restore it after it had been previously adulterated. O Christ," he, with pointed sarcasm, exclaims, "most patient Lord, who didst suffer so many years this interference with Thy revelation, until Marcion forsooth came to Thy rescue! Now they bring forward the case of Peter himself, and the others, who were pillars of the Apostolate, as having been blamed by Paul for not walking uprightly according to the truth of the Gospel."¹³ The heretics of the second century, therefore, did not and could not deny that the Creed of the Church was Apostolic. What they did was to set up the plea that the Apostles themselves did not "walk uprightly according to the truth of the Gospel," and that consequently the Creed drawn up by them did not embody the teaching of Christ.

Another "unproven assertion," according to Harnack, is that "the churches founded by the Apostles always preserved their teachings without modifications." But continuity of teaching was guaranteed by the unbroken succession of pastors in the Apostolic Churches, under the promised guidance of the Paraclete. Also, Tertullian finds conclusive evidence of such continuity in

¹³ *Adv. Marc.*, I, 20.

the fact that the Apostolic Tradition is one and the same in all the churches. "Grant then," he argues, in his wonted forceful way, "that all have erred; that the Apostle was mistaken in giving his testimony (Rom. 1 : 8); that the Holy Ghost had no such respect to any church as to lead it into truth, although sent with this view by Christ, and for this asked of the Father that He might be the teacher of truth; that He, the Steward of God, the Vicar of Christ, neglected His office, permitting the churches for a time to understand differently, to believe differently, what He Himself was preaching by the Apostles,—is it likely that so many churches, and so great, should have erred into one and the same faith? No casualty distributed among many men issues in one and the same result. Error of doctrine in the churches must necessarily have produced various issues."¹⁴ Here is proof which even a Rationalist like Harnack, who ignores the presence and operation of God's Holy Spirit in the Church, might perceive the cogency of. How could so many churches, and so great, have erred into one and the same tradition of the Faith?

The present writer has been censured for saying that the want of divine faith unfits Harnack to discuss "this purely historical question" of the origin of the Creed.¹⁵ Harnack's fitness—or want of fitness—on this score may be put to the test just here. He tells us, in the extract cited above, that the Church, in the second century, needed an Apostolic Creed to confute the heresies which were rife at the time. He has the hardihood to tell us further that, as Apostolic Creed there was none, the Church stooped to the clumsy fraud of setting up as Apostolic a creed that had been composed at Rome a short time previously. He would have us believe that, at the very first onset of heresy, the Church of God found herself to be without the weapon needful for self-defence. Surely, here Faith would have bidden Harnack to banish the thought that our Divine Lord left His Church so poorly equipped to do battle with heresy. And what Newman, in his answer to Kingsley, calls "that common manly frankness by which we put confidence in others till they are proved to have forfeited it," should have kept him from even insinuating that the

¹⁴ *De Praesc.*, c. 28.

¹⁵ *The Catholic World* for December, 1903, p. 395.

churches of Asia Minor and Rome did the dishonest thing he says they did—accept as Apostolic and proclaim to be Apostolic a creed which they knew full well was not Apostolic.

As for Harnack's other assertion that "the confession itself," namely the Old Roman Creed, "was exchanged for an exposition of it," this is only his own way of accounting for the fact that neither Irenæus nor Tertullian gives us the Creed in the very phrase, being "kept back," as Zahn explains, "by the principle maintained for hundreds of years in the Church that this confession should not be written with pen and ink, but should be imprinted on the heart and memory." They interjected, too, between the clauses of the Creed such words of their own as should bring out more clearly the meaning of it, in opposition to the heretics. To have done this was not to exchange the Creed for an exposition of it. That which is exchanged for another thing is set aside when the other thing takes its place. But the Old Roman Creed was not set aside, else it would be the exposition of it, not itself, that should be found, two centuries later, in the writings of Rufinus and Augustine.

"Finally," we are told, "the conclusion that from the virtual agreement in doctrine of a group of churches (bishops) there existed a *fides catholica* was unjustified." We are moved to ask, in the first place, what became of the *fides catholica* if it no longer existed in the latter half of the second century? Surely the Faith was catholic, in fact as well as by the will of the Author and Finisher of it, from the time that the Apostles had planted it in all nations and God had given the increase. It was the self-same Gospel that was to be preached "to every creature." Even the name Catholic, as we learn from written records, was in existence at least as early as the beginning of the second century; and the thing, as is ever the case, went before the name. In the second place, our witnesses for the Faith in the time of which Harnack is speaking, set down the catholicity of it, not as a conclusion or inference, but as a fact, yea, an undeniable fact. To cite but the words of one of them: "Neither have the Churches situated in the regions of Germany believed otherwise, nor do they hold any other tradition, neither in the parts of Spain, nor among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those which

are situate in the middle parts of the world. But as the sun, the creature of God, is in all the world one and the same, so the preaching of the Truth shines everywhere, and enlightens every man who wishes to come to a knowledge of the Truth."¹⁶ The existence of the *fides catholica* in his day was not, for Irenæus, a something to be argued out or drawn as a conclusion from premises. It was a fact as visible to all and as unquestionable as that it is one and the same sun which sheds its light on all the earth. But if what Harnack means is that the existence of heresy is a prejudice to the *fides catholica*, we grant that it is—in the same sense that the cloud which hides, for a time and from those that are under it, the face of the sun, is prejudicial to the glorious orb of day.

"This action," states our historian in fine, laying stress on the statement, "*established the Catholic argument from tradition and has determined its fundamental significance to the present time.*" "This action," be it borne in mind, was, according to Harnack, compounded of fraud and unjustifiable inference. And it is upon so rotten a foundation as this he makes the Catholic argument from tradition to rest! But what proof is offered of the alleged fraud and unwarranted inference? Not one particle of proof—nothing but the bald assertion of the great German scholar. That assertion is quite as unfounded as is the other which forms a fitting sequel to it. It "is to the present day characteristic of Catholicism," forsooth, "to make [the Creed] so elastic that one can reject every uncomfortable meaning." Let him tell that to the marines.

At the risk of incurring further censure I here deliberately say that Harnack's want of faith unfits him also to write a history of Dogma. And if any one is minded to add, "and his want of good faith," the words cited in the preceding paragraph will go a long way to bear him out.

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¹⁶ *Adversus Haereses*, l. 1, c. 10, n. 2.

THE AFRICAN.—FACTS AND POSSIBILITIES.

(Views of a Missionary.)

IN a former article I exposed our plans for the establishment of a catechetical college to train native teachers for our African missions. Many, I know, were surprised at the boldness of such a design; many, perhaps, smiled at what seemed the Utopian schemes of enthusiastic missionaries and thought it could scarcely stand the scrutiny or appeal to the matter-of-fact men of this practical age. All this is no more than natural, for our conceptions of distant lands, and of Africa in particular, are vague and indistinct. We hear of it as the dark continent, and we are prone to picture it as a wilderness of jungle with a palm tree here and there, and occasionally a strip of desert for variety, across which we see scurrying the naked forms of the deluded natives—wild inhabitants of a still wilder land. But that such is not the case, that the African with his superstition and barbarism has in him material to work upon and is withal a man, that our schemes are not mere Utopian fancies, will, I hope, appear from the present paper.

Results already accomplished are the safest criterion by which to gauge the possibilities of the future, but aside from this we can come to some estimate of what may be done by a considerate study of the negro character and disposition. The natives, even as the missionaries first find them, are possessed of many natural virtues and qualities that promise well for their future development. Thus filial respect and affection are characteristic virtues of the negro. This is perhaps surprising, for when we consider polygamy and its dire effects, the religion of the blacks and its gross superstition, slavery and its dreadful consequences, we may well wonder how such a thing as the family is possible among them. Yet, strange as it may seem, it does exist. Of course it is not the family strictly as we understand it and in its highest sense, yet I venture to assert that there is more family life in the sense of helpful domestic association in Africa than in the crowded tenements of our large cities.

The African family is distinctively patriarchal. The king or chief, *paterfamilias*—the head of the house—commands a respect and obedience that is truly remarkable. Sons and daughters, them-

selves perhaps sixty years of age, show him the greatest deference, dare not sit in his presence or speak on any subject before him, until by a sign he has given his consent. In truth I have never seen the fourth commandment more strictly or better obeyed than in Dahomey and among the tribes of the upper Nile. The very language of the country breathes the spirit of filial piety. "Yes, *amergnan*—venerable chief," you will hear mature children of forty or fifty say, and at the word of a weak old man the greatest difficulties, the most passionate quarrels are instantly settled. And yet we call these negroes fierce savages, for, forsooth, they wear less clothes than we. Indeed, under that rude exterior there lies a wealth of golden promise and in that untutored heart lurk nobler qualities that need but to be rounded off and refined. They are diamonds—in the rough, if you will; but nevertheless the jewel is there and needs but the cutting.

But how are such dispositions fostered? What are the influences and surroundings of the native children? These are significant questions and in answering them we may catch a glimpse of the social and domestic conditions in Africa. There even more than elsewhere the child comes under the direct and almost sole supervision of the mother. Happily the negro mother is such in the truest sense of the word. A kindly Providence has given to her, the untaught child of nature, the priceless treasure of a mother's heart, and as her native strength is greater, verily I believe her maternal love is, I will not say stronger, but at least more passionate than that of her white sister. Mother and child are inseparable. Wherever you see her, going to work in the fields, visiting her friends, or out marketing, baby is there—strapped to her back. When busied about her household cares, the child is at her side, and her hours of leisure are spent in fondling and caressing it. From the passerby she expects a compliment on baby's beauty, and happy indeed is she if you tell her that he is of the very blackest, or, if a girl, as pretty as "Buje"—the negro goddess of liberty. Speaking of the baby, the frequenter of the morning streets may chance to see a very interesting and amusing spectacle. The mother is seated on the ground by the doorway, on her knees she holds the baby, by her side is a large tub of water, in her hand she has a mass of a certain fibre with which

she rubs the little urchin so vigorously that the lather, increasing at every stroke, almost hides him from sight. He makes his presence known, however, and this is your only chance to hear him cry. The operation is too strenuous for him and he protests vigorously. It looks like a struggle for existence, but only for a moment, for soon the whole white mass of lather and baby together disappears into the tub and after a kick and a splash we see him reappear, black, shining and all smiles. This is a daily event in his life and contributes considerably to the remarkably good health he generally enjoys.

Thus does the African mother watch over the physical well-being of her child; but she is not content with this. As he grows up and learns to prattle, she tells him the wondrous stories which form a part of the religious tradition of the land. The women are very credulous and practise many fetish ceremonies, and at an early age the child is initiated into the mysteries and acquainted with the ordinances and prohibitions of fetishism. At birth he is dedicated to a certain idol which he is to honor in a special manner, and at the same time he is forever forbidden to eat of food consecrated to that particular god. This latter fact affords us a means of ascertaining whether or not a child is still a pagan; for, if so, he will immediately tell what food he cannot eat.

And when our youngster is grown sufficiently to break from his mother's apron strings, if we may use the term in the absence of its literal application, he is allowed to run and play with his fellows. Here at home we ever connect the thought of childhood with innumerable games and juvenile amusements which we never grow quite old enough to forget, but I doubt if in our wildest flights of fancy we picture our little African in anything like the same circumstances. Yet boys are boys the world over and in his desire for play our little pagan does not differ from his white brother. Of course I could not describe in detail the round of youthful sports and pastimes that fill his long day from early dawn until, tired out, he sinks down at night to sleep the sleep and dream the dreams of happy childhood. He has his marbles and his top—of different style and cruder sort—and passing along the streets you may see him tumbling in the sand or waxing wroth over a contested point in some all-important

game. Here one is dancing with joy at his success in his game of marbles and at intervals giving wise counsel and advice to those still in the battle. The object of the game which is played with seeds or nuts resembling our marbles, is by a series of complicated progression to reach the last of a number of holes made in the ground and as the task is not so easy, our youngster has reason for his rejoicing. Over there stands another in an attitude of stout resistance, protesting vigorously against a penalty which the others say he has deserved. Having failed to spin his top in a circle described on the ground, as the game they are playing requires, he has made himself liable to the punishment of having his opponent's top spun in the palm of his hand. To this, however, he has the most serious objections and, considering the painfulness of the operation and the grimaces I have seen others make under it, I can scarcely bring myself to blame him. As this game is apparently at a standstill let us pass along and see the meaning of that gathering further down the street. The attraction is a double one, for on one corner a miniature school is in session and on another the ceremonies of the Mass are being rehearsed with a precision that is really remarkable. There are the attendants, the altar-boys, and there also is the youthful celebrant at present holding forth in an eloquent reproduction of one of our sermons. The African boy is a born mimic, and whatever novel or touching event he witnesses you will see him reproduce with all the gravity and decorum of stern reality.

The girls also have their amusements, and in Africa, as elsewhere, the surplus of young feminine affection is bestowed upon the omnipresent doll. Of these, the more common sort are but pieces of wood dressed in calico or often palm leaves; and while those of the richer class, with their carved faces, make more pretension to art and ornament, the effect is often amusing, and even grotesque. At a very early age, however, the girls contrive to make themselves useful, and at eight or nine no insignificant portion of the household duties devolves upon them. At thirteen or fourteen, they are adepts in cooking and all that pertains to the management of the house, and at fifteen are generally married.

These African children and young people enjoy a great deal

of liberty, and the knowledge of this fact might lead to suspicion concerning the general morality of the country. Such a suspicion, however, would be entirely unfounded. In fact, the moral standard of these untutored negroes is far above what might naturally be expected of a savage people. Serious offences against the essential points of moral law are by no means frequent, and the reason of this is to be found in the instructions given to the children, as well as in the stringent laws against such crimes. The children are not subjected to the strict surveillance which we are accustomed to in civilized countries, but they are instructed and cautioned as to how they must conduct themselves, so that it is not rare to see little girls of seven years with a thorough knowledge of the physiology of their sex. The young girl is also protected by custom, and the punishments decreed for offences against a woman's virtue would excite our surprise and admiration. There are places where the offender in such a case becomes the slave of the injured family, and ever after is employed at the hardest labor. The consent of the girl as such is not considered, for she does not attain her majority until marriage, and the parents, who are her protectors, see that punishment is meted out to the criminal. The girl, too, is forever dishonored, and can never obtain a husband who is willing to share her shame. Facts like these may perhaps enlighten us, and serve to clarify our ideas of Africa and the African; certainly, they cannot but elicit our admiration, and convince us that the illiterate and savage negro is not as black as he is painted.

Another detail that well illustrates the negro character and a phase of African life, is their great passion for dancing. The blacks dance on every possible occasion. All festival days are celebrated in this manner, and even on moonlight nights the young people dance while their elders sit around and relate the traditional stories connected with the superstition of the land. One peculiar feature is the persistent refusal of the women to dance with the men. In fact I have never seen a mixed dance in Africa. The men dance alone and indeed are the more graceful. The women follow, and naturally clumsy as they are and laden by their cumbersome ornaments, make a very poor figure. The goddess of fashion is worshipped even in Africa, and though trousse-

seaux are not so elaborate, the Africans have their tastes. Though embarrassed with but little clothes properly so-called, they wear a profusion of ornaments, such as rings, anklets, necklaces, and bracelets; and by the number of such accessories a woman's position is determined. "*De gustibus non est disputandum*," but the taste of the African in matters of dress is certainly amusing to the civilized spectator. I have seen a chief on parade, rejoicing in the possession of a high silk hat while the remaining articles of a full dress suit, or in fact of almost any suit, were conspicuous by their absence; others you will see with perhaps a vest, a pair of stockings or a lady's jacket, like "purple patches" on their native dress. These odds and ends they obtain from the traders and prize as treasures beyond compare. Truly the negro never grows old; at ninety or one hundred he is still a child—the untaught child of nature.

But if untaught, he is not unteachable. For considering the circumstances, the conclusion to be deduced from what has been said is evidently in his favor. He is simple, roguish and impulsive, but he has many redeeming qualities and promising traits of character; he has that love of his kind, that idea of law and of justice, that spirit of cleanliness, moral and physical, which are the basic virtues of Christianity and civilization; and that these qualities may be developed to good advantage can best be seen from the work that is being done in our schools and the results already accomplished. Unfortunately schools are not numerous. Those of the missionaries are the only ones to be found. Our society has about sixty ordinary grammar schools, a few more primary ones in the larger cities, and three high schools. To this number must also be added the technical or industrial schools, of which we have five in connection with large tracts of farming land.

In all our schools English is a fundamental branch, and thus while Christianizing the blacks we are the promoters of English civilization in the heart of Africa. If even now the English-speaking traveller finds that on his long journey in the dark continent he can converse with the natives in his own language, he owes this advantage to the efforts of the missionaries. An inspector in the English governmental service visits our schools

annually and examines our pupils. The statistics submitted in his annual reports readily show the grand results achieved and the high esteem in which our schools are held, and at the same time serve as a powerful incentive to both teachers and pupils. The negroes themselves are excellently disposed toward the schools and second our efforts nobly. Wherever possible, parents are anxious to have their children educated by the missionaries, for they see that those who receive such an education succeed better in the battle of life. The negro if degraded does not wallow in the mire; he wishes at least to raise himself to a higher level. He is doing so in every respect. Material prosperity has followed in the wake of religious and educational betterment. Those who have learned English are very enterprising and the development of commerce on the coast of Guinea is to be largely attributed to their good dispositions.

In fact in Africa at the present time you may find many of the modern inventions and improvements. Along the coast we have railroads, street-cars, telephones, and even daily papers. It will not be out of place to give an extract from one of our papers—the *Lagos Standard* (December 16, 1903) which is calculated to show the consideration in which the missionaries are held. The occasion of the article was the removal of one of my co-workers, Father Coquard, who had become very popular by reason of his successful practice of medicine. The inhabitants of the town in which he was stationed petitioned for his retention and the paper joined in the petition. Here is the text itself: "We hear with deep regret that Father Coquard of the Catholic Mission of Abrokuta is on the point of quitting the field of his activity in which he has labored so earnestly for the betterment of our race. Since his arrival at Abrokuta, Father Coquard has won the affections of the people of that place, where by his medical skill he has rendered signal services to all without distinction of race or creed. Many not only of Abrokuta but also of Lagos and other cities who were the subjects of his marvellous cures, owe him a debt of gratitude they cannot easily repay. Besides he was about to build a hospital for which he had collected funds, and to which, it is said, he devoted his own modest means; and now to be deprived of his services is a misfortune that, if possible, is to be

avoided. But we hope that wiser counsel will prevail and retain him in the field of his present usefulness. If, however, he must go we are of the opinion that the citizens of Abrokuta should forward a petition to the head of the Propaganda in Europe and ask that his absence be but temporary." In view of such protestations, one would scarcely think that he is in the darkest Africa. Yet the *Standard* is not a clerical organ. No, but Africa is not so dark after all.

But we digress: let us then return to our schools. Of course it would be utterly impossible for me to give here anything like a comprehensive view of the situation, inasmuch as I lack space. A few words, however, will not appear amiss. In general our schools are successful, the progress of our pupils satisfactory. The negro is docile, eager and intelligent. His intellect, however, is in its development inferior to the lower faculties of memory and imagination. Thus in learning rules and formulas he is superior to his white brother, but when it is a question of deducing conclusions and applying formulated principles his untrained intellect with centuries of ignorance behind it is at fault. In view of this fact we use methods suited to his capacity and adapted to the first efforts of an awakening mind. Object lessons are much used, especially in the primary schools, and all the training is made as practical and concrete as possible. The black is too young in the intellectual life to indulge in abstractions and abstruseness. In the schools for younger children real lessons alternate with some juvenile amusement from which useful instruction may also be derived. The children are very eager to display their newly acquired knowledge, and profiting by this fact we encourage them and foster a spirit of friendly emulation among them. All, young and old alike, profit well by their opportunities, and many of the best agents in the employ of the English government are graduates of our schools.

This fact may explain the eagerness of parents to have their children attend the schools. All are willing to do so, and many even oblige the children to attend all instructions, whether religious or not. Many entrust their children entirely to our care and pay a little for their support. A striking instance of self-sacrifice in this regard came under my notice not long ago. One day a

servant came with the message that his master had a little boy he was willing to give us. The servant himself was accompanied by a little fellow—the master's favorite. No name was mentioned in the message and we asked the man if this were the boy intended. He answered: "yes." So we received the child and the servant returned home. Our new-comer was introduced to the other youngsters and seemed quite happy and contented. We took from his neck the amulets and other superstitious charms and substituted a little cross. He romped and played and all were delighted with him. All went well until about an hour after, the same servant came with the child his master really wished to give and explained his mistake. We took the child and reluctantly enough surrendered the other. Our little fellow, strangely indeed, did not at all wish to return home, and appeared grieved at having to leave us. But the affair did not end here. When the master heard how the missionaries had received the first boy into the company of their other pupils, and saw the little cross about his neck, he decided that what had been done should remain unchanged and sent the boy back, saying: "You have received him and he is satisfied; keep him therefore, he belongs to you." This illustrates well the dispositions of the parents toward us, and certainly we could expect no more.

The same holds good for the day-schools in the cities, and though we have the children only for part of the day, we succeed in counteracting the pagan influence received at home. Indeed, to realize all that these schools mean for the moral and material as well as the intellectual elevation of the negro, I would that you could see our pupils on the day of their annual school-picnic. Garbed in their neat, new clothes, five or six hundred strong, with the brass band of the Mission at their head, they file through the city's streets, admired by their proud parents and relatives, envied by those whose children we cannot yet accommodate, and then out into the open country they march, and there, under the spreading palms, they pass the day in innocent amusement. They enter with great zest into the pastimes, which the thoughtful pastor or teacher has devised, and childlike, with even greater eagerness, into the tempting lunch spread at noon in the shade by the running water. Nor are they selfish or thought-

less, even in their joy, these little black seeds of a Christian Africa. All remember the less fortunate brother or sister at home, and at their own sacrifice preserve for them a substantial memento of the feast. We all remember what such days were in our own lives, but I fear we do not fully realize the moulding influence of such surroundings on the impressionable negro child. Who that does realize it, can refrain from helping us to establish our catechetical college, our normal school, and thus to prepare new teachers, to found new schools—the future centres of Christianity and civilization?

But, in the training of the young African, we do not confine ourselves to theoretical book-knowledge, religious instruction, and innocent diversion; it is our aim as well to give the practical training necessary for their sphere of life, to fit them for the great battle with the world, and to prepare them to advance even materially to a higher plane. This is the purpose of our industrial schools, and the success already attained bids us hope well for the future. We have printing-presses at the Mission, and our pupils do most of this kind of work even for the government agents. There also, in our fields and workshops, are prospective farmers, masons, carpenters, blacksmiths, machinists, brickmakers, tailors, shoemakers, etc.—each in his own department.

A word or two of the system followed in these institutions will, I feel certain, prove of interest to you. By it we aim at inculcating a spirit of self-reliance and economy, as well as providing the funds necessary for each one's independent start in life. Thus, for instance, in an industrial school, to which a large tract of farming land is attached, the pupils of all sizes and grades of proficiency cultivate the fields for a few hours each day. The older and more advanced act as instructors to the newcomers, and initiate them into the mysteries of the science. For this work they receive due compensation. Part of the money they use to find board and clothing for themselves, and the remainder they deposit in the Mission bank. At the end of their course, they draw this reserve, and with it set themselves up in some business or trade. This method is followed in regard to all trades, and we find that it works well for all concerned. The success already attained justifies our brightest expectations for the future. Everywhere you

will find competent workmen who have learned their trade at the Mission. Many of our graduates are now managing immense farms, and with splendid success. We lay special stress on the culture of products that find a ready market in Europe and the United States, such as coffee, cocoa, rubber, and vanilla. Thanks to their own industry and the system followed, the blacks now export these products to civilized countries, and are thus brought into contact with the world at large. Thus, too, they form a cog in the great wheel of modern commerce, and by furnishing the raw material give work to innumerable tradesmen of our own land.

In fact you would be surprised at the extent of your own relations with dark Africa. The country is being rapidly developed and the missionaries, ever in the van, are closely followed by an army of traders who thus open up a market for English and American manufactures. The very clothes worn by our pupils are of American make, and in the heart of Africa I have seen Baldwin locomotives, steel bridges, Virginia tobacco, carpenter's tools, and many mechanical appliances imported from America.

Material civilization is advancing with rapid strides. So far it has only followed the missionary. What if it should outstrip him? What would be the result for these poor negroes if intellectual and modern progress fall behind it in the march? The law of barter and bargain will become the ideal of the African; the acquisition of money his highest aim, his inspiring motive; all that is high and noble in him in fact or in possibility will be stifled in the germ, if first he gets the smell and follows the scent of the almighty dollar. It is a terrible thought—a nation lost that might have been saved, millions gone forever who perhaps were destined for great and noble deeds!

Yet this nation can be saved—saved to God, the Church and the cause of humanity. If we could but establish schools in the towns and villages, these grand results would be secured. But why can we not do so? The children are there, eager and anxious; the parents stand ready and make every sacrifice to this end; teachers, competent native teachers alone are wanting, and these the college we have planned will provide. Who then will not help us to establish it? Think for a moment on the results

your aid will go to attain. Indirectly, yet efficiently, you will teach these innocent little children that there is a God above, you will instill into their ready minds the knowledge of that God, and into their young and open hearts the desire to love and serve Him.

If, as the poet says, it is a noble work

“ To teach the young idea how to shoot,
To pour the fresh instruction o’er the mind,
To breathe the enlivening spirit, and to fix
The generous impulse in the glowing breast,”

how much grander and nobler must it be when this instruction is of God, and otherwise would never have come to those little ones who sit in darkness and in the shadow of death !

“ We hear a little child crying, and we at once try to console it ; we hear a little dog whining at the door, and we open it ; a poor beggar asks for a piece of bread, and we give it ; and we hear the mother of the children of men—the Catholic Church—cry in lamentable accents, ‘ Let my little ones have the bread of life,’ and we do not heed her voice.” Ah ! if such were the fact, if we did not hear that voice, how base we would be ! “ If we saw our very enemies surrounded by fire, we would think of means to rescue them from the danger ; and now we see thousands of little children for whom Christ died on Calvary, deprived of the fruits of that death, in danger of death eternal ; and shall we be less concerned and less active for these souls, these images and likenesses of God, than we should be for their frames, their bodies ? ”

“ Suffer the little children to come unto me ”—such is the design, such the command of the Saviour. To realize this design, to fulfil this command, we need—and in the name of those little ones we ask—your help. But I have said enough. Intelligent minds will appreciate and approve our plans ; generous hearts—Catholic, American hearts—will join in executing them.

IGNATIUS LISSNER, *Missionary.*

*St. Mary's Seminary,
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THE PEDIGREE OF SOME WORDS WE USE.

TO the professional student of human nature, the priest above all others, a knowledge of language is a decided help. It aids him in tracing the differences that mark the development of human history, and thus leads to the solution of the various problems in ethnology and anthropology. But, apart from this, the study of philology becomes a source of general and varied information regarding the things on which concentrate the interests of our daily lives, and it leads us to a better understanding of the present by showing us its connection with the past, and by often gathering into a single term a chain of experiences that would otherwise have to be collected from many pages of history. Indeed the philologist carries the truest key to the thought and genius of past ages, for language, whilst it seems to grow, is only a development, which by variation, combination, and borrowing, assumes new shapes in which we might easily trace older thought-forms. To the absorbing interest of this study, even for one equipped in but a limited way with a knowledge of the ancient tongues, and to its value in aiding us to appreciate the genius and spirit of our own language, no one can remain indifferent who has given it a fair trial. "It is difficult," says Trench,¹ commenting upon Montaigne's argument on the subject, "to measure the amount of good for the imagination, as well as gains for the intellect, which the observing of this single rule would afford." To illustrate this remark I propose to pass in brief review here one group of words, related to each other not by any linguistic tie, but simply falling under a common general signification; namely, "terms of opprobrium." The number and variety of such terms in our language, with their various shades of meaning, are unpleasantly suggestive of a corresponding abundance in our race of the objectionable characters so described; but, be this as it may, I trust my effort will prove suggestive of the study of words and stimulate investigation along similar or other lines, thus illustrating the "good for the imagination," and the "gains for the intellect" which, as the author of the *Study of Words* says, result from such pursuits, for which not a few of my

¹ *Study of Words*, Lect. II.

clerical brethren may find both the inclination and the leisure after the more serious labors of the mission.

It is interesting to note how many common terms of opprobrium in our language are derived from proper names—sometimes of persons, sometimes of places. This historical connection may not always be adverted to, or may not, owing to change in the sound or spelling of the words, be discernible at first sight; but a little investigation will disclose the secret. *Slave*, for example, has an unenviable importance in our own, as, indeed, it has in all history. The same name in a slightly different form is in large print to-day in all our daily papers; for the Slavs (or Russians), who are contending against Japan for supremacy in Manchuria, are the race from whose name we derive the term *slave*. To see how this is we have to go back to the barbarian invasions of Europe. Among those barbarians were the people named *Slavs* or *Sclavs* (which word literally means *glory*); they fared badly in Europe, for they were taken in great numbers and sold into servitude in the German markets, and thus their name passed into nearly all the European languages to denote one who is compelled to bear the yoke of bondage.² “Hence,” says Isaac Taylor,³ “in all the languages of Western Europe the once glorious name of Sclavs has come to express the most degraded condition of men.” And Gibbon says:⁴ “The national appellation of Slavs has been degraded by chance or malice from the signification of glory to that of servitude.” Again, consider the word *assassin*, too prominent in later history, especially in our own. It is a binding link with the days of the Crusaders, and even with times and peoples farther back. There was a Mahometan sect named Assassins whose name is writ in blood. What they taught or believed does not concern us, but “their external policy was marked by one curious and distinctive feature—the employment of secret assassination against their enemies.” When the chief required the services of any of them for a deed of blood,

² The Welsh people had a similar fate in England in the early centuries, and hence it happened that the name for Welshman—*weal*—came to be synonymous in Old English with slave. Bradley, *The Making of English*, ch. II.

³ *Words and Places*, 441.

⁴ *Decline and Fall*, ch. 55.

the ones selected were intoxicated with the *hashish*,⁵ and from this word the name *assassin* is derived. Hence primarily the word means one intoxicated with *hashish*; secondarily, one who, though not so drugged, adopts secret murder as a means to his end. *Thug* has had a somewhat similar origin. It means with us a rough, or one who terrorizes a country. The word comes to us from India, and there it was the name of a Fraternity, who were even more bloodthirsty than our thugs; for the Indian Thugs regarded murder as an act of religion, but showed their true motives by singling out only the rich as the objects of their diabolical wickedness. In the beginning of the last century Sir W. Bentick all but ended the regime of the Thugs in their original home; though their namesakes among us seem to increase rather than to diminish. *Vandal* is another word connecting us with the olden times. The word is cognate with the English *wander*, and was the name of a branch of the Teutonic race. In one of their wanderings they took and sacked Rome, showing scant concern for its monuments of art and history, and thus the name *Vandal*, from being the title of a powerful tribe, has come to mean "any one who wilfully or ignorantly destroys or disfigures any work of art, literature, or the like." Again, it does not add to our feelings of comfort to speak or think of *cannibals* or *cannibalism*. Yet cannibal is only a corrupt form of Caribal, an inhabitant of the Caribbee Islands. The Caribals were reputed, among other things, to have a leaning for well-cooked human flesh (though even the cooking was only a secondary matter), and so we give their name to all who are similarly inclined. A *Hottentot* in our minds comes very near the last mentioned, except in his choice of dishes. It is the name of an almost extinct tribe of South Africa, who appear to have left no legacy to humanity except a name which may mean anything from cannibalism down. Nay, even this paltry honor is denied them, and we are informed by learned philologists that the name *Hottentot* was "made in Germany," and they explain it in this wise: "The early Dutch settlers at the Cape of Good Hope were struck with the *click* which forms such a distinct feature in the Caffre languages, and which sounded to them like the perpetual repetition of the syllables *hot* and *tot*.

⁵ An opiate made from the juice of hemp.

From these sounds they gave the natives the name of *Hott-en-tot*, *en* in the Dutch language meaning *and*.”⁶ When we call a man a *dunce* nowadays we mean that he lacks not only knowledge but the power of acquiring it. Yet how strange it is that we should designate such a one by a name derived from one—Duns Scotus—who has been called “the wittiest of the school divines.” That his name should be thus degraded is a sad but widespread testimony to the disrepute which has come upon him and the philosophical system he represented. When the teachings of this witty divine and his brother schoolmen fell into undeserved contempt and neglect, “you are a dunce” (meaning thereby a follower of Duns Scotus), became synonymous with being antiquated and stupid. On this transformation we may say with Trench: “He, the ‘subtle Doctor’ by preëminence . . . could scarcely have anticipated and did not at all deserve that his name should be turned into a byword for invincible stupidity.”⁷ *Epicure* again is another case of libel in a word. The philosopher, Epicurus, was not, as the word derived from his name implies, “one characterized by gross sensualism”; his system was misrepresented by his followers and thus “his name has become the model of the careless man of the world, with whom it is impossible to associate earnestness and moral striving.”⁸ A *myrmidon* is “one who executes the orders of his superiors ruthlessly and pitilessly”; so did the *Myrmidons* from Thrace who followed Achilles to the siege of Troy. They are indeed reputed to have been a brave people, but their bravery is forgotten, and their cruelty is enshrined for us in a word of everyday use. From another actor at the siege of Troy we have another name which is even more ignoble than the last; “an abandoned wretch who ministers to the lusts of others” is called a *pandar*. The *Pandar* of the *Iliad*, from whom the name is derived, does not perform this degrading office; but, in the mediæval romances of *Troilus* and *Cressida* he is represented⁹ as encouraging the amour between the Trojan prince and

⁶ *Proceedings of the Philological Society*, 1884.

⁷ Trench: *Study of Words*, Lect. IV; Select Glossary, under *Dunce*. For another derivation see Edwards: *Words, Facts and Phrases*.

⁸ Dr. W. Turner, *History of Philosophy*, p. 182.

⁹ As in Boccaccio's *Filistrato*, Chaucer's *Troilus and Criseyde*, and Shakespeare's *Troilus and Cressida*.

his niece Cressida, and thus his name has passed into modern language as the common title of a lover's go-between in the worst sense. We all know what a *bigot* is; but as to why he is called by this name philologists disagree. However, Trench's explanation is, if not the most probable, at least of sufficient interest to be mentioned; he derives it from the Spanish *bigote*, a moustache, and supposes that the people of that nation, wearing on their lips such an attachment, came to be called *bigots*; standing afterwards as the type of religious intolerance they so degraded the word *bigot* that it came to have its present meaning.¹⁰ The term *guy* recalls to our minds religious intolerance in another quarter; a *guy* is an individual of fantastic and ludicrous appearance, who thus resembles the figure of Guy Fawkes burnt in effigy on November 5th. And even if (as is probable) the custom of burning the effigy should die out, it has left us a permanent record of itself in our language.

There is quite a large number of terms of opprobrium which were once merely the names of some position or office among men without suggesting anything debasing or odious; but in course of time some repulsive feature or quality manifested itself therein; and then, later on, men began to use the terms to designate this quality even though not found in connection with the office or position. The word *gossip* is a good illustration. It now means "one who runs about repeating small talk." Yet this is strangely distant from its primary signification. The word is compounded of the two English words—*God* and *sib* (relative), and Godsib, Gossib or Gossip was the Old English name for Sponsor in Baptism,¹¹ the *sib* being a witness to the Church's teaching that sponsors contract a spiritual relationship with the child and its parents. How it came to have its present meaning is thus described:—"As the Gossips, especially the two God-mothers, were accustomed to meet at the house of the parents of their Godchild, and have a little chat together, such trivial chat came to be called *gossiping*, and the original meaning of the word has become entirely obsolete." (Dean Hoare.) Take *blackguard* again; the humbler servants in wealthy families who had the

¹⁰ *Study of Words*, Lecture III.

¹¹ Witness the following from Ben Johnson: "They had mothers as we had, and those mothers had *gossips* (if their children were christened as we are)."

care of the pots and pans and cooking utensils were called the *black guard*, which implied no moral depravity but simply the nature of their charge and their likelihood to become begrimed and blackened. Then, by a natural analogy, it was applied to those who were *morally* black or begrimed, and so it is still used. *Caitiff* is now a "mean, despicable fellow;" it is from the same root (Latin, *captivus*) as captive, and once meant exactly the same thing. It is used by Wicliff wherever the modern version uses *fellow-prisoner*,¹² and the change in meaning is, as Trench remarks, "a testimony to the deep-felt conviction that slavery breaks down the moral character."¹³ *Clown* was once a country-man or rustic, without any idea of depreciation; yet because such persons often were, or were supposed to be, what the present use of the word implies, clown, having lost its primary meaning, is now used only for a "coarse, rough, ill-bred person." *Boor* has had a similar fate. It comes from the Dutch *bowere*, to till, and meant originally a cultivator of the soil. We have it still in our common word *neighbor* which literally means *nigh* or *near farmer*; it meets us again in the name *Boers*, that brave little people who proved to an astonished world that a nation of *boors*—in the primary sense of the word—were superior in many ways to the race that had thus degraded their name; *boor* came to its present meaning by a process similar to that seen in *clown*. *Villain* is another such word. In Old English it was "simply a class name by which a humble order of men was designated:"¹⁴ "a villain was at first the serf or peasant because attached to a *villa* or farm; secondly, the peasant who, it is taken for granted, will be churlish, selfish, dishonest, and of evil moral conditions. At the third step, nothing of the meaning which the etymology suggests, nothing of the *villa* survives any longer; the peasant is quite dismissed, and the evil moral condition of him who is called by this name alone remains."¹⁵ The notion of the wickedness and worthlessness associated with the word is simply the effect of

¹² For example where our Version has "Aristarchus, my fellow-prisoner saluteth you," Wicliff has "Aristarck, my evene *caytyf*, greeteth you well" (Col. 4 : 10).

¹³ Select Glossary, under *caitiff*.

¹⁴ Earle, *Philosophy of the English Language*.

¹⁵ Trench, *Study of Words*, Lecture III.

aristocratic pride and exclusiveness, not, as Christeau remarks in his notes on Blackstone, "a proof of the horror in which our forefathers held all service to feudal lords."¹⁶ *Knave* comes from the Anglo-Saxon *cnafa*, a boy, or man. It is found in this sense in Wicliff's translation of the Bible, as in "If he be a *knave* child sle¹⁷ ye him," where our version has "if it be a *man* child kill it" (Exodus 1: 16); again in some early translations we find: "Paul, a *knave*¹⁸ of Jesus Christ, called to be an Apostle."

Many terms in the class we are considering are witness to broad historical facts, if we only knew how to interpret them aright. It is a fact, for instance, that Christianity was first introduced into the towns, and from thence spread into the country districts. This is recorded for us in the two words *heathen* and *pagan*, now used only to designate people devoted to the worship of false gods. Yet both words had originally no such meaning; a *heathen* was simply a dweller on the *heath*, and *pagan*, a villager, from the Latin *pagus*, a village. When the people in the towns had embraced Christianity, the villagers—*pagani*—and dwellers on the *heath*—heathens—still followed the old worship, and thus their name became synonymous with idol-worshipping and devoted to false gods. *Fanatic* has had a sad history. It now means a person entertaining wild or extravagant views on anything, yet it comes from *fanaticus*, which means, pertaining to the temple (*fanum*), enthusiastic, inspired. But because those who claimed to be inspired showed their "inspiration" in such strange ways it became the custom to give the name fanatic to all who were strange or extreme in thought and action, and so when the claimants to inspiration died out their name was reserved for its secondary meaning. *Swindler* is another such word. It is German, and meant originally an extravagant projector or a promoter of big enterprises; and when people had learned by sad experience the foolishness or fraud at the back of such enterprises, they showed their distrust by making the term swindler synonymous with a deliberate cheat. Let us take again the word *idiot*. It is a Greek word and meant primarily one in private life,

¹⁶ Brewer, *Dictionary of Phrase and Fable*.

¹⁷ Slay.

¹⁸ Our version has *servant*.

as distinguished from one in a public position. But it was assumed that the latter had a monopoly of the education and culture of the state, and thus the *idiot*, or person in private life, came to be looked on as stupid, unlettered, etc.; and so the name is still used. Indeed it is used in early English writers in the former of the two senses noted, as when Jeremy Taylor says: "St. Austin affirmed that the plain places of Scripture are sufficient to all laics, and to all *idiots* or private persons." A *miser* was not always "an extremely covetous person;" in fact it did not come to have any connection with money till about 1560,¹⁹ it meant, exactly as it does in Latin, *wretched* or *miserable*; and it is not less strange than significant that the hoarder of money should be looked on as *the* wretched man, the *miser par excellence*.

Very many opprobrious terms bear in their primary signification an insinuation of their present meaning, so that it was only natural that they came to be used as they now are. A *savage*, for instance, was originally one who lived in the woods (Latin *silva*, a wood), and as such people were naturally wild and uncultivated it is easy to see how the word came to signify this independently of the place of residence of the persons so described. A *charlatan* is an empty pretender to knowledge; and such an individual is well named, for charlatan comes from the Italian *ciarlare*, to chatter or prattle. A *mountebank* is one who mounted (Italian *montare*) on a *bank* (Italian *banco*) or bench to proclaim the virtues of his drugs or vendibles. A *quack* doctor was once called a *quack-salver*, or pain-killer, *quack* or *quake* being an old word for pain or ague. A *bombastic* man is a magniloquent man, but why we call him bombastic is more interesting than his magniloquence. *Bombast* comes from the Greek and meant among other things *silk* or *cotton*; cotton and such other stuffs were much used in the days of Queen Elizabeth for stuffing and lining clothes;²⁰ hence *bombast* or *bombastic* came to be applied to anything stuffed or inflated, and though the custom of stuffing with *bombast* has passed away, the *bombastic* or inflated man seems to be by no means on the wane. The word *coward* comes from the

¹⁹ Oliphant, *The New English*, I, 489.

²⁰ Trench quotes (from Stubbes) "doublets lined with four, five or six pounds of bombast."

Latin *cauda*, the tail, and thus means, according to some, an animal that drops the tail, or, according to others, an animal that "turns tail."

Also many of our terms of opprobrium that are now applied to one sex only have varied not only in meaning but in gender also. *Spinster* indeed is now of respectable usage, but it was not always so. The word literally means one that *spins* and was applied to members of either sex. As, however, the office of spinning was more and more relegated to women the term lost its masculine application and was applied to female spinners only, and as spinning was such a common female accomplishment the name became synonymous with *woman* or *daughter*, and in law, at present, a spinster is "an unmarried person from a viscount's daughter downwards." *Harlot* is a word of doubtful origin and was formerly used of men as well as of women. Chaucer has: "He was a gentil *harlot* and a kind." Indeed, it did not always mean what it does now, but was used, as in the quotation, in the sense of a *fellow* or a *man* without connoting any moral depravity, then it came to mean a *beggar* or *vagabond*, as also a *scamp* or *low person*, and thus through a series of degradations (like her to whom it is now applied) it has come to fulfilling its present invidious function. *Slut* also did duty for both genders; it is found, variously disguised, in several European languages, in nearly all of which it means *idleness*, thus insinuating that it is this which gives rise to those qualities that are summed up in the term *slut*.

Some terms of contempt, now familiar, were put to their present use because of some historical connection now forgotten. Take the name *coxcomb*; it is a synonym for "a fop" or "a dandy," and is a corruption of two English words, *cock's* and *comb*. This, however, does not tell us much until we know that the *comb* of a *cock* was formerly a token or badge of the professional jesters and clowns; and hence the name came to be applied to empty-headed and vain persons, even though they did not bear about them the emblem of their class. *Ignoramus* is another name of this kind, and comes down to us from a now obsolete practice of the English law-courts: "When the grand jury heard the evidence, if they thought the accusation groundless, they usually wrote on the back *ignoramus*—we know nothing of it."

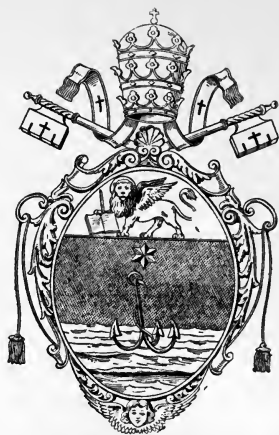
In course of time the term came to be used of those whose general knowledge was on a par with that of the grand jury in the case mentioned. *Roué* recalls evil times and an evil name in order to explain its transition from the meaning of a *wheel* to that of a *profligate*. The infamous Duke of Orleans, Regent of France, first used this word in its modern sense. It was his ambition to collect around him companions of like habits with himself, and he used facetiously to boast that there was not one of them who did not deserve to be broken on the wheel (French, *roué*)—that being the ordinary punishment for malefactors at the time; hence they went by the name of Orleans' *roués*, and the name has been since given to any one who is of like inclinations. Another word coming from the same country and telling an equally regrettable story is *prude*. In English it means a woman of affected or oversensitive modesty or reserve; in French it means the same, but had originally the meaning of prudent or virtuous. On this transition of meaning I cannot do better than quote the words of Archbishop Trench:²¹ "Goodness must have gone strangely out of fashion; the corruption of manners must have been profound before matters could have come to this point. 'Prude,' a French word, and the feminine of 'preux,' means, properly, virtuous or prudent. But where morals are greatly or generally relaxed, virtue is treated as hypocrisy; and thus, in a dissolute age, and one incredulous of any inward purity, by the 'prude' or virtuous woman is intended a sort of female Tartuffe, affecting a virtue which it was taken for granted none could really possess; and the word abides, a proof of the world's disbelief in the realities of goodness, of its resolution to treat them as hypocrisies and shows."

We might continue this list indefinitely. But sufficient examples have been given to illustrate the wealth of history and genius that lies unstudied and unnoticed in the words of our daily reading and utterance.

THOMAS J. BRENNAN.

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²¹ *Study of Words*, Lecture III.



Analecta.

E SECRETARIA BREVIUM.

CONCEDUNTUR INDULGENTIAE 300 DIER. RECITANTIBUS ORATIONES
SEU FORMULAM OBLATIONIS PRO TEMPERANTIA, ETC.

PIUS PAPA X.

Ad perpetuam rei memoriam.

Cum, sicuti ad Nos retulit dilectus filius Iosephus-Blasius Senden, Sacerdos in dioecesi Leodiensi, pia, suffragante Episcopo, temperantiae Societas instituta reperiatur, cuius Socii abstinenciam ab excessibus ebrietatis inter fideles provehere student, potissimum quotidiana recitatione piae oblationis seu deprecationis, qua salutarem ipsam abstinenciam pollicentur; Nos, ut exercitatio tam frugifera cum uberiori spirituali emolumento evadat, de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis ex utroque sexu fidelibus, ubique terrarum degentibus, qui quovis anni die, contrito saltem corde, quocumque idiomate, dummodo versio sit fidelis, piam oblationem, quae, iuxta exemplar quod a Sacrorum Rituum Congregatione probatum et latina lingua inscriptum in Tabularium Secretariae Nostrae Brevium asservari, iussimus, verbis incipit "Deus Pater meus" et desinit in haec verba "ad gloriam tuam

immolat in altari. Amen” devote recitent, in forma Ecclesiae consueta de numero poenaliū dierum trecentos expungimus. Largimur insuper fidelibus iisdem, si malint, liceat partiali supradicta indulgentia functorum vita labes poenasque expiare. Non obstantibus contrariis quibuscumque. Praesentibus in perpetuum valituris. Volumus autem ut praesentium Litterarum authenticum exemplar transmittatur ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae; utque pariter praesentium transumptis seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXIX Martii MCMIV. Pontificatus Nostri Anno Primo.

ALOISIUS *Card.* MACCHI.

Presentium Litterarum authenticum exemplar transmissum fuit ad hanc Secretariam Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae, ex eadem Secretaria die 16 Aprilis 1904.
L. † S.

IOSEPHUS M. Can. COSELLI, *Subst.*

Tenor autem Oblationis sequens est:

OBLATIO.

Deus Pater meus, ad ostendendum meum erga te amorem, ad reparandum honorem tuum sauciatum, ad obtinendam salutem animarum, firmiter statuo hac die neque vinum, neque siceram, nec ullum potum inebriantem sumere.

Hanc tibi mortificationem offero in unione sacrificii Filii tui Iesu Christi, qui quotidie sese ad gloriam tuam immolat in altari. Amen.

E SACRA POENITENTIARIA.

I.

CIRCA IEIUNIUM PRO PRAESENTI IUBILAEIO MINORI ANNI 1904.

Beatissime Pater.

Episcopus Metensis humiliter a S. V. solutionem implorat

sequentis dubii: An in ieiunio praescripto pro praesenti iubilaero consequendo, valeat declaratio a S. Poenitentiaria edita die 15 Ianuarii 1886, quod nempe in iis locis, ubi cibis esurialibus uti difficile sit, possint Ordinarii indulgere ut ova et lacticinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma?

Sacra Poenitentiaria, de mandato Sanctissimi D. N. Pii Pp. X, declarat *posse Ordinarios etiam in praesenti iubilaero indulgere ut in locis, ubi cibis esurialibus uti difficile est, ova et lacticinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma.*

Datum Romae in S. Poenitentiaria die 27 Februarii 1904.

L. + S.

V. LUCHETTI, S. P. Sig.

F. CAN. PASCUCCI, S. P. Subst.

II.

PLURA SOLVUNTUR DUBIA CIRCA IUBILAEUM MINUS ANNI 1904.
Eminentissime et Reverendissime Domine.

Cum circa interpretationem Litterarum Apostolicarum de iubilaero quaedam dubia mota sint, Sacra Poenitentiaria pro declaratione humillime supplicatur.

Dubia autem haec sunt:

I. Edicunt Litterae Apostolicae ieiunium peragendum "*praeter dies in quadragesimali indulto NON comprehensos,*" seu gallice: "*hormis les jours NON compris dans l'indult quadragesimal.*" Quae tamen verba mendose, ut videtur, in gallicam linguam vertunt Typi Vaticani: "*Hors des jours compris dans l'indult quadragesimal.*" Ne sit igitur ambigendi locus, quaeritur utrum in hac Tolosana dioecesi ubi diebus quatuor Temporum et Vigiliarum ex indulto licet uti lactiniis et condimento ex adipe, possit his diebus (dummodo indulti dispensationibus non utantur) peragi ieiunium pro iubilaero?

II. Extant, in suburbana religione (*banlieue*), oppida quaedam, in municipio Tolosano civiliter comprehensa, quae tamen distinctas efformant parochias, nec ipsi urbi sunt materialiter continentia. Quaeritur utrum in his oppidis pro iubilaero visitationes faciendae sint in respectivis ecclesiis parochialibus, an in Ecclesia Cathedrali Tolosana?

III. Utrum idem dicendum sit de externis suburbiis urbi adiacentibus et continentibus?

IV. Quaedam parochiae rurales pluribus coalescunt viculis, satis inter se dissitis, quorum quidam capellam, ut aiunt, auxiliarem habent. Quaeritur utrum in his capellis visitationes peragi possint?

V. Et ubi huiusmodi dubia oriuntur, ne frustetur devotio fidelium, utrum ius sit Ordinario authentice determinandi quatenam sit visitanda ecclesia oratoriumve?

VI. Cum Litterae definiunt menses iubilares designandos esse ANTE diem VIII Decembris, quaeritur utrum dies illa comprehendi possit intra trimestre iubilaei?

VII. Facultas eligendi confessarium ex approbatis, quadamtenus, restringitur, ad moniales quod attinet: quaeritur utrum haec restrictio afficiat

a) Sorores Institutorum votorum simplicium;

b) Religiosas quorundam Ordinum, ubi quidem ex primitivis Constitutionibus habetur professio sollemnis, in Gallia tamen ex mente S. Sedis non emittuntur nisi vota simplicia?

VIII. Quaeritur utrum in hoc iubilaeo possit unus idemque poenitens pluries eligere confessarium, et erga illum confessarius confessariive pluries uti facultatibus iubilaei, quamdiu dictus poenitens opera omnia iubilaei nondum perfecit?

Et Deus.

Sacra Poenitentiaria mature consideratis expositis respondet:

Ad I. *Affirmative.*

Ad II. *In praefatis oppidis visitationes faciendas esse in propria ecclesia parochiali uniusquisque fidelis.*

Ad III. *Negative, et visitandam esse Ecclesiam Cathedrallem.*

Ad IV. *Affirmative.*

Ad V. *Provisum in praecedentibus.*

Ad VI. *Comprehendi.*

Ad VII. *Restrictionem eligendi confessarium tantummodo inter approbatos pro monialibus, afficere eas quae nedum in communitate vivunt, sed habent praeerea confessarium ab Ordinario designatum qui ad eas accedit, ut earum confessiones unus excipiat.*

Ad VIII. *Affirmative.*

Datum Romae in S. Poenitentiaria, die 3 Aprilis 1904.

B. POMILI, S. P. *Datarius.*

F. Can. PASCUCCI, S. P. *Subst.*

E S. CONGREGATIONE CONCILII.

DECRETUM.

DE OBSERVANDIS ET EVITANDIS IN MISSARUM MANUALIUM SATISFACTIONE.

Ut debita sollicitudine missarum manualium celebratio impleatur, eleemosynarum dispersiones et assumptarum obligationum obliviones vitentur, plura etiam novissimo tempore S. Concilii Congregatio constituit. Sed in tanta nostrae aetatis rerum ac fortunarum mobilitate et crescente hominum malitia, experientia docuit cautelas vel maiores esse adhibendas, ut piae fidelium voluntates non fraudentur, resque inter omnes gravissima studiose ac sancte custodiatur. Qua de causa E.mi S. C. Patres semel et iterum collatis consiliis, nonnulla statuenda censuerunt, quae SSmus D. N. Pius PP. X accurate perpendit, probavit, vulgarique iussit, prout sequitur.

Declarat in primis Sacra Congregatio manuales missas praesenti decreto intelligi et haberi eas omnes quas fideles oblata manuali stipe celebrari postulant, cuilibet vel quomodocumque, sive brevi manu, sive in testamentis, hanc stipem tradant, dummodo perpetuam foundationem non constituent, vel talem ac tam diuturnam ut tamquam perpetua haberi debeat.

Pariter inter manuales missas accenseri illas, quae privatae alicuius familiae patrimonium gravant quidem in perpetuum, sed in nulla Ecclesia sunt constitutae, quibus missis ubivis a quibuslibet sacerdotibus, patrisfamilias arbitrio, satisfieri potest.

Ad instar manualium vero esse, quae in aliqua ecclesia constitutae, vel beneficiis adnexae, a proprio beneficiario vel in propria ecclesia hac illave de causa applicari non possunt; et ideo aut de iure, aut cum S. Sedis indulto, aliis sacerdotibus tradi debent ut iisdem satisfiat.

Iamvero de his omnibus S. C. decernit: 1° neminem posse plus missarum quaerere et accipere quam celebrare probabiliter valeat intra temporis terminos inferius statutos, et per se ipsum, vel per sacerdotes sibi subditos, si agatur de Ordinario dioecesano, aut Praelato regulari.

2° Utile tempus ad manualium missarum obligationes implendas esse mensem pro missa una, semestre pro centum missis,

et aliud longius vel brevius temporis spatium plus minusve, iuxta maiorem vel minorem numerum missarum.

3° Nemini licere tot missas assumere quibus intra annum a die susceptae obligationis satisfacere probabiliter ipse nequeat; salva tamen semper contraria offerentium voluntate qui aut brevius tempus pro missarum celebratione sive explicite sive implicite ob urgentem aliquam causam deposcant, aut longius tempus concedant, aut maiorem missarum numerum sponte sua tribuant.

4° Cum in decreto *Vigilanti* diei 25 mensis Maii 1893 statutum fuerit "ut in posterum omnes et singuli ubique locorum beneficiati et administratores piarum causarum, aut utcumque ad missarum onera implenda obligati, sive ecclesiastici sive laici, in fine cuiuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant iuxta modum ab iis definiendum;" ad tollendas ambiguitates E.mi Patres declarant ac statuunt, tempus his verbis praefinitum ita esse accipiendum, ut pro missis fundatis aut alicui beneficio adnexis obligatio eas deponendi decurrat a fine illius anni intra quem onera impleri debuisent: pro missis vero manualibus obligatio eas deponendi incipiat post annum a die suscepti oneris, si agatur de magno missarum numero; salvis praescriptionibus praecedentis articuli pro minori missarum numero, aut diversa voluntate offerentium.

Super integra autem et perfecta observantia praescriptionum quae tum in hoc articulo, tum in praecedentibus statuatae sunt, omnium ad quos spectat conscientia graviter oneratur.

5° Qui exuberantem missarum numerum habent, de quibus sibi liceat libere disponere (quin fundatorum vel oblatores voluntati quoad tempus et locum celebrationis missarum detrahatur), posse eas tribuere praeterquam proprio Ordinario aut S. Sedi, sacerdotibus quoque sibi benevisis, dummodo certe ac personaliter sibi notis et omni exceptione maioribus.

6° Qui missas cum sua eleemosyna proprio Ordinario aut S. Sedi tradiderint ab omni obligatione coram Deo et Ecclesia relevari.

Qui vero missas a fidelibus susceptas, aut utcumque suae fidei commissas, aliis celebrandas tradiderint, obligatione teneri usque dum peractae celebrationis fidem non sint assequuti; adeo ut si ex eleemosynae dispersione, ex morte sacerdotis, aut ex alia qualibet

etiam fortuita causa, in irritum res cesserit, committens de suo supplere debeat, et missis satisfacere teneatur.

7° Ordinarii dioecesani missas, quas ex praecedentium articulo-
rum dispositione coacervabunt, statim ex ordine in librum cum
respectiva eleemosyna referent, et curabunt pro viribus ut quam-
primum celebrentur, ita tamen ut prius manualibus satisfiat, deinde
iis quae ad instar manualium sunt. In distributione autem serva-
bunt regulam decreti *Vigilanti*, scilicet "missarum intentiones
primum distribuent inter sacerdotes sibi subiectos, qui eis indi-
gere noverint; alias deinde aut S. Sedi, aut aliis Ordinariis com-
mittent, aut etiam, si velint, sacerdotibus extra-dioecesanis dum-
modo sibi noti sint omnique exceptione maiores," firma semper
regula art. 6 de obligatione, donec a sacerdotibus actae celebra-
tionis fidem exegerint.

8° Vetitum cuique omnino esse missarum obligationes et
ipsarum eleemosynas a fidelibus vel locis piis acceptas tradere
bibliopolis et mercatoribus, diariorum et ephemeridum admini-
stratoribus, etiamsi religiosi viri sint, nec non venditoribus sacro-
rum utensilium et indumentorum, quamvis pia et religiosa insti-
tuta, et generatim quibuslibet, etiam ecclesiasticis viris, qui missas
requirant, non taxative ut eas celebrent sive per se sive per sacer-
dotes sibi subditos, sed ob alium quemlibet, quamvis optimum,
finem. Constitit enim id effici non posse nisi aliquod commercii
genus cum eleemosynis missarum agendo, aut eleemosynas ipsas
imminuendo: quod utrumque omnino praecaveri debere S. Con-
gregatio censuit. Quapropter in posterum quilibet hanc legem
violare praesumpserit aut scienter tradendo missas ut supra, aut
eas acceptando, praeter grave peccatum quod patrabit, in poenas
infra statutas incurret.

9° Iuxta ea quae in superiore articulo constituta sunt decerni-
tur, pro missis manualibus stipem a fidelibus assignatam, et pro
missis fundatis aut alicui beneficio adnexis (quae ad instar manu-
alium celebrantur) eleemosynam iuxta sequentes articulos propriam,
nunquam separari posse a missae celebratione, *neque in alias res
commutari aut imminui*, sed celebranti ex integro et in specie sua
esse tradendam, sublatis declarationibus, indultis, privilegiis,
rescriptis sive perpetuis sive ad tempus, ubivis, quovis titulo, forma
vel a qualibet auctoritate concessis et huic legi contrariis.

10° Ideoque libros, sacra utensilia vel quaslibet alias res vendere aut emere, et associationes (uti vocant) cum diariis et ephemeridibus inire ope missarum, nefas esse atque omnino prohiberi. Hoc autem valere non modo si agatur de missis celebrandis, sed etiam si de celebratis, quoties id in usum et habitudinem cedat et in subsidium alicuius commercii vergat.

11° Item sine nova et speciali S. Sedis venia, (quae non dabitur nisi ante constiterit de vera necessitate, et cum debitis et opportunis cautelis), ex eleemosynis missarum, quas fideles celebrioribus Sanctuariis tradere solent, non licere quidquam detrahare ut ipso-
rum decori et ornamento consulatur.

12° Qui autem statuta in praecedentibus articulis, 8, 9, 10 et 11, quomodolibet aut quovis praetextu perfringere ausus fuerit, si ex ordine sacerdotali sit, suspensioni *a divinis* S. Sedi reservatae et ipso facto incurrendae obnoxius erit; si clericus sacerdotio nondum initiatus, suspensioni a susceptis ordinibus pariter subiacet, et insuper inhabilis fiet ad superiores ordines assequendos; si vero laicus, excommunicatione latae sententiae Episcopo reservata obstringetur.

13° Et cum in const. *Apostolicae Sedis* statutum sit excommunicationem latae sententiae Summo Pontifici reservatam subiacere "colligentes eleemosynas maioris pretii, et ex iis lucrum captantes, faciendo eas celebrare in locis ubi missarum stipendia minoris pretii esse solent," S. C. declarat, huic legi et sanctioni per praesens decretum nihil esse detractum.

14° Attamen ne subita innovatio piis aliquibus causis et religiosis publicationibus noxia sit, indulgetur ut associationes ope missarum iam initae usque ad exitum anni a quo institutae sunt protrahantur. Itemque conceditur ut indulta reductionis eleemosynae missarum, quae in beneficium Sanctuariorum aliarumve piarum causarum aliquibus concessa reperiuntur, usque ad currentis anni exitum vigeant.

15° Denique quod spectat missas beneficiis adnexas, quoties aliis sacerdotibus celebrandae traduntur, Eminentissimi Patres declarant ac statuunt, eleemosynam non aliam esse debere quam synodalem loci in quo beneficia erecta sunt.

Pro missis vero in paroeciis aliisque ecclesiis fundatis eleemosynam, quae tribuitur, non aliam esse debere quam quae in funda-

tione vel in successivo reductionis indulto reperitur in perpetuum taxata, salvis tamen semper iuribus si quae sint, legitime recognitis sive pro fabricis ecclesiarum, sive pro earum rectoribus, iuxta declarationes a S. C. exhibitas in *Monacen.* 25. Iuli 1874 et *Hildesien.* 21 Ianuarii 1898.

In *Monacen.* enim "attento quod eleemosynae missarum quorundam legatorum pro parte locum tenerent congruae parochialis, E.mi Patres censuerunt licitum esse paracho, si per se satisfacere non possit, eas missas alteri sacerdoti committere, attributa eleemosyna ordinaria loci sive pro missis lectis sive cantatis." Et in *Hildesien.* declaratum est, "in legatis missarum aliqua in ecclesia fundatis retinere posse favore ministrorum et ecclesiarum inservientium eam reddituum portionem quae in limine foundationis, vel alio legitimo modo, ipsis assignata fuit independenter ab opere speciali praestando pro legati adimplemento."

Denique officii singulorum Ordinariorum erit curare ut in singulis ecclesiis, praeter tabellam onerum perpetuorum, et librum in quo manuales missae quae a fidelibus traduntur ex ordine cum sua eleemosyna recenseantur, insuper habeantur libri in quibus dictorum onerum et missarum satisfactio signetur.

Ipsorum pariter erit vigilare super plena et omnimoda executione praesentis decreti: quod Sanctitas Sua ab omnibus inviolabiliter servari iubet, contrariis quibuslibet minime obstantibus.

Datum Romae ex Sacra Congregatione Concilii die 11 Maii 1904.

Card. VINCENTIUS Ep. Praenestinus, *Praefectus.*

L. + S.

C. DE LAI, *Secretarius.*

E S. RITUUM CONGREGATIONE.

I.

QUOAD PRAECEDENTIAM EPORUM INTER SE, ATTENDENDUM EST
UNICE TEMPUS PROMOTIONIS ET CONFIRMATIONIS.

Sacrorum Rituum Congregationi ea quae sequuntur pro opportuna declaratione proposita fuerunt; nimirum:

Revmus D. Dionysius Dougherty, Episcopus Neo-Segubiae

in Insulis Philippinis, consecratus fuit Romae, in ecclesia Sanctorum Ioannis et Pauli, die 14 Iunii 1903; et caeremonia seu ritus incepit hora septima antemeridiana. Revmus D. Fridericus Rooker, Episcopus Iarensis in eisdem Insulis, consecratus fuit eadem die 14 Iunii 1903, Romae in Sacello Pont. Collegii Americae Septentrionalis; ritus vero consecrationis incepit hora octava antemeridiana. Ambo publicati fuerunt in eodem Consistorio, die 22 Iunii 1903; sed nomen Revmi Rooker fuit proclamatum prius.

Quaeritur: Quisnam ex hisce duobus praelatis alteri praecedere debet?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, respondendum censuit: "Praecedat ille qui prius in Consistorio propositus et confirmatus fuit, iuxta decreta n. 270 *Segobricen.* 21 Martii 1609, et n. 1606 *Terulen.* 20 Novembris 1677."

Atque ita rescripsit. Die 15 Aprilis 1904.

S. Card. CRETONI, *Praefectus.*

L. + S.

+ D. PANICI, *Archiep. Laodicen., Secretarius.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

URBIS ET ORBIS.

INDULG. PLEN. IN ARTICULO MORTIS LUCRANDA CONCEDITUR
IIS QUI SEQUEMTEM ACTUM ADHUC IN VITA EMITTUNT.

Christifideles iam prope morituros pia Mater Ecclesia nunquam praetermisit opportunis pro rei necessitate solari subsidiis. Saluberrimis autem hisce adiumentis recens aliud iamnunc accenseri potest. Nam plerique e clero iique potissimum, qui curae animarum incumbunt, ut in dies spirituali hominum bono in supremo vitae discrimine provideatur, Sanctissimo Domino Nostro Pio Pp. X. preces admoverunt, quo Christifidelibus sequentem actum adhuc in vita emittentibus: "Domine Deus meus, iam nunc quodcumque mortis genus prout Tibi placuerit, cum omni-

bus suis angoribus, poenis ac doloribus de manu tua aequo ac libenti animo suscipio," plenariam indulgentiam in articulo mortis consequendam elargiri dignaretur. Has vero preces, relatas in Audientia habita die 9 Martii 1904 ab infrascripto Cardinali Praefecto S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, Eadem Sanctitas Sua peramanter excipiens, benigne concessit, ut omnes Christifideles, qui, die, ab eisdem eligendo, sacramentali confessione rite expiati sacraque Synaxi refecti, cum vero charitatis in Deum affectu, praedictum actum ediderint, plenariam indulgentiam in ipso mortis articulo lucrari valeant. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. C., die 9 Martii 1904.

L. + S.

A. Card. TRIPEPI, *Praef.*

Pro Secretario, Ios. M. Can. COSELLI, *Sub.*

II.

URBIS ET ORBIS.

INDULG. CHRISTIFIDELIBUS CONCEDUNTUR INTUITU NOVENDIALIUM A GRATIA IN HONOREM S. FRANCISCI XAVERII.

Abhinc tribus fere saeculis Christifideles ad S. Franciscum Xaverium Indiarum Apostolum praedicatione et miraculis insignem confidenter confugere consueverunt devoto praesertim exercitio, quod propter magnam in praesentibus vitae necessitatibus compertam efficaciam *Novendiales a gratia* appellare non dubitarunt. Ad quod pium exercitium magis fovendum Summi Pontifices indulgentias sive partiales sive plenarias iam pridem elargiti sunt, quae tamen ad quasdam regiones et praecipue ad ecclesias Societatis Iesu coarctabantur. Nunc vero, quo uberiores ex his novendialibus precibus pietatis fructus colligantur, SSmo Dno Nro Pio PP. X. preces sunt exhibitae, ut easdem, ubivis peractas, sacris indulgentiis ditare dignaretur. Has vero preces idem SSmus, in audientia habita die 23 Martii 1904 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, peramanter excipiens, universis Christifidelibus memoratum exercitium quovis anni tempore sive publice sive privatim peragentibus, sequentes indulgentias, defunctis

quoque applicabiles bis tantum in anno acquirendas, concedere dignatus est; nempe: 1^o tercentum dierum quovis earumdem novendialium die lucrandam ab iis, qui vel subsequentem orationem vel, si illam ad manum non habeant, quinquies *Pater, Ave et Gloria Patri*, etc., corde saltem contrito ac devote recitaverint; 2^o plenariam autem iis, qui post huiusmodi pium expletum exercitium infra octo dies confessi ac S. Synaxi refecti ad mentem Sanctitatis Suae pie oraverint:

Oratio quolibet novendialium die recitanda:

“O valde amabilis et charitate plenus, Sancte Francisce Xaveri, tecum Maiestatem Divinam reverenter adoro; et quoniam summo opere gaudeo de singularibus gratiae donis, quae Ipsa tibi contulit in hac vita, et gloriae post mortem, Ei maximas ago gratias, teque toto cordis affectu deprecor, ut efficaci tua intercessione praecipuam mihi gratiam velis obtinere sanctam vitam agendi sancteque moriendi. Insuper te rogo, ut mihi impetres . . . (*hic exprimatur gratia sive spiritualis sive temporalis imploranda*). Si vero id, quod a te suppliciter peto, ad Dei gloriam et ad maius bonum animae meae minime confert, tu, quaeso, mihi impetres quod utrique est utilius. Amen. *Pater, Ave et Gloria Patri*, etc.”

Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 23 Martii 1904.

L. † S.

A. Card. TRIPEPI, Praef.

Pro Secret., IOSEPH M. Can. COSELLI, Sub.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER: Attaching a special Indulgence to the devout recitation of a prayer with an offering to abstain for the day from intoxicating liquor.

THE S. POENITENTIARIA answers certain doubts in regard to the Jubilee obligations as follows: 1. The Bishop of Metz asks the Holy See, whether the Ordinaries have the right to commute the prescribed black fast to the extent of allowing the use of eggs and milk (*lacticinia*) in places where it would be difficult to procure or use regular Lenten food. The Sacred Poenitentiaria replies that the Holy Father grants the privilege by which the Bishops may dispense from the observance of the strict abstinence and permit the use of *lacticinia* wherever it would be impracticable to keep the enjoined abstinence from all but Lenten fare.

2. The Bishop of Toulouse requests the S. Congregation to solve certain doubts regarding the Churches to be appointed for the Jubilee visitation. The question whether the eighth of December is included in the term for gaining the Jubilee is answered in the affirmative. Other questions touching the rights of Confessors during the Jubilee, which have already been answered in the REVIEW.

A DECREE OF THE SACRED CONGREGATION OF THE COUNCIL regulates the disposition of stipends for Masses. (See Conference.)

THE SACRED CONGREGATION OF RITES determines the right of precedence in the case of Bishops Rooker and Dougherty in the Philippines.

THE SACRED CONGREGATION OF INDULGENCES grants special indulgence for the hour of death, and for a novena in honor of St. Francis Xavier.

ANNIVERSARIO RECURRENTE DIE QUO S. M. LEO XIII AD
COELITES EVOLAVIT.

The following elegy from the pen of Very Rev. Dr. J. Rainer, rector of the Theological Seminary of Milwaukee, on the anniversary of the great Pontiff whose memory is honored by the glorious reign of the present Pope, requires no special introduction from us.

LEONIS LUCTA CUM ANGELO MORTIS.

Arcu paratus mortifer angelus
Gressu propinquat cedere nescio
Arcem petens quam pastor orbis
Inhabitat vegetus senecta.

Stupet cruenti muneris immemor
Virtute tanta motus et impotens
Moratur ; at vires resumit
Alloquiturque senem verendum :

“ Venit statutus terrigenis dies
Qui cogit omnes ; nec veniam dabo ;
Satis datum nunc est labori,
Jamque quies venit aeviterna.”

“ “ Non me laboris, non oneris piget,
Jugum Magistri dulce decus mihi ;
Vovere Christo sum paratus,
Si volet, ulteriora lustra.” ”

“ Sed quid moraris ? Nonne vides tuum
Corpus sepulcro jam fere debitum ?
Meae nihil praedae relictum
Quam tenuis cutis ossa velans.”

“ “ Corpus caducum, sed mihi mens viget
Latas gubernans imperio plagas,
Sat virium menti relictum
In alias series annorum.” ”

Sed non recedit mortifer impetu ;
Jam tendit arcum quo proceres domat :
At vis inanis ; ridet ille
Nec metuit celerem sagittam.

Saevit rejectus, surgit atrocius,
 Non cedit alter ; quis erit arbiter ?
 Miratur orbis iuvenilem
 Insolitamque Leonis artem.
 Deponit arcum letifer angelus
 Blandusque verbis alloquitur senem :
 " Frustra recusas, nam vocat te
 Omnipotens Moderator orbis."
 Laetans oboedit eloquio senex :
 Coeli voluntas est mihi lex, ait,
 Vocat Magister, servus audit,
 Quo volet Ille sequi paratus.

CEDAM, SED ORBAM NON FACIS HANC SEDEM ;
 EN IAM PROPINQUAT DE VENETIS PLAGIS
 QUI SEMITAS MONSTRET SALUTIS
 ATQUE PIUS MODERETUR ORBEM.

THE OBLIGATION ARISING FROM STIPENDS FOR MASSES.

The Holy See has quite recently (May 11, 1904) issued a declaration in regard to the obligation entailed upon bishops, priests and others who accept under any title whatever (apart from perpetual foundations) money or interest for the purpose of having Masses celebrated.

The declaration prescribes :

1. That no priest ask for or accept stipends for Masses unless he is morally certain that he can say the Masses within a fixed time ; ordinarily he is bound to say the Masses thus accepted personally, unless he be a bishop or prelate who has under him priests upon whom he can impose this obligation.

2. The time within which a Mass, for which a stipend has been accepted, should ordinarily be said is *one month*, or six months when a hundred Masses are requested, and in similar proportion for larger numbers.

3. No person is allowed to accept at one time a larger number of stipends than he can probably satisfy within a year from the date of acceptance ; unless with the explicit consent of the parties who offer the stipend.

4. After a lapse of a year from the date of stipends received, if through unforeseen circumstances there remains a considerable number of Masses unsaid, the obligation is to be placed in the hands of the bishop together with the money, unless it is clear (especially in the case of a small number of Masses) that the delay is in accordance with or at least not contrary to, the intention of those who originally offered the stipend. In this matter the S. Congregation intends to impose a grave obligation of conscience upon those who are responsible for the Masses.

5. Those to whom a number of stipends is committed for disposal or distribution to others who can say them, may give them to whomsoever they please, provided they are certain, *from personal knowledge*, that these priests can and will say the Masses.

6. Those who have given the surplus stipends for which they were unable to say Masses, to their Ordinary, may consider themselves free from all further obligation before God and the Church.

But whoever commits the stipends (received by him under any title of trust from the faithful for the saying of Masses) to other priests, must consider himself as responsible *until he knows that they have been actually said*, in such wise that, if through loss or miscarriage of the money, through the death of a priest, or through any other accident whatever, the matter remains in doubt, the priest who had undertaken the original obligation is to be held answerable for the saying of the Masses.

7. The Ordinaries who receive the surplus stipends which their priests were unable to satisfy, are to enter the obligations in regular order into a register, and dispose of the stipends so that the Masses may be said at the earliest. In their distribution of them they are to follow the rule—first to give to their own priests who are in poor missions, next to the Holy See or to other bishops, or also to priests in foreign missions *known to them* as trustworthy, always with the understanding that the bishop remains responsible for the Masses until he knows them to have been actually said.

8. The exchange or compact to say Masses for books or periodicals, which makes a sort of traffic in holy things, is forbidden, as of old. In a similar way all bargainings, or partial exchanges wherein Masses are concerned, are prohibited. This applies like-

wise to those arrangements frequently proposed by the guardians of shrines, according to which they agree to apply a part of the offering of the faithful for Masses and the remainder for other pious purposes. The S. Congregation interdicts all such covenants, however laudable their purpose may be.

9. The penalty for a violation of the prescriptions under the preceding paragraph (8), that is in regard to shrines and devotions, is suspension *ipso facto*, reserved to the Holy See, in the case of clerics; and excommunication reserved to the Bishop, in the case of lay persons (*i. e.*, persons not in sacred orders).

10. Since the latter injunction affects a large number of pious associations who derive the maintenance of certain sanctuaries through the offerings of Masses made to them, these having already accepted a number of stipends and entered into an obligation to satisfy for them, are permitted to continue to have such Masses said, *until the end of the present year*, when they must stop.

11. The amount of stipend for Masses attached to certain beneficiary institutes is in all cases to be that fixed by the regular diocesan statute. Hence, the often assumed interpretation by which the stipends in legacies for Masses are enlarged beyond the usual amount is not lawful without some express warrant in the terms of a will.

12. Every parish church is to have a register wherein the obligations for Masses to be said by the clergy are to be noted, in such way that the fact of their having been satisfied according to the prescribed order is known by a method of cancelling.

N.B.—For the text of the Document in detail see the *Analecta* of this number.

THE REFORM OF THE BREVIARY.

From a note recently published by the Secretary of the S. Congregation of Rites, in answer to the question as to whether Pius X had determined upon replacing the present text of the Roman Breviary by one in which would appear very substantial alterations, the conclusion has been drawn that the Holy See intended no revision of the present text of the Breviary. This is going to the opposite extreme from the premature statements that

the Holy Father had officially announced the introduction of a newly revised text.

The fact is that the revision is going on. But the appointment of a Commission to revise the text of the Canonical Office, and the work done by that Commission is a very different thing from an authoritative approval by the Holy Father implying the intention to introduce the reforms which the Commission might ultimately suggest.

We indicated the exact condition of affairs regarding this matter when over a year ago we wrote:

"A short time ago a report was circulated through the press that the Roman Breviary was to be revised, and that corrected revisions, principally of the historical readings, would be substituted for the present *lectiones* in the nocturns. It was also said that the contemplated edition would be made obligatory only upon the newly ordained to sacred orders, whilst the rest of the clergy would be free to use the old editions with which priests are familiar. We may state authoritatively that this intelligence was conjectural and based upon the fact that the Holy Father had appointed a *commissio liturgico-historica*, consisting of Father Ehrle, S.J., and Mgr. Wilpert, both German priests resident in Rome, together with some other ecclesiastics, whose task it will be to carry out certain provisions regarding a revision of the Canonical Office proposed at the late Vatican Council.

"We have on a former occasion spoken of this matter. It is conceded on all sides that there are in the present text of the Canonical Office certain defects which call for correction. If it be asked why these have been allowed to stand, and stand so long as to have attained a certain authorization from the Church, we give the same answer that is made when there is question of certain textual defects, errors of reading, of form, in the present Catholic versions of the Bible. Indeed a very large portion of the defects which need to be corrected in what may be called the priests' Prayer-Book, rests upon an erroneous reading of Scriptural versions, or upon an equally erroneous interpretation of certain texts by the early ecclesiastical writers. Other defects are recognized in a certain simplicity assuming as historical facts statements which, to the critical mind of modern scholars, convey

the impression of credulity or unreasonable extension of that piety which courts faith where reason would suffice. To do away with these defects is likely to be a labor of many years, and anyone who recalls the work of former commissions appointed to a like task of emendation, will understand that the prospect of having a new Breviary different from the present *editio typica* of Fr. Pustet & Co. is far distant. At any rate, the idea of legislating on the subject of its actual introduction, before there has been a decision from the S. Congregation of Rites as to the adoption of any emendations in the Breviary, is on a level with pure newspaper gossip.

“Some questions, however, of practical importance suggest themselves in speaking of this subject. First: Why is the emendation of the Breviary needed at all? Why did the Church tolerate a defective edition; nay, why did she make obligatory the errors, by her authorizing the very recitation of the lessons containing an *editio typica* to which all printers and readers were obliged to conform under pain of censure? Does not this militate against her infallibility, or at least against her traditional wisdom? And, furthermore, there is the interesting question as to what are the things that should be emended? They are surely not typographical errors merely? And if there be errors of fact or of interpretation, how can the Church permit the change and tolerate a departure from the traditions which are bound up with her very teaching? It is an old saying and a true one, that the prayers of the Church embody her doctrine, and that therefore her liturgy, handed down from Apostolic days until now without change, testifies to her earliest teachings. Thus the form of her prayers becomes the rule and the testimony of her faith—*forma orandi est lex credendi*. If this be true, how can the Church countenance, much less contemplate, any changes which, since they involve years of active research by learned and wise men, must be something more than mere verbal alterations, translation, or construction? These are important questions. For, as a matter of fact, the changes needed are substantial. They will require the elimination of whole chapters which contain false statements of fact, erroneous interpretations of doctrinal precepts resting upon a false exegesis, and mis-

placed references to authorities that have no just claim for recognition."

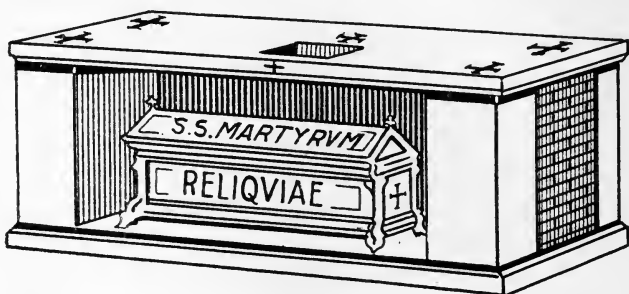
Every intelligent student of liturgical history understands, of course, that the objections raised against the practicability of so radical a reform which would eliminate from the canonical office all the pious legends hitherto received with the approval of the Church, and now recognized as historically untrue, could militate against the infallibility of the "*Ecclesia docens*" or be in any way injurious to her wisdom and authority. Such a contention is as illogical as the argument which attempts to disprove God's wisdom from the fact that the vegetation which He planted and lets grow for our benefit is at times stunted and imperfect. Moral truth and intellectual truth, by both of which the will is moved to worship God, may be as fully conveyed by means which human art considers defective, as by those which we hold to be perfect. The lover needs no rhetoric to convey his affection to the person whom he would make conscious of his attachment, and the awkwardness which shames him in the sight of superficial minds is often the best expression of a true feeling. So it is with the love of the children of earth for heavenly things.

But a reform is none the less in place when circumstances point out that the aspect of truth and its efficacious communication tend toward a change. Like the Jews of old wanting a King rather than the immediate rule of God, such as they had it under Moses, the modern Christian seeks reason and facts where once faith sufficed to urge man to virtue. The Breviary is sure to be reformed; for that we have proof in the Commission instituted to revise it, and if the S. Congregation states that the speculations of irresponsible newsmongers on this subject are to be discredited, we must understand it in a sense that harmonizes with the purpose already indicated. It is to be expected that the authorities should speak in a way which is calculated to safeguard the legitimate interests of the booksellers who print the presently authorized text of the Breviary. When the Commission has concluded its work—which is a long and laborious task implying innumerable references to the original texts of the Christian writers who have contributed to the making up of the Breviary—the Holy See will no doubt take steps to have the results duly promulgated, and

to allow at the same time ample opportunity for their introduction without prejudice to any legitimate claim of publishers or readers. But of this step the S. Congregation professes no knowledge since the Holy Father has said nothing about it.

CONSECRATING THE ANTERIOR MENSA OF THE ALTAR.

Qu. In the article on "The Altar" (July number, page 52) the writer, speaking of the Consecration in the case where the relics are placed in a shrine under the *mensa*, says: the anointment is made on the anterior part of the table (*mensa*) "where the cross is inscribed." But there is no cross noted upon the anterior part of the table. I suppose that the place meant is in the centre on the edge of the *mensa*.



Resp. The anointment is made on the anterior part of the table (that is, the edge of the *mensa*, for there is no other suitable place for it). We mark the precise spot distinctly in the accompanying plate.

THE LITURGICAL MUSIO.

Whilst it would be altogether out of place and contrary to the spirit of loyalty to which we are bound as children of the Church interested in promoting her glory, to minimize the obligation imposed by the *Motu proprio* of the Sovereign Pontiff to remove the abuses in church music now generally prevalent, it is equally unwise to proceed with undue haste to introduce texts and forms of chant which may shortly be superseded by more perfect ones. The Holy Father promises to give us the model for general practice by the publication of a Vatican edition of the

Liturgical Books. For these we shall not have to wait long. In the mean time the steps to be taken are clearly enough indicated in the preliminary warning given in the documents thus far issued on the subject by the authority of the Holy See.

First: women are not to sing in the liturgical choir. We confidently predict the failure of the proposed commission forming in England to dissuade the Holy Father from insisting on this point. The very idea argues a misconception of the Pontiff's motives in this reform. We shall have to substitute boys for the soprano and alto voices where figured music is used—that is, if we mean to obey and carry out the provisions of the liturgy. This implies that we must go to work in every parish to train men and boys. The chant will be less florid than the caroling we have been used to, but whilst it may be more simple it will be more edifying, and if the priest takes occasion to explain that the service of solemn Mass is not a concert but a solemn prayer which all of us should endeavor to understand and follow with attention as an act of devotion, the faithful will realize that they have a religion whose obligations are not satisfied by sitting listlessly for an hour in church to “attend Mass,” but that it demands from them the active service of the mind and heart. If we but acknowledged to ourselves the actual truth, we should readily confess that a large, perhaps, in many churches, the largest number of worshippers come and go to Mass without having any impression of the services except that caused by voices farthest removed from the sanctuary.

In many of our churches the early Masses are over-crowded, whilst the late or solemn Mass is comparatively unattended. This arouses the suspicion that people prefer to have their devotion shortened to the half-hour of a low Mass, or that on the whole they care less for the sermon and the singing than the Church intends. The new reform indicated by Pius X will do away with the long drawn music, whilst suggesting to the preacher some solid matter to discourse upon; above all, it will lead to congregational singing, thus eliciting a more general interest in the service than that which hitherto mostly belonged only to the priest and his ministers, or to the sexton. The irreverences, and squabbles, and distractions, the vanities and jealousies of the organ-loft

will cease, and there will be in all this a gain for the faithful. In churches where there has been operatic music, those who came for this diversion only, at the same time soothing themselves into the belief that they were doing their duty as professed Catholics, will have the alternative of coming from improved motives or of staying away; whilst in the poorer churches where a choir of three or four has hitherto kept up the racking distraction, the priest will find means to instruct men and boys to put forth an offering to the Lord—even if it be only the simple chant of Latin hymns expressing the appropriate form of the Church's prayer, made intelligible to the rest of the congregation.

What retards progress in this direction is not the absence of ways and means, but a certain apathy and indifference which is not altogether passive but often becomes a mode of silent opposition harder to overcome than fight.

Father T. O'Sullivan, the editor of *The Cross* (Halifax), has written to us upon this subject. In the course of his remarks, he says :

"It is surprising to find what may be called opposition to the *Motu proprio* on Church Music—that is to the Pope—from amongst ourselves. One would think that we ought to be desirous to be beforehand when we know the will of Rome. But instead of that, can it not be said with truth that many who ought to lead us on and encourage honest effort, seem to wait until they are forced into compliance with what is ignorantly regarded as something new or entirely uncalled for?

"It has been said openly that it is impossible to carry out the Pope's directions. This puts the Pope in a very strange position; for either Rome does not mean to have regulations put into effect, or Rome is ignorant of the possibilities of our choirs in these countries. I venture to suggest that there is not a cathedral church in America which could not, with a little effort, obey the decree of the Congregation of Rites *instantanter*. What city or parish is there in which there cannot be found six or a dozen boys and the same number of men who can sing simple melodies and simple harmonies? With this material and some capable person to teach, it is hard to see where impossibility comes in. I am not thinking of Gregorian Masses pure and simple; because this at

least can be done at once with the school children and half a dozen men to alternate; but I am even thinking of polyphonic music in our cathedrals sung by chancel choirs be they ever so small.

"The part of the Pope's Instruction which evidently commanded the most attention is the direction about women: as if there were nothing else of importance in the *Motu proprio*. And a feeling of dislike for this regulation, as well as opposition to it, can only argue ignorance of what ought to be, in those persons who, although in communion with Rome, still regard not her wise laws until a firm hand administer the same. Surely it would be much more edifying to the world if we all tried to be helpful in these reforms, and thankful that we have a reformer who will keep would-be reformers from setting themselves against the Church. We all sadly remember the 'Reformation;' and we have now our Catholic-educated Combes. But, thank God, we have also a Pius whose name bids fair to go down to posterity as one to whom the children of the Church will be hereafter grateful for blessings which bring peace to the Catholic heart; for a life's work which will call forth the respect of the world."

CONGREGATIONAL SINGING.

Qu. A priest in a country mission asks us how it would be possible to introduce congregational singing in a parish of a few hundred souls, mostly farmers. First, there is no one who could teach them except the Sisters who have charge of a small school of some sixty children, and who are not able to discipline a Sunday congregation of men and women that lack the very rudiments of a musical education. Secondly, there would be no opportunity of getting them together for practice, even if we had the teacher and everything else were favorably disposed. The people are tired after their week's work, and when they walk or drive to the church on Sundays feel that they are making a sacrifice. The Mass and sermon last up to noon, when they are glad to get home for dinner. "We have Vespers in the evening which are fairly attended, but I feel that if we wanted to keep the people then for singing-lessons they would be slow to come. Under such circumstances we have no alternative except to give up the customary High Mass and Vespers together with our choir composed of five women, one of whom

also plays the organ, and two men (who would be worth nothing if not led by the girls). As the children come to the early Low Mass during which they sing some hymns we would be without any music at the late service, which I think takes away all sense of solemnity, especially on great festivals. But what else can a country pastor do?"

Resp. The only way of managing congregational singing under the circumstances described (which we think are common to many parishes) is to begin with the children. Let them be taught to sing—*well*, that is (1) properly selected hymns to suit their voices; (2) perfectly executed—with regard to keeping time, unison, pronunciation of syllables, and shading (singing some parts low and slowly, others strong and lively, etc.); (3) well selected to harmonize with the occasion on which they are sung.

Of the children who can sing select some to practise for the late Mass.

This may be at first a Low Mass. There are beautiful hymns embodying the acts of Faith, Hope and Charity, to serve as an Introduction (Introibo) of the Low Mass. Then one of the children might read aloud (but by all means *intelligently* and *devoutly* in manner) the Offertory and other prayers from the English Missal. After the Consecration a hymn to the Blessed Sacrament or to the Sacred Heart. Then an act of Adoration at Holy Communion. Finally a hymn of thanksgiving at the end of Mass.

The people will gradually learn these hymns, join in with them, and thus introduce themselves Congregational Singing. At Vespers the Hymns joined to the Rosary as indicated in the "Manual for Teachers of Christian Doctrine" would serve an excellent purpose of Congregational devotion, followed by Benediction, at which all could sing the *Tantum Ergo*. Gradually the text of a simple Mass for children, such as St. Anthony's Mass for two voices recently published from St. Francis, Milwaukee, Wis., could be taught.

The following experience of a country pastor, who writes in the English *Catholic Times*, suggests the feasibility of the method we propose :

"As a priest who has had some success in introducing into the church in his care the congregational singing of English hymns, I may offer my experience to those who are writing on this subject in your columns. When placed twelve years ago in charge

of this mission, in which there is a congregation of some six hundred souls, all of the working class, I found the only hymns sung were sung by the choir, and these only at the end of Mass and Benediction when the people were trooping out of church and paying them no attention. Nor indeed did they deserve attention, for they were wretched. Having been in my earlier life an Anglican and accustomed to the hearty singing of good hymns to good music by all those present at a service, the custom of this mission seemed dismal in the extreme. I therefore obtained permission from my Ordinary to compile a book of some hundred hymns, which he afterwards revised and sanctioned for our use. In it, besides the best of our ordinary Catholic hymns, I included many out of "Hymns Ancient and Modern," some of which are excellent translations of the old Latin hymns of the Church Having got our books printed and ready, a hymn was introduced immediately before Mass, while the priest is opening the Missal. The hymn which formerly was sung while the congregation dispersed was put between the English prayers and the Angelus. At the children's Catechising and Benediction at 3 P.M., two English hymns are sung, and at the evening Benediction two others—one between the Rosary and Benediction, the other at the end of Benediction—six each Sunday. The result is that now these hymns are loved by the people, and sung by the whole congregation—sung, too, with as much devotion and heartiness as I ever in former days heard hymns sung with in Anglican congregations. Every priest and Bishop who has been present at Mass or Benediction in this church has expressed his pleasure and satisfaction both at the hymns sung and also at the way they are sung by the congregation."

SLAV CATHOLICS.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW:

In the November issue of 1903 you close a rather remarkable paper on "The Slav Catholics" with the following:

"It is said there are some 300,000 Greek Slav Catholics in the United States. These Catholics are, as a rule, possessed of a good religious spirit. They will make sacrifices for their faith, which is the best test of a practical religion. But it is easy to see that, in the absence of priestly and episcopal supervision, they will be drawn toward the schismatic Church, which offers every inducement to allegiance in language, temper, and race interests—and hence in time must alienate them from their traditional fidelity and belief."

"The Russian Church makes every effort to gain over these Uniates to the schismatic Church, and from political as well as religious motives supports most of its Greek churches in this country."

An eye-witness of conditions in the place from which I write, could not have better described the actual situation here. On Kelley's Island there are about 250 Slav Catholics employed in the quarries.

Many more are employed at Marblehead, Ohio, four miles distant. They are probably equally divided into Roman and Greek Catholics.

Hitherto, both classes have worshipped at our English Catholic churches.

Lately, a schismatic pope, stationed at Marblehead, has been working here. This man is supported by the Russian Government, and has succeeded in buying land for a schismatic church.

On various occasions he has held devotions in private houses, and quite a number of our best Greek Catholics were attracted to his services. He appears to preach the favorite gospel of the universal Fatherhood of God and the brotherhood of man, if I may judge from the answer of the Slavs when questioned as to the teaching of the Russian pope. The invariable reply is, "There is but one God." "The Russian Church is as good as the Roman Church." "We have the same Mass we had in our Greek Church in the old country." How naturally this method of proselytizing operates may be better understood when it is remembered that the services are carried on, both in the United and Greek churches, in the old Slavic language of the Cyril and Methodius rites.

Can there be no answer to this serious problem of how we are to preserve these Greek immigrants from being turned into the schismatic fold? It is sure to be solved, either in favor of the Catholic Church, or against her. In view of the facts, I venture to suggest the following means :

Suppose that the bishops would send priests conversant with the Slav tongue to Rome to learn the Slav Cyril rites, and permit them to use either one or the other, as circumstances require, since both rites are permitted in the Church. These priests, after returning to this country, might celebrate one Mass on Sundays in the Roman Rite, another Mass in the Greek Slav Rite. We see no difficulty in thus interpreting St. Paul's zeal, who desired to become all things to all men.

It were a pity even to lose one of them, remarked Father Kress, of the Cleveland Apostolate, in writing upon the subject of saving the immigrants. As a matter of fact, we are losing them by the hundreds, if not by the thousands.

J. PIERRE SCHOENDORFF,
Kelley's Island, Ohio.

SHOULD ALTAR GONGS BE TOLERATED?

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW :

Instead of the tiny little bell, "*tintinabulum*," "*parva campanula*," prescribed by the Rubrics, in many churches we find a big gong; in some churches even three superimposed gongs are used, which are so attuned that when one strikes them in succession he plays a chord. If a series of eight gongs were used the server could play the whole octave.

Six years ago the Archbishop of Mexico asked the Sacred Congregation of Rites, if he might tolerate the use of the gong, which in his Archdiocese was beginning to supplant the altar bell. The Sacred Congregation answered: No. (*AM. ECCL. REV.*, vol. xxi, p. 186 [3].)

Even though the Sacred Congregation condemns a custom, if it is very widespread and if the Sacred Congregation is petitioned again and again, sometimes it may yield an unwilling assent and say, it may be tolerated. Will it ever tolerate the altar gong?

Let the reader consider himself a Consultor of the Sacred Congregation of Rites and ask himself what his conscientious decision would be, keeping in mind the profound reverence that belongs to the Most Holy Sacrifice of the Altar, and the veneration due to every little ceremony that has the Church's sanction, and that has come down to us from our forefathers in the faith.

GONGS CONFLICT WITH THE RUBRICS.

Several Rubrics are broken by the big altar gongs.

The Rubrics prescribe a little bell; the defenders of the gong say, it is only a difference of size, the gong is a big bell. If such a defence is valid, it will give us some queer Rubrics. Instead of two small cruets for the wine and water, one could use two beautiful decanters. It would save the refilling of the cruets so often in large churches where many Masses are said the same morning. When a certain size, whether large or small is prescribed, are we free to choose the opposite?

The bell and cruets should be placed on a small table at the Epistle side. "*Parva campanula, ampullae vitreae vini et aquae cum pellicula, et manutergio mundo in fenestella, seu in parva mensa ad haec praeparata.*" (*Rub. Gen. Miss. XX.*)

Nothing should be on the altar steps, but what is needed, and only

when it is needed. The server brings the little bell to the altar steps when he lays down the towel and basin, and he returns it to its place when he goes to get the cruets at the Communion. Instead of the little bell, hidden out of sight when not in use, the gong is a perpetual incumbrance on the altar steps.

There should be only one server at low Mass; at the Elevation he takes the priest's chasuble with his left hand, and rings the bell with his right. "*Minister manu sinistra elevat fimbrias posteriores Planetae, ne ipsum Celebrantem impediatur in elevatione brachiorum; quod et facit in elevatione Calicis; et manu dextera pulsatur campanulam.*" (Ritus celebrandi Missam, viii, 6.)

If the server holds the chasuble and at the same time reaches over to strike the gong, he is liable to fall forward in the attempt; he certainly will cut an awkward figure.

The defender of the gong will say, this Rubric presents no difficulty. I always have two servers like a bishop, and even if I have only one, there is no sense in holding up the chasuble, for our modern stiff-backed parallelograms of chasubles do not cover the celebrant's arms; this Rubric has gone into desuetude. This is true, but if the study of Rubrics revives, the sack coat style of vestments may go, and the ancient and more beautiful vestments return.

It is the duty of the Sacred Congregation to guard all the Rubrics as so many precious treasures, and since the gong comes in conflict with several of them, it does not seem likely that arguments of sufficient weight can be brought forward to induce the Sacred Congregation to pronounce it tolerable.

Since a fifty-cent bell is more pleasing to God and to His Church than a big, booming, hundred-dollar gong, can a priest lawfully waste his church's money on this anti-rubrical invention?

WHY THE BELL IS RUNG.

The little bell is rung to call the attention of the people to the principal parts of the Mass. During the Forty Hours' Devotion it is not rung, there is no need of it, those present are more devout than usual, the ringing of the bell then would distract them rather than render them more attentive. Whenever there is perfect silence, as there frequently is at the Elevation, at the end of Benediction, in Convent chapels, when there are only a few devout worshippers present, the bell should be rung with the gentlest possible tinkle; a vigorous shake of a chime, or a chord played on a three-story gong at such

times, is most irritating and distracting. A man may like a gong better than a little bell, but the Church does not; which should he follow, his own liking or the decision of the Sacred Congregation, the Supreme Court of the Church in such matters?

The most noticeable thing in some churches is the big shining brass gong on the altar steps. It is a very prominent acknowledgment and advertisement that in that church the Rubrics are not yet perfectly observed.

J. F. SHEAHAN.

THE CATECHIST'S SUCCESS.

In the current number of the Austrian *Theological Quarterly* appears an article by the Rev. Dr. J. Rieder, of Salzburg, entitled "Family and School."¹ In the course of his argument the author insists that the catechist, in order to be successful, must seek to influence the heart of the child. To illustrate his contention he cites the following story:

A young priest newly appointed to a country parish makes his first appearance among the children in the school. His predecessor had been an excellent pastor, much respected by every one because of his ascetic life, and who, severe with himself, was no less so with his parishioners, especially with the young. The children were much afraid of him; and when they carried him to the grave there was earnest prayer but little regret at his departure.

The new pastor was somewhat different. Pleasant and kindly in his manner, he became at once the idol of old and young. There was one exception among the children—a little orphaned girl living in the house of one of the parishioners who had adopted her, not so much through compassion as rather under pressure and at the instigation of the former pastor. She was the child of a man killed in a hand to hand struggle with a neighbor, an old enemy who had caught him poaching on his grounds; those who saw him die said that with his last breath he had horribly cursed his captor. He was not shriven and so they buried him in unconsecrated ground, unprayed for and unblessed, a felon in the eyes of the world. The mother soon died, heartbroken, they said, from the shame that followed her from the crossless tomb like a ghost, day and night. The child had seen it all, and under-

¹ *Theologische Quartalschrift* (Linz), Heft III, p. 517.

stood; she felt that the finger of scorn pointed at her mother by the gossips of the town was now upon her who stood alone, and that the charity shown her was merely the reluctant pity allowed to an outcast who bore the stigma of a crime not wholly her own. Thus the girl learnt to hate as even a child can hate. She hated those who were above her because she felt their condescension; she hated her companions at school because they had parents giving them a love denied to her; she hated the memory of the old parish priest because he had caused her father to be buried like a dog; and that had crushed out her mother's burdened life. How could she understand that there were laws which might wring a heart to death and yet be just! She hated the new priest—perhaps because he wore the same dark dress and did the same duties which she had seen the dead pastor perform over the dead who deserved love less than her father and mother.

When the new priest began in the course of his first instruction to ask her the catechism she was sullen and silent, and pressed tightly together her small lips as if to resist any natural prompting to yield to his repeated questioning. He saw that she was disturbed and obstinate; and some one hinted the reason, though he seemed not to mind the suggestion. The child knew her fault and expected punishment; she had hardened her heart by similar resistance before and was waiting for the penalty which she was sure would come; but she would not show sorrow or let a tear drop from her eye. The priest looked with a sad, kindly gaze at her for a minute and then passed on to ask another child, whilst the little rebel wondered why he did not chastise her or say an angry word. Why don't he punish me? she asked herself. After a time, as though accidentally, the priest returned to her place, and put his hand upon her head, softly, saying: Poor child!—Within the little soul there rose a new feeling, a strangely sad longing to understand it all. Is it sympathy—it seems so like it—or is it pity merely? The hour grows longer to her than usual, and when at the end of the class the priest says to her: "Gertrude, come to my house in the afternoon, I wish to see you," she feels that perhaps a severer punishment awaits her than she had expected. But she is resolved not to be softened, she will not cry or show repentance—no, never.

As she comes home after school she sees the new pastor talk-

ing to her step-father in the front room. She thinks she understands the meaning of the visit, but wonders again when her guardian speaks to her kindly, much more kindly than he had ever done before; and he says nothing of the priest's displeasure at her conduct. How singular!

The priest is reciting his Breviary in the afternoon, and suddenly there appears at the door the stolid face of little dark-haired Gertrude. He bids her come in and gives her his hand. On the table beside him she sees a pair of rosy apples and a long stick. "He will make me choose between the two," she says to herself. "I will take the stick rather than answer him, and will never cry, if he beats me to pieces." But the priest looks sadly at her and says: "Gertrude, I have waited for you; tell me, child, is there anything that grieves you, any one that hurts you, and makes your face so dark and your tongue so silent? I would gladly help you, if you will only let me be your friend." And he reaches out for the apple and puts it into her hand without waiting for an answer. Gertrude is perplexed, she looks at the apple and looks over at the stick as if to say: "Why don't you whip me with that?" And the priest, noticing her look, and divining the thought, quietly says: "The stick is not for you, Gertie, it is to tie the oleander bush in the yard that it may grow steadily and straight. I love you far too much, Gertie, ever to hurt you." The child looks incredulously at the priest. "Yes," he says. "I love you because you have no one to care for you like father and mother, for whom I want you to pray with me. And that God may hear our prayers I want you to be a good and gentle Gertie. Won't you be so?" The child suddenly bursts out in tears, she clutches the hand of the priest, who remembers his boyhood years, and the love of a mother and the thoughtful care of the old priest at home; he pities this poor forlorn child and a tear steals upon his face in token of the feeling. Gertie has dropped her apple, hiding her face with both hands she cries and cries, oh, so bitterly! The priest waits, and when calm has come back to the young heart he leads her out into the garden, and there the child listens to the priest's admonition, and is renewed in her spirit.—Everybody wonders at the change in her, and the people begin to love her, partly because the priest is so kind to her, and then too

because Gertie seems to be what they had never noticed before, such a good and docile child.

Not many months after this incident, the priest receives a summons and yields to the call for priests on the African missions. He quietly bids his parishioners farewell, and when the new pastor comes leaves the town late in the evening to avoid any demonstration, for the people had begun to hold him very dear, and the children would cling to him in the streets as though he were their real father. As he passes by the houses in the dark, there comes running after him Gertie; she suspected how he would go from them, and so she had waited. In her hands she has a little bunch of flowers, which she offers to him with a sob, saying, "Good-bye, Father"—and then she holds her apron to her face and runs back to the house. He had given her on the day before a little picture, with dried flowers from the Garden of Olives pressed upon it, and under it had written his name, that she might remember the lesson he had taught her.

Twelve years passed. Broken in health by the arduous labors on the Guinea coast, the priest is sent home to spend the remaining years of his life in a hospital of his native diocese, where he might prepare others as well as himself for the summons to eternity. As he enters the wards, the first day on his return, the Sister in charge meets him: "Father, come quickly, one of our nuns is at the point of death,—Sister Amata, who contracted typhus in attending upon one of the children." He goes at once to take the Holy Oils and Viaticum: in the corridor he sees even little children kneeling and weeping. They bemoan the going home of Sister Amata, their teacher. The priest administers the sacraments; as he looks upon the face of the dying nun, he thinks he remembers familiar features, but it may be an imagination. On the little table beside the bed there lies an open book and a picture upon the leaves. He remembers it—the flowers of Gethsemane. "Gertrude," he says, as he bends over her pallid face, upon which the Angel has written Christ's signature. She slowly opens her eyes: "Thank God, Father, I have prayed that you might help me to die, and God has sent you! May He reward you for your goodness to me long ago."—They buried Sister Amata in the convent graveyard. On the simple black cross that surmounted her tomb, the priest wrote: *Charity conquereth all things.*

MISUSE OF THE TERM "CHURCH."

A reader interested in Catholic reading circles, writes to us to protest against the following passage which appears in *The Catholic World* for July, page 560:

Apologists become too zealous when they affirm that she (the Church) has always protected and has never combated science. In one case, that of Galileo, the highest ecclesiastical authority was compromised. Assemblies of cardinals, presided over by popes, condemned it as absurd, erroneous, and heretical inasmuch as it was formally opposed to Scripture, the system of Copernicus and Galileo about the rotation of the earth; and pontifical decrees prohibited from 1616 to 1835 all books teaching the new Biblico-scientific heresy. Papal infallibility was, of course, not involved in the least, but it is plain that in this instance the Church opposed, in the name of Scripture, the true astronomical principles, and for two centuries the official prohibition of the Index tended to perpetuate among Catholics the erroneous ideas of the ancients about the geocentric world, etc.

Commenting on the above passage our correspondent asks: Are we not, while assuming to acknowledge truth, adding to the errors falsely alleged against the Church?

In answer we would say first of all that the statement of the writer in *The Catholic World* appears to be borrowed from the *Annales de Philosophie* which he reviews. Next, that the statement is false, certainly in spirit, and erroneous, even in the letter. The idea of a geocentric world was not maintained up to 1835 nor for more than two hundred years before that date by any authoritative statement of the Church. We might add that it was never so maintained by the Church, though it may appear so to a superficial student of the history of the sixteenth century. It is to be noted that the first opponents to the Copernican system were the so-called Reformers, not excluding Melanchthon (Corp. Reform. XIII, 216 apud Schanz, Kirchenlex.). Luther in his "Table-talk" denounces the system and styles its author "a fool who wants to upset the art of astronomy." (Opera Lutheri, edit Irmischer, 1854, vol. 62, n. 2857.) Against these attacks Cardinals and Bishops, notably Schoenberg and Giese, defended Copernicus. It might therefore be argued with much truer force that Protestantism, in whose name Luther taught, opposed the new theory with most bitter invective, whilst the Catholic Church proved its patron in the person of Pope Paul III, who accepted the dedication of the work *De Revolutionibus Orbium*. For more than seventy years after the death of Copernicus the argument of the book was read and admitted by the astronomers and responsible churchmen at Rome as a credible hypothesis, until Galileo's assertions gave a

new meaning to the thesis, emphasizing its opposition to Scriptural tradition which was naturally still strong in the popular mind. The book was prohibited in 1616, and four years later, in 1620, the hypothetical character of the theory was indicated, so that thenceforth we might say the prohibition became a dead letter. In the editions of the Index of 1758 the censure of Copernicus is omitted and this by a special decree previously formulated by the Index Congregation. If it be remembered that no new edition of the Index had been published between the time of the condemnation and the year 1758, the absurdity of the insinuation that the condemnation of the work had been constantly renewed up to that date appears at once. Within one century practically only one edition of the Index (1819, under Pius VII) had been issued. The name of Galileo stood in that edition, it is true, but the S. Congregation had actually declared it repealed by sanctioning works which explained the Galileo system, long before the date mentioned. There exists a declaration of the S. Congregation of the Index bearing the year 1822 in which the system is expressly sanctioned as conformable to modern science. This was issued to soothe the scruples of some who still argued that the book might be regarded as forbidden because it was to be found in an old edition of the Index. But a volume of the Index is not the Index, although it stands for what is generally censured by the Church authorities who control disciplinary matters. The Index is not merely a book, but a series of continuous corrections in which works are noted, now as dangerous and condemned, now as amended and corrected. The statement that the Index of 1835 represents the judgment of the Church about a particular man or his book up to that date is refuted by the *Imprimatur* which the Roman Congregation gave to books teaching the Copernican system and endorsing the work of Galileo, long before that date. An example of this is Prof. Settele's volume published in 1820 and expressly approved by the Roman authorities.

But whatever use the enemies of the Church may make of the printed volumes containing condemnations of scientific theories, which had not sufficiently demonstrated their force to convince the popular mind, it is entirely out of place for Catholics to speak of the Church as condemning science. The language of critics who fail to discriminate between what their Church teaches and

what churchmen may hold or defend, is as offensive to a religious mind as it is inaccurate and unreasonable.

The thesis that the Church is to us the medium (human and temporal medium, of course) of divine and infallible revelation, and of saving grace, should prevent us from ever using the term in a sense in which it has been used by non-Catholic historians, unless, in argument with them, we have momentarily to accommodate ourselves to their manner of speaking, in order to be properly understood.

It is different when we speak of the Pope, whose infallibility, whilst it always has been considered an essential part of the Church's constitutional government in matters of faith and morals, has never been identified with the Church in the same sense as Catholics identify with it the spotless Spouse of Christ. The very fact of the comparatively recent definition of the dogma of papal infallibility marks, in some sense, this distinction. The distinction is important in many ways, and helps to conserve that dignity of our faith, upon which the reverence of thousands depends, who cannot reason out their motives of obedience to the Church, but receive them from the conviction of her divine and spotless mission which is not subject to any weakness or error. The Popes and the Cardinals are for the administration of the larger body, what the parish priest and his assistants are for the parish church. If a bishop, or pastor, or curate, fall from weakness of eye or judgment, we do not say the diocese or the parish church err, or diocesan and parochial constitutions are defective; if the civil magistrates lend themselves to political intrigue or mismanagement, we say they rule badly, but we do not blame the constitution, or say that civil rule is a failure. Yet, in these last cases, the phrase of censure would not be so readily misunderstood, even were it wrongly applied, as in the case when we speak of the Church.

Let us speak, if we must in correction, of the rulers of the Church, or the representatives of the Church, since these may be anything from a Saint to a Judas, but keep carefully in mind the distinction when we apply our judgments to the Church. It is always and in every sense true that the Church never errs, just as it is always true and in every sense that the inspired Word of God, the Bible, communicates to us the intended revelation, absolutely free from error, if we rightly use it.

Ecclesiastical Library Table.

ENGLISH CATHOLIC BOOKS ON SACRED SCRIPTURE.

The following list of Scriptural works for English-reading students has been collated by the Rev. A. J. Maas, S.J., Professor of Sacred Scripture at Woodstock College, Md.

1. **General Introduction.**—Breen, General and Critical Introduction to the Study of Sacred Scripture. Rochester: The John P. Smith Printing House.

Dixon, Rev. Jos., D.D., General Introduction to the Sacred Scriptures in a series of dissertations, critical, hermeneutical, and historical.

Formby, Rev. Henry, Familiar Introduction to the Study of the Sacred Scriptures.

Gigot, Rev. F. E., S.S., General Introduction to the Study of the Holy Scriptures. New York: Benziger Bros.

Gigot, Rev. F. E., S.S., Ten Popular Essays on General Aspects of the Sacred Scripture.

Heuser, Rev. H. J., Chapters of Bible Study. New York: Catholic Library Association.

Humphrey, Rev. W., S.J., The Written Word, or Considerations on the Sacred Scriptures.

McDevitt, Rev. J., D.D., Introduction to the Sacred Scriptures. Dublin and New York.

Mullen, Rt. Rev. T., Canon of the Old Testament. New York: Catholic School Book Company.

Snell, M. M., Hints on the Study of the Sacred Books. Baltimore: John Murphy & Co.

2. **Special Introduction.**—Gigot, Rev. F. E., S.S., Special Introduction to the Study of the Old Testament, Part I, The Historical Books. New York: Benziger Bros.

Heiss, Most Rev. M., Four Gospels Examined and Vindicated on Catholic Principles.

Maher, Rev. M., S.J., Tatian's Diatessaron.

Molloy, Gerald, Geology and Revelation. New York.

Newman, Card., *Essay on Miracles: (1) Of Scripture; (2) Of Ecclesiastical History.*

Reusch, Dr. F. H., *Nature and the Bible.* Translated from the Fourth German Edition by Kathleen Lyttleton. Edinburgh-Smith, Most Rev., *The Pentateuch, Its Authorship and Credibility.*

Rose, Rev. Vinc., O.P., *Studies on the Gospels.* New York: Longmans, Green & Co.

3. *Collateral Literature.*—Calmet, Dom Augustine, *Bible Dictionary.* Translated by Rt. Rev. Ignatius F. Horstmann, D.D.

Catechism of Jewish Antiquities.

De Hamme, O.S.F., *Ancient and Modern Palestine.* Translated by Mary B. Rotthier. New York: The Meany Printing Company.

De Hamme, O.S.F., *The Pilgrims' Handbook to Jerusalem.* Translated by W. C. Robinson. New York, Catholic Publication Society. London, Burns & Oates.

Doellinger, Dr., *The Gentile and the Jew in the Courts of the Temple of Christ.* London.

Doellinger, Dr., *First Age of the Church.* London.

Gigot, Rev. F. E., S.S., *Outlines of Jewish History.* New York: Benziger.

Jahn *Biblical Antiquities.* Oxford.

Kaulen-Gabriel, *Hebrew Grammar.* St. Louis: Herder.

Lambert, Rev. J. A., *Thesaurus Biblicus, or Handbook of Scripture Reference.*

Maas, *A Day in the Temple.* St. Louis: Herder.

Power, Rev. Matthew, S.J., *Anglo-Jewish Calendar.* St. Louis: Herder.

Vaughan, Rev. Fr., *The Divine Armory of Holy Scripture.* Catholic Book Exchange.

4. *Controversial Literature.*—Anonymous. *Authority and Anarchy, or the Bible in the Church.*

Bagshawe, Rev. J. B., *Catechism Illustrated from the Holy Scriptures.* With Appendix and Notes.

Casey, Rev. P. H., S.J., *The Bible and Its Interpreter.* Philadelphia: J. J. McVey.

Eccles, Canon, *Justification.* What saith the Scriptures?

Fénelon, Bible Question Fairly Tested.

Gallitzin, Rev. D. A., Letters to a Protestant Friend on the Scriptures.

Marshall, The Two Bibles. A Contrast.

Oakeley, Rev. Frederick, The Church of the Bible: Scripture Testimonies to Catholic Doctrines and Principles.

Pittar, Mrs. F. M., Protestant Converted by her Bible and Prayer Book.

Preston, Mgr., Protestants and the Bible.

Sheil, Rt. Rev. James, The Bible against Protestantism.

Spencer, Christian Instructed in the Faith of Christ through the Written Word.

Theophania: A Scriptural View of the Manifestation of the Logos or Præexistent Messiah, as contradistinguished from Angelic Personation of the Deity.

Vaughan, Rev. Kenelm, Plea for the Popular Use of the Bible.

Walworth, C. A., The Gentle Sceptic: Essays on the Authenticity and Truthfulness of the Old Testament Records.

Ward, Essays on Devotional and Scriptural Subjects.

Ward, Errata of the Protestant Bible.

5. **English Bible Text.**—Challoner, Revised Text of the Douay and Rheims Translations.

Kenrick, Most Rev. F. P., Revised Edition of Douay Bible. With Notes, Critical and Explanatory, 5 vols.

Lingard, Rev. John, D.D., New Version of Four Gospels. With Notes.

McIntyre, Gospel of Matthew. London: Catholic Truth Society, or the Biblical Series of Penny Booklets.

Manning, Card., Gospel of St. John. With Preface.

Shea, Dr. John Gilmary, Revised Family Bible. With Dictionary and Explanatory Notes by Rt. Rev. I. F. Horstmann.

Shea, Dr. John Gilmary, Bibliographical Account of Catholic Bibles printed in the United States.

Spencer, Very Rev. F. A., O.P., The Four Gospels. A new translation.

Pictorial New Testament.

6. **Bible History.**—Bible Stories for Little Children. Illustrated.

Challoner, Rt. Rev. Richard, Abstract of the History of the Old and New Testaments.

Formby, Rev. Henry, Pictorial Bible History Series.

O'Leary, Rev. James, Bible History.

Poole, C. W., Acts of the Apostles, arranged as a Religious Reading Book for the Use of Catholic Colleges and Schools.

Reeve, History of the Bible, with Reflections from the Holy Fathers.

Richards, Rev. W. T. B., A Manual of Scriptural History. London: Burns & Oates.

Sadlier, Mrs., History of the Old and New Testaments.

Sadlier, Mrs. M. A., Catechism of Sacred History.

Schuster, Dr. I., Illustrated Bible History. From the 58th German Edition.

Schuster, Dr. I., Abridged History of the Old and New Testaments.

Ward, Miss M. A., Texts for Children. Arranged for every Day in the Year.

Wenham, Canon, Sacred History Reading Book. Printed for the Author.

Wenham, Canon, Readings in the Old Testament. London: St. Anselm Society.

Wenham, Canon, New Testament Narrative. London: St. Anselm Society.

White, Sister C. A., Bible History.

7. Commentary.—Alphonsus Liguori, St., Explanation of Psalms and Canticles in the Divine Office. Translated by Thomas Livius, C.S.S.R.

Augustine, St., Harmony of the Gospels.

Bellarmino, Card., S.J., Commentary on the Psalms. Translated by Most Rev. John O'Sullivan, Archbishop of Kerry.

Breen, Rev. Fr., Harmonized Exposition of the Four Gospels. Cincinnati.

Coleridge, Rev. H. J., S.J., Harmony of the Gospels.

Cyril, St., Commentary on the Gospel of St. John.

Humphrey, Rev. W., S.J., Other Gospels. Or, Lectures on St. Paul's Epistle to the Galatians.

Ilg, Rev. Fr., Meditations on the Life, the Teaching, and the Passion of Jesus Christ. New York: Benziger Bros.

Kenrick, Most Rev. F. P., Commentary on the Pentateuch.

Kenrick, Most Rev. F. P., Commentary on the Historical Books of the Old Testament.

Kenrick, Most Rev. F. P., Commentary on the Psalms, Book of Wisdom, and Canticle of Canticles.

Kenrick, Most Rev. F. P., Commentaries on the New Testament. In separate books.

Lapide, Cornelius a, S.J., Commentary on St. Matthew's and St. Mark's Gospels.

Lapide, Cornelius a, S.J., Commentary on St. Luke's Gospel.

Lapide, Cornelius a, S.J., Commentary on St. John's Gospel. 2 vols.

Law, T. G., Index to the Harmony of the Four Gospels.

McCarthy, Rev. Daniel, Gospel of St. Matthew. With English Notes.

McEvelly, Most Rev. D., Exposition of the Gospels. Vol. I, Sts. Matthew and Mark; Vol. II, St. Luke; Vol. III, St. John.

McEvelly, Most Rev. D., Expositions of the Epistles of St. Paul.

McEvelly, Most Rev. D., Exposition of the Catholic Epistles.

Maas, Rev. A.J., S.J., The Gospel according to St. Matthew. St. Louis: Herder.

Maas, Rev. A.J., S.J., The Life of Christ according to the Gospel History. With Exegetical Notes on the Gospels. St. Louis: Herder.

McSwiney, Rev. James, S.J., Translation of the Psalms and Canticles, with Commentary.

MacRory, Rev. Joseph, D.D., The Gospel of St. John. Dublin: Browne and Nolan.

Maldonatus, S.J., Commentary on the Holy Gospels. Translated by Davie.

Meditations on the Psalms Penitential.

Meditations on the Psalms of the Little Office.

Pagani, Rev. John Baptist, the End of the World, or The Second Coming of our Lord and Saviour Jesus Christ.

Pastorini, Signor (Rt. Rev. Charles Walmsley), General History of the Christian Church, deduced from the Apocalypse of St. John.

Peregrinus, Meditations on the Psalms of the Little Office; Introduction by Fr. Tyrrell. St. Louis: Herder.

Piconio, Exposition of St. Paul's Epistles. Translated by Prichard.

Pise, Rev. Charles Constantine, Acts of the Apostles. With Notes.

Rickaby, Rev. Jos., S.J., Notes on St. Paul: Corinthians, Galatians, Romans. London: Burns & Oates.

Smith, Rev. Sydney F., S.J., editor of Scripture Manuals for Catholic Schools.

Walsh, Most Rev. Wm. J., D.D., Harmony of the Gospels.

Walsh, Most Rev. Wm. J., D.D., Exposition of the Lamentations of Jeremiah.

Ward, Mgr., editor of St. Edmund's College Series of Scripture Handbooks.

Wilberforce, A Devout Commentary on the Epistle to the Ephesians. St. Louis: Herder.

8. Special Works.—Blount, Rev. Charles, Magister adest, or, Who is like to God?

Bonus, Rev. John, D.D., Shadows of the Rood: Types of our Suffering Redeemer in the Book of Genesis.

Bossuet, J.B., The Sermon on the Mount. Translation by F. M. Capes. New York: Longmans, Green & Co.

Braussi, Rev. M., Children of the Patriarchs, or, the Six Hundred Thousand Combatants Conquering the Promised Land.

Bridgett, Rev. T. E., Ritual of the New Testament.

Coleridge, Rev. H. J., S.J., Chapters on the Parables.

Formby, Rev. Henry, Parables of our Lord Jesus Christ. With 21 illustrations.

Grou, Abbé, Exposition of our Lord's Prayer.

Hagen, Rev. J., S.J., Explanation of Our Father.

Hornihold, On the Commandments.

Maas, Rev. A.J., S.J., Christ in Type and Prophecy. New York: Benziger Bros. 2 vols.

Müller, On the Commandments.

Prachensky, Rev. Joseph, S.J., The Church of the Parables.

Quigley, Rt. Rev. R. F., Ipse, Ipsa, Ipsum. New York: Pustet & Co.

Thomas Aquinas, St., On the Lord's Prayer.

Thomas Aquinas, St., On the Commandments.

9. **Biblical Homiletics.**—Augustine, St., Sermons on the New Testament.

Augustine, St., Homilies on the Psalms.

Augustine, St., Homilies on the Gospel and First Epistle of St. John.

Chrysostom, St., Homilies on the Gospel of St. Matthew.

Chrysostom, St., Homilies on the Gospel of St. John.

Chrysostom, St., Homily on the Acts of the Apostles.

Chrysostom, St., Homilies on St. Paul's Epistles, including Hebrews.

Goffine, Devout Instructions on the Epistles and Gospels. Translated by T. Nœthen.

Gregory the Great, St., Morals on the Book of Job.

McCarthy, Rev. Daniel, Epistles and Gospels throughout the Year. With Notes Critical and Explanatory.

Redmond, Rev. N. M., Short Sermons on the Gospels for Every Sunday in the Year. New York: Pustet & Co.

Thomas Aquinas, St., Ninety-nine Homilies on the Epistles and Gospels.

10. **The Life of Christ and the Apostles.**—Beauclerk, Rev. H., S.J., Jesus. His Life in the Words of the Four Gospels. London: Burns & Oates.

Bonaventure, St., Life of Our Lord and Saviour Jesus Christ. New York: P. J. Kennedy.

Coleridge, Rev. H. J., S.J., The Life of Our Lord.

Coleridge, Rev. H. J., S.J., The Works and Words of Our Saviour.

Coleridge, Rev. H. J., S.J., The Story of the Gospels.

Coleridge, Rev. H. J., S.J., The Life of Our Life.

Coleridge, Rev. H. J., S.J., The Baptism of the King.

Coleridge, Rev. H. J., S.J., The Mother of the King.

Coleridge, Rev. H. J., S.J., The Mother of the Church.

Costelloe, Gospel Story. St. Louis: B. Herder.

Didon, Rev. Fr., O.P., Jesus Christ. New York: Appleton & Co.

Elliott, Rev. W., The Life of Christ. New York: Catholic Book Exchange.

Emmerich, Nativity of Our Lord. Translated by Richardson. New York: Benziger Brothers.

Fouard, Abbé, *The Christ, The Son of God.* Translated by Griffith. New York: Longmans, Green & Co.

Fouard, Abbé, *St. Peter and the First Years of Christianity.* Translated by Rev. G. Griffith. New York: Longmans, Green & Co.

Fouard, Abbé, *St. Paul and His Missions.* Translated by Griffith. New York: Longmans, Green & Co.

Fouard, Abbé, *The Last Years of St. Paul.* Translated by Griffith. New York: Longmans, Green & Co.

Gallwey, Rev. P., S.J., *The Watches of the Passion.* London: Art and Book Company.

Grönings, Rev. J., S.J., *The History of the Passion.* St. Louis: Herder.

Ilg, *Meditations on the Life, the Teaching, and the Passion of Jesus Christ.* New York: Benziger Brothers.

Livius, Rev. T., C.S.S.R., *Mary in the Epistles.* London: Burns & Oates.

Ludolph the Saxon, *The Hours of the Passion.* London: Burns & Oates.

Maas, Rev. A. J., S.J., *The Life of Christ according to the Gospel History.* St. Louis: B. Herder.

Northcote, Provost, *Mary in the Gospels.*

Ollivier, Rev. M. J., O.P., *The Friendships of Jesus.* St. Louis: B. Herder.

Puiseux, *Life of Our Lord and Saviour Jesus Christ.* Translated by R. A. McEachen. New York and Chicago: McBride Co.

Thomas of Jesus, Fr., *The Sufferings of Jesus.* New York: O'Shea.

Criticisms and Notes.

THE INFLUENCE OF CHRISTIANITY UPON NATIONAL CHARACTER, illustrated by the Lives and Legends of the English Saints. By W. H. Hutton, B.D., Fellow of St. John's College, Oxford. London: Wells Jardner, Darton & Co. 1903. Pp. xiv—385.

As the title implies, the root-idea of these Bampton Lectures, delivered some time ago before the University of Oxford, is the influence exerted upon the English Character¹ by the lives of the Saints, the fairest product of Christianity. "We are," Mr. Hutton says in his opening lecture, "we are to judge of the doctrine by its fruits. Are they truly set for the healing of the nations? Has the imitation of Christ, has the treasury of Christian types in the Church, really modified human character, purified aims, elevated life?" He develops this thought more fully in the same lecture, as also in the concluding one: China, India, New Guinea, Polynesia, South Africa, are shown to answer his question in the affirmative. The other chapters are more concerned with a photographic survey of the individual lives of prominent Saints in various epochs of English history than with their corporate relation to the Church, or to the nation to which they belonged. Yet we are glad to find that the author is fully alive to the evils of individualism in religion. He shows clearly that, if Christianity influences the whole current of the life of the nation that embraces it, the nation reciprocally reflects the nature of that influence by the men and women whom it raises to the ranks of, and venerates as, Saints. Canonization is the outward pledge of solidarity, knitting in one every member of the body corporate in Church or State. The Saints must not be regarded as separate entities, warriors engaged in a solitary conflict; but rather as fellow soldiers of the great army closely united to one another, whether in the vanguard or in the rear.

¹ There is also an interesting chapter on "National Saints," devoted to the great Saints of the chief European nations. Thus St. Vladimir represents Russia, St. Francis of Assisi, Italy, St. John of the Cross [of whom Mr. Hutton writes "(his) virtues rendered all attempts at reform on Protestant lines ineffectual"] Spain, while Germany and France are respectively represented by SS. Boniface and Elizabeth, and St. Louis with the Venerable Joan of Arc.

The essential evil of Protestantism lay in exaggerating out of all proportion the rights of the individual conscience at the expense of the authority of the whole Church, the organic Body of Christ into which each single soul is incorporated at Baptism. And this evil showed itself in the distorted notion of sanctity as a personal possession of the elect few, as if they wore it like some garment which was the peculiar property of the wearer. The so-called Reformers and their descendants lost all conception of the *corporate* value of the saintly life as the ripe fruit of the Faith taught to the individual by the Church of which he was but one member out of many. They ignored to their loss the vital relationship between the Saint and the Divine Society which formed and fostered his sanctity while he lived, and after his death raised him to its altars for the veneration of his brethren. It is because the mediæval view of sanctity never regarded the Saint apart from the Church of whose virtue he was the best witness, that Mr. Hutton ends (with the exception of a lengthy disquisition on "The Royal Martyr," and of a short reference to the life of Queen Victoria), his illustration at the end of the Middle Ages. Unlike many Protestant hagiographers he refuses to admit to his Kalendar the Puritan worthies, or John Wesley, or Fox, or Henry Martyn, or Sister Dora. The teaching of the Middle Ages, he writes, was that "the life of faith is only possible in its fulness in the solidarity of the Church of Christ . . . The individualism fostered by the Reformation has resulted—paradox though it may appear to be—in the neglect of the testimony of the individual Saints. Men have ignored those holy lives devoted of old to the love of God, because they have ceased to know whence came the strength by which they lived . . . It is not as individuals, but as knit together in one communion and fellowship, that we in England must present our witness to the truth of the revelation of Christ." An acute judgment with which we cordially agree. We regret the more that it should be spoiled by the strange statement (made we suspect as a makeweight), that "in an opposite extreme, the Roman Church has developed an exaggeration of the reverence for those great names which ignores or forgets that only in the whole Body is their testimony of value, their holiness secure, their intercession availing." So far from 'ignoring' or 'forgetting' the corporate aspect of sanctity the Catholic Church has never failed to inculcate it, both by her practice of invoking the prayers of the Blessed on behalf of their brethren struggling upon earth, and by her dogmatic teaching on the Communion of the Saints (or, in other words, on the

solidarity) of the whole Body of Christ, militant, suffering, triumphant),—an article of her creed that at once explains and justifies the afore-mentioned practice.² To Catholics that article is no meaningless abstraction, but the statement of a practical truth. "Our relation to the Princess of the House of Israel reigning in heaven, has to be as intimate as that between mother and son, or friend and friend on earth, in identity of interests, in affection, in fellow-feeling, unless we would ignore our whole position as members of an organic body, bound by joints and bands to One who was dead and is alive, and through Him to all who have passed from death unto life."³

Turning more particularly to the book itself we find English Saints grouped under various heads. There are chapters on "Saints of the English Conversion" (SS. Alban, Martin of Tours, David and other Celtic Saints), St. Augustine, "Royal Saints" (SS. Oswald, Edmund, and Edward the Confessor whose "virtues," we are told disparagingly, "were those of a monk"), "Monks and Hermits" (SS. Aidan, Cuthbert, Bede, Aldhelm, and Hugh), "Statesmen Saints" (SS. Dunstan, Anselm, and Thomas, "of all the English Churchmen of the Middle Ages . . . in life and after death . . . by far the most popular"), "Women and children among the Saints" (SS. Hilda and Etheldreda). The arrangement is well chosen. It gives the author opportunity to unfold under distinctive aspects the development of the national character. But he extends, we think unwisely, his list of Saints so as to include King Alfred and one or two heroes whom he styles "Saints by acclamation;" although, as a rule, he refuses to canonize the uncanonized. On the other hand, he is tempted to forsake the rôle of a sober historian for that of an oratorical controversialist, for example, in the ridicule which he showers upon certain incidents in the lives of the Celtic Saints.⁴ Here, no less than in his

² Mr. W. H. Hutton's Anglican namesake, the Rev. R. E. Hutton, declares it to be "almost certain" that this article was added to the Creed "to cover the practice of Invocation, as well as to emphasize the fellowship that those in the Church on earth have one with another, and with their brethren who have gone before into the unseen world." ("The Soul in the Unseen World," p. 189, *cf.* pp. 187-8.) He adds that the Lutheran professor, Dr. Harnack, quotes the earliest commentary on this article, by Faustus of Riez (A.D. 490), stating that it was expressly aimed against those who denied the *cultus* or worship of the Saints.

³ See an article by Rev. W. R. Carson in THE DOLPHIN, January, 1903, entitled "Anglican Concessions on the Invocation of Saints."

⁴ *Cf.* his unsupported assertion that in the case of (St. David), as in Celtic hagiology generally, piety had nothing to do with saints.

treatment of the earlier British Saints (*cf.* especially the chapters on "The Saints of the Conversion" and on "The Royal Saints"), he shows an uncritical spirit in accepting unquestioned tales long since relegated by competent judges to the region of fable. This is the more singular considering his attitude toward St. George, England's Patron Saint, who "remains," he says, "mythical, legendary, quite apart from true history." Of the legends to be found in the "*Acta Sanctorum*" he writes with a more Catholic instinct, "no man had miracles ascribed to him who had not in his lifetime, or through the cause which men believed him to represent, been one who would (if it were possible) perform such acts of love or power. . . . We have truth in these records not least where we can recognize distortions, and the truth points to the life of God realized in Christ.⁵ The notes on the relics of St. Cuthbert and of St. Thomas of Canterbury, and one printing in full a letter by Archbishop Herring concerning the bones of St. Anselm, are also reverent in tone as well as informing in substance.

Justice is done to more than one maligned Saint, *e.g.*, St. Augustine and St. Thomas. Mr. Hutton deserves thanks for his able defence of the much misunderstood action of the Apostle of England toward the Welsh Church. It was, he maintains, due to that action that "the lines on which English Christianity was drawn out, the influence brought to bear by priests and teachers, was (*sic*) that of the United Church and the harmonious theology of Christendom."

The sketches of St. Anselm and of St. Hugh (of Lincoln) rank among the best in the book. Mr. Hutton narrates skilfully the dispute between the former Saint and Lanfranc, touching the sainthood of St. Alphege, the martyred Archbishop of Canterbury. Lanfranc argued that there was no true martyrdom for the sake of Christ, seeing that Alphege died at the hands of the Danes merely "for refusing to ransom his life for money," which he knew his flock could only raise at the price of great privations. To this specious plea Anselm rejoined, "John the Baptist died a martyr's death not for refusing to deny Christ, but for refusing to keep back the truth. . . . Christ is truth and righteousness, and he who dies for truth and righteousness dies for Christ."

⁵ He says similarly of St. George that he represents an ideal which Englishmen set before them, in which there seemed to reach down to them the virtues of the Divine Christ, as they would have been seen had He lived on earth in their time. So He would have gone about redressing human wrong, and treading under foot, as a good knight, the dragon of cruelty and sin.

St. Hugh's character is painted with equal fidelity, in the story of how he at death's door, when implored by the Archbishop of Canterbury to ask forgiveness "for having so often provoked his spiritual father and primate," refused, saying that far from regretting it, he was sorry he had not done so oftener, and if God spared his life he would certainly provoke him more often by speaking his mind plainly. We would like to multiply quotations (*e. g.*, the extract from a sermon by St. Dunstan with its manly English ring—"The right of a hallowed king is that he judge no man unrighteously, and that he defend and protect widows and step-children and serf-folk, and that he have old and sober men for councillors, and righteous men for stewards, for whatsoever they do unrighteously by his fault he must render account thereof on Doomsday"), but space forbids us to do more than cite the excellent summary of the salient features of the lives of English female Saints. "Knowledge, prudence, simplicity, devotion—not the extremes of Latin asceticism, or the flamboyant courage of French types of female saintliness, or the restricted outlook of the German—but a calm, sane, and complete dedication to the work given by God—that is what the Church has taught through the lives of English women of the past to English women still to come."

An Appendix on English Mediæval Miracles, and another giving for the first time the complete text of the *Passio et Miracula Eduardi Regis et Martyris* from the MS. in the Library of St. John's College, Oxford, round off in scholarly fashion a work that opens out a wide field of thought alike to the professional student of history, and to the larger number of readers to whom the relation of saintly life to the formation of national character is of unfailling interest.

DECRET DES PAPSTES INNOCENZ XI UEBER DEN PROBABILISMUS. Beitrag zur Geschichte des Probabilismus, etc., von Franz Ter Haar, O.SS.B. Paderborn: Ferdinand Schöningh. (New York and Cincinnati: Fr. Pustet & Co.) 1904. Pp. 204.

The literature touching the controversy about Probabilism in Moral Theology is so extended and on the whole so little satisfactory to the average student that the announcement of the title promising a new treatise on the subject is apt to be irritating rather than encouraging.

P. Ter Haar, already known as a specialist in this matter by a former treatise of an historico-critical character, justifies his return to the theme by the renewed attacks upon the action of the Popes who

up to the time of Alexander VII encouraged a system of morals which its adversaries characterize as lax and as opening the way to numerous abuses. Professor Harnack (*Dogmengeschichte*, 1890, Bd. III), and latterly the ex-Jesuit Hoensbroech, whose attempt to demonstrate that the Society from which he separated teaches "the end justifies the means," have strengthened by their statements the theory that Probabilism in Moral Theology is identical with laxism, and that as the one is taught by representative teachers, such as St. Alphonsus Liguori, therefore the Catholic Church must be acknowledged to be the promoter of loose morals.

In April, 1902, whilst these things were being publicly asserted in the German schools of Protestant theology, the Holy See made known the original text of a Decree of Pope Innocent XI, which indicates the true and authoritative position of the Church on this subject. The Decree contains two decisions; one is addressed to Oliva, General of the Jesuits (1661-1681), the other to Gonzales, who was to occupy the same position later (1687-1705), and these decisions are a clear refutation of the assertions of Professor Harnack, Dr. Herrmann (University of Marburg) and others who seek to make the Church responsible not only for the system but for the imaginary deductions in which they choose to see a favoring of lax morals. To demonstrate this by tracing the origin, history, and meaning of the Decree of Innocent XI, is the main purpose of this temperately and judiciously written volume. It is plain that, viewed from this point of theological controversy, the work serves a more practical purpose as apologetic literature than might appear at first sight. The last chapter in which the author criticizes Döllinger and Reusch, as well as Arendt's peculiar conception of probabilism, is particularly instructive, and gives us a summary of the actual position of Catholic theologians regarding this vexing question.

HERDERS KONVERSATIONS-LEXIKON. III Edit. Third volume: Elea-Gyulay. St. Louis, Mo.: B. Herder.

We have on a former occasion praised the enterprise of the old Freiburg firm of Benjamin Herder, which has procured for its Catholic patrons an encyclopedia which is in every respect a model for practical use. Much like Chambers' Encyclopedia in its general outlines and treatment of topics, it is distinctly Catholic. This appears in all the subjects pertaining either to the religious history of the world or to

the domain of art and letters. Thus we have in the present volume a full discussion with abundant illustrations of Gothic art, quite up to modern aspects. In the department of science, mechanics and general or secular information we find the same up-to-date method which is apparent in our best English encyclopedias. Here and there special inserts mark the features of a topic which interest the closer student rather than the general reader; the same provision is made with reference to the illustrations, as in the case of electric railways, electric light, fish culture, blow-machines (Gebläse), guns, etc.

Whilst in our opinion a translation of such a work would be a misplaced enterprise, we believe that no better model could be found at present for a "popular" encyclopedia, at once serviceable for general use and absolutely fair to Catholics. If it be done it should be done well and not merely as a speculation.

DER DIENST DES MESSNERS. Von Christian Kunz, Prefect am bisch. Klerikalseminar zu Regensburg. Regensburg, Rom, New York, und Cincinnati: Fred. Pustet & Co. 1904. Pp. 144.

We have not seen a more compendious and accurate handbook for the guidance of sacristans than this. Besides general instructions regarding the management of the church fabric and sacristy, it contains detailed directions for all the services in the church during the ecclesiastical year. What is essential and common in the ecclesiastical functions is distinguished by the typographical arrangement from what is special or local. In most cases the decrees, indicating the prescribed form, or authorizing the approved custom, are added in footnotes. It is a book for the priest as much as for the sacristan, and if translated into English might lead pastors amongst us to make of the office of "sexton" what it should be,—a respected service that tends to edification; a ministry that honors the functions of the priesthood, as well as the holiness of the sanctuary, for the guardianship of which the sacristan is set apart.

OUR COLLEGES. Catholic University of America—Pontificium Collegium Josephinum—Boston College—Mount St. Mary's College—St. Charles College—Conception College—The Association of Catholic Colleges of the United States. 1904.—The University of Virginia (Charlottesville).

In making a cursory survey of the educational work done in our American Colleges for boys, the student of Catholic pedagogy is partly guided by the annual reports issued from our leading institutions, such

as are represented by the above named colleges. These include the *Year Book* of the Catholic University of America 1904-1905; *Relatio Annalis XVI* pro anno scholastico 1903-1904 de Pontificio Collegio Josephino de Propaganda Fide, Ohio; also the *Catalogue* of the Boston College (Jesuit), 1903-1904, and of Boston College High School; *Ninety-sixth Annual Catalogue* of Mount St. Mary's College, near Emmitsburg, Md., for the academic year 1903-1904; *Catalogue* of St. Charles College, near Ellicott City, Md., for the scholastic year 1903-1904 (Sulpician); *Annual Catalogue* of the Officers, Faculty and Students of Conception, Mo., for the collegiate year 1903-1904 (Benedictine).

The above-mentioned institutions are fairly representative of the character, quality and grading proposed or attempted in schools of secondary or higher education intended to equip our boy-youth for active service in the various professions, as well as in the literary and commercial spheres of life.

The testimony of past efficiency whence we might argue to the actual value of our Catholic College education cannot be easily gathered by an appreciable appeal to results in the field of distinctly religious activity, except in the case of ecclesiastical seminaries. St. Charles College, as a preparatory school for youth who might feel the call to the priesthood, goes back to the days of Archbishop Maréchal and of Charles Carroll who witnessed the Declaration of Independence; Mount St. Mary's College, whose foundation was laid nearly a hundred years (1808) ago, also served from its very beginning as a school for the training of missionary priests. These two institutions represent, therefore, a very large portion of the credit due to the development of the Church as an organic influence in our country and people. The Religious Orders labored in the same direction with the added prestige which goes with teachers educated in the approved schools of the Old World. The Benedictines, Jesuits, Franciscans, Dominicans, and the later teaching orders, all began work with the primary sense of the importance which attaches to the training of an efficient clergy carrying out the methods of religious education in harmony with their particular *ratio studiorum*. Beyond this we have had from our schools some eminent priests, physicians, teachers, but their number is insignificant, and their services to religion have been lost sight of in the ordinary practice of their respective professions. The men who in the secular pursuits of life have done most service to the Catholic cause as statesmen, writers, or organizers of public enterprise, have been con-

verts, and their influence cannot, therefore, be traced to an immediate Catholic education in our Colleges. These have done much to preserve the faith or the Catholic consciousness which is its safeguard, but they have not developed any strong leadership among our laity, such as is marked by a distinctly Catholic public spirit. A proof of this is to be found in a certain distinction which has been, until recently, often made between bishops or priests and laymen when there was question of marshalling some common public interest. The laity were kept in the background as if their position debarred them from the right of organizing and commanding, whereas these qualities are in nowise dependent on Sacred Orders, although the latter usually presuppose some ability of leadership.

But the lack of a widespread and consistent influence, such as is supposed to derive from Catholic higher education in proportion to our supposed efforts through collegiate training for boys, is most apparent in Catholic literature. The standard of American Catholic products, by which we feed the intellects of our young men, is both commonplace and meagre in the extreme. Not only are we lacking in American college-bred writers, whose tone, power, breadth, and elevation compares favorably with a similar class of men in Europe, but we are proportionately far below non-Catholics of our own country in this respect. If there were any doubt as to the writers, the average quality of literature read amongst us would convince the most skeptical. With a few notable exceptions, which hardly count in the balance, our best things are written not only by, but for, women, which means that the higher education is restricted to them. And this is due to the efficiency of our Convent Schools, which, taken altogether, have maintained a higher aim than the schools for boys. Neither our magazine literature, nor our newspapers appeal, as a rule, to an intellectual or an educated class of readers, and it is considered a venture to make attempts at placing in the field anything that approaches the high-class magazines which find a ready support among educated non-Catholics; I mean magazines that deal with ethics, philosophy, fine arts, or higher science, from the Protestant or infidel point of view. The few men who made efforts in this direction, men like Brownson, were not popular; their readers were scarcely American Catholics, and few young men, graduated from our colleges, could be interested in such reading to-day, which means that they have not been trained to develop a taste for anything of the sort.

These things are facts, not censures; for the reasons are obvious

enough. But we aim at something better, and the unification of college-systems with Catholic principles of education, and a Catholic atmosphere as prerequisites of proper coördination, is recognized as a necessity demanding present attention.

On what lines is such unification to be begun? The representatives of the Association of Catholic Colleges, at their last meeting, answered the question by referring to the necessity of commonly recognized grading, and in particular to demand for uniform entrance conditions in college departments awarding definite degrees. The critical and somewhat instructive moment of the discussion, however, at that meeting, is probably contained in the answer to a question proposed by one of the professors: How are we going to establish any rule? The reply was:

“With regard to what Dr. R. has said I would ask, what can we do? We are here not as a practical body; there is no authority that can impose any line of action upon us. Our business is to hear views with regard to any single department of study and then we shall each make the application as best we can. The great advantage is unification, and how disagreeable it is to have this unification constantly in disagreement. But it must be left to each one of us to work out our problems in our own way, after hearing the experiences of others. I don't see that we can do anything except what each college may choose to select, because there is no authority to impose anything on us.”

Here lies the difficulty. The College authorities recognize no common authority which could determine their purely scholastic activity as it is determined by State authority in nearly every case where we have really efficient systems of instruction. On the other hand each College has its individual interests, its struggles for maintenance, which means in most cases an accommodative system that would attract boys to fill the departments rather than brains to be filled with knowledge. Anyone who carefully examines the various catalogues of our colleges will be impressed with the fact that the advertising of the College curriculum is often something apart from the curriculum of actual studies pursued in these institutions. That this imputation does not apply to all or even the majority of our Catholic Colleges, may be easily admitted, but the need of a higher standard remains in the aggregate. It could be met by a system of unification which is not confined to discussions however profitable these may be, but by legislation, by a method of visitation or intercollegiate examinations on the basis of what the programmes of our college-catalogues propose to offer. We do not, and the time

may come when, as in European States, we may not, object to obligatory public examinations by civil boards. Why should it be impossible to have a similar institution, under the auspices of a recognized University System and authority distinctly Catholic? Such methods are efficient, and until we take hold of them we shall have to face the competition of liberal-minded Institutions that are not Catholic but which open their halls to Catholic students. The University of Virginia, whose bulletins we have placed aside of the yearbooks of our Catholic Colleges at the head of this review, states: "Morality and religion are recognized as the foundation and indispensable concomitants of education. Great efforts are made to surround the students with religious influences. Divine service (entirely voluntary) is conducted twice on Sunday in the University Chapel by clergymen invited from the principal religious denominations." "Integrity and a sacred regard for truth" are among the natural virtues upon which institutions like these lay special stress, whilst they offer every advantage of intellectual and physical discipline. Many Catholic students are attracted by these programmes who, if all our colleges represented one grand University System, not merely in name by affiliation, but in reality, being controlled by a common Board of Visitors or Examiners, would recognize therein a prestige which can not be denied. At present each college stands on the reputation given it by its special advocates, by alumni associations and by devices which give in themselves no more guarantee of solidity than any well advertised company. But the subject is too large for a cursory review and demands attention separately in its various phases.

LATIN HYMNS, with English Notes. For use in Schools and Colleges. By F. S. March, LL.D., Professor in Lafayette College. New York, Cincinnati, Chicago: American Book Co. Pp. 333.

The American Book Company has taken over on its list of publications, among other valuable books of the old firm of Harper and Brothers, this edition of Latin Hymns. The growing appreciation of Catholic liturgical hymns, incident upon the proposed restoration of Latin chant in our churches, makes a book of this kind particularly desirable at this time. We have not quite anything like this collection for our students of Latin, although there exists a modern Italian edition of excerpts from the Christian poets, compiled by the late Professor Vallauri and containing selections from Juvenius, Lactantius, Victorinus, Hilary, Ausonius, Paulinus, Ambrose, Severus, and Pru-

dentius. Similar collections are found among the French school edition of the Christian classics procured by Mgr. Gaume years ago. But they are not only poorly printed, but they require the interpretation of the Italian and French notes. Professor March has made an excellent and fairly representative collection which has stood the test of a sufficiently long criticism to approve itself to every Christian teacher who can appreciate the value of these beautiful productions of ages when faith and love of the beautiful were twin characteristics of the leading European scholars. The notes are brief and to the point, and give the student sufficient insight into the productive genius of these hymns by references to their origin and historic setting, to make their reading a factor in the formation of a taste for cultivating the nobler Latin muse. The only thing that will jar upon the Catholic mind conscious that these flowers are due to the sowing and caretaking of the Latin Church, in whose Liturgy alone they did survive, is the repeated and really needless reference in the notes to the services of the Church of England. This is all the more irritating if we remember that the Reformation of Henry VIII and his immediate successors made the first attempts to destroy these beautiful remnants of a sacred service which could hardly have survived if the Latin tongue had not been and remained the constant medium of interpretation between the mother Church of Rome and her newly converted children in the North. The slender reminders of the old truth suggested by the Anglican ritual may serve to admonish members of the English Church what they have lost; but to Catholic students it must seem like mockery to refer them to such sources of comparison, that is, if the book in its present form is intended for Catholic Colleges.

THE NEW CENTURY CATHOLIC READERS. (Third and Fourth.)
New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 247 and 344.

When, last year, we directed attention to the first and second parts of these graded Readers for our Parochial Schools, we laid stress upon their exceptional merit in point of typography and illustrations, since these elements play a most important part in forming permanent impressions upon the mind of the child. The two new volumes issued for the use of the higher grades in the schoolroom are an added improvement, which we believe will commend these books to every teacher capable of realizing the merits and importance of such work.

School-books, and particularly the class-manuals which are con-

stantly in the hands of the child for a number of years during the formative period of its life, should, we do not hesitate to assert, be the very best that the printer's art can devise; and it is a mistaken economy to look mainly for cheap and hence usually inferior material in providing the instruments of the child's early training. The publisher must take some risk if he be mindful of this principle; and unless he is so, he has no right to lay claim to the title of Catholic in the religious sense of the word. It falls, however, to the duty of the principals of our schools to demonstrate their conviction that they demand the best because they cannot educate with deficient tools any more than a sculptor can produce the ideal in his mind without proper instruments no matter how noble his genius or how excellent the block which he carves. The Benzigers have made deliberately a step forward in this respect. These two "Readers" are superior even to the two first grades of last year, in everything that concerns the mechanical execution, such as fine new type, accurate accentuation, clean printing, good paper, really attractive pictures, especially good colored selections. The disposition of the matter and the choice of compositions are equally to be commended, although we would rather see Hall Caine's name omitted from a book for the modelling of young people's character, since, whatever merit that author may be allowed to have in some respects, his standard of moral excellence is not uniform nor of such high type as to make him worthy of our innocent children's familiar society. There is time enough for them to learn to admire literary genius of the modern type, when they have strengthened convictions and trained judgment to appreciate the fact that a piece of work may be admired without admiring the author. In early education that distinction is not easily observed, and thus the ignoring of it by the teacher carries with it some defect of method. But even in this respect the New Century Readers are remarkably free from blemish when compared (carefully) with the standard of manuals with which we have, generally speaking, been content, ever since the new pedagogy has come in. There is every prospect that the textbooks for Catholic Schools will in general follow the standard set up by these "Readers."

RELIGION FOR ALL MANKIND. By Rev. Charles Voysey, B.A. Formerly Vicar of Healaugh, Yorkshire. Minister of the Theistic Church. London and New York: Longmans, Green & Co. Pp. ix-223.

The Theistic Church, London, of which Mr. Voysey, after a protracted trial, some twenty-five years ago, which ended in his being

deprived of his Anglican benefice for heresy on fundamental points of Christian doctrine, is the founder and, we believe, the sole minister, would seem, as its name implies, to be based on the solitary foundation of belief in One God—a creed shared by the followers of Mahomet. So far as we can judge from Mr. Voysey's last word on "Religion for All Mankind," it does not profess to hold as much of Christianity as the scanty modicum provided by Unitarianism. Dedicated to "My God who loves us all alike with an everlasting love, who of His very faithfulness causeth us to be troubled . . . in whose everlasting arms we lie now and to all eternity," this volume of "Theistic" Sermons claims to state the facts on which the preacher's new-fangled religion is founded, together with "strictly true and reasonable inferences" to be drawn from them.

In the first place, Mr. Voysey discards all authority, save the flickering light of his own unaided reason. He boasts that he keeps "absolutely clear of all so-called 'Divine Revelation,' although in the same breath he bids his readers remember that 'God is our best teacher and not any man, not the wisest and the best who ever lived,' and that if we would learn the truth we must pray to God to teach us what to believe." Truly a Daniel come to judgment! Stranger admission has rarely come from the lips of one who has discarded the doctrine of God, revealed by His Incarnate Son, for the fitful, will-o'-the-wisp guidance of fallible man. Mr. Voysey places himself on a level with the Agnostic and the religious Pessimist, and makes it his object to provide them, from the stores of his own knowledge, without any extraneous assistance from God-given messenger, with proofs of the Wisdom, Righteousness, and Love of God that may counter-balance the effect on their minds of those events and experiences, the common lot of mortal men, which are called "evils."

Let us see how he fulfils his task. The "Theistic Faith" attempts, he tells us, to answer the great question, "What do we know"? Hence the book opens, consistently, with the consideration of our knowledge of the earth, of man, and of God. The first branch proves to us the existence of an intelligence as the one adequate explanation of the definite and immutable laws which regulate the functions and movements of the objects of every science from chemistry and geology to astronomy and biology. For example, the earth's orbital motion which has preserved its equilibrium for millions of years (*sic*) points to a mind fully cognizant of the laws of centripetal and centrifugal motion. The second branch of human knowledge reveals to us the

fact of man's intellectual and moral grandeur, in spite of his manifold imperfections. By the faculty of reason he is akin to God, as a "moral being" he echoes through conscience the voice of his Creator. At this point, the author draws out the lessons taught by man's internal monitor :—that in so far as its purpose is entirely beneficent, designed to promote the happiness that comes from right conduct, it argues a *righteous* Author ; and that the course of the world and its final issue ought, before all things, to be good.

He further shows that the gift of love which "turns all duty into delight, makes all drudgery joyful, heals every wound," can only have come from an all loving God. "Can you imagine," he asks, triumphantly, "a God causing this human love to be, and Himself with no more love in Him than a stone?"

Thus from the testimony of science and from the inner witness of reason, conscience, and love, we are brought to the third branch of the human knowledge—that which tells us of the nature and being of God. From His works we learn that He exists (Mr. Voysey, we may say parenthetically, answers sympathetically but conclusively the Agnostic and Materialistic objections under this head). It remains to consider *how* He exists. Free-thinkers (so-called) cavil at the doctrine of the "Personality" of God as only an enlargement of Anthropomorphism of the savage. To this specious plea the author replies that, in one sense, we are bound to express our thoughts of God in terms of human experience, for all our conceptions of any object are necessarily so conditioned. Because each of us is an individual self-conscious being we have to think of God also as an "individual Being, self-conscious, knowing that He exists as a separate Person." Again, the power with us of knowing other objects implies personality as its subject. Therefore, we call God a personal God because He has this power of knowing. In these two ways God may truly have the term "personal" applied to Him, although it is inapplicable in the large sense of reference to "the outward form and idiosyncrasies of human bodies, necessitating dimensions in space, weight and locality, motion, effort, and conflict," and so the divine personality transcends human personality. So far there is little to complain of in Mr. Voysey's apologetic. Negatively, indeed, it leaves a good deal to be desired ; the argument from self-consciousness should have led legitimately to the doctrine of the Logos—the Word of God Who is the term of the Father's knowledge of Himself, the "express image¹ of His sub-

¹ Literally the "stamped copy." Hebrews i.

stance," just as the Holy Ghost is the term of the mutual love that exists eternally in the Godhead between Father and Son. Mr. Voysey has no conception of the inner energizing of the Divine Life which frees it from the blank void of that utter selfishness and isolation which would make a monster of the worst kind. And *positively* there are one or two allusions, *e. g.*, to a "priestcraft," to "priests'" conscience, and to teaching that "overawes it by fears" or "cajoles it by bribes," which only irritate the unbiased mind. But these faults, after all, do not affect the excellence of the main argument. It is otherwise, unfortunately, with many of the later chapters. Mr. Voysey's critical acumen may be judged by the single but eloquent fact that he accepts Mr. Andrew Lang's "The Making of Religion" as conclusive proof that Christianity² (identified by the former with the "bad and false religion of fear" which man has substituted for "the divine religion of love") finds its root-origin in Animism or Ghost-worship. On a par with this unsupported assertion are the contemptuous references to the influence of priestcraft, which outrages "the belief in Devils and Hellfire and God's wrath against rejectors of Christ," which "leads to bigotry and Smithfield fires and Holy Inquisitions;" to "the mythology of Christianity," which the author sanguinely prophesies will be swept away to make room for a religion of love; to the "horrible dogmas of the Fall and curse of the endless Hell, and the Death of Christ as a propitiation to God;" and to the sacramental system (on pages 186-7) as inconsistent with the true idea of sin and its punishment.

To Mr. Voysey's perversity there is no end. It is difficult to understand how anyone who has once professed belief in Christianity, even in the meagre form presented by Protestantism, could so utterly caricature its teaching. It never seems to cross his mind that its essence lies in the idea of the love of God, which he considers the peculiar property of the Theistic Religion. That the God who has made it for Himself loves each separate soul with an infinite love; that He took upon Himself our nature for that love's sake, in order to redeem, regenerate, restore it at the cost of humiliation, suffering, and death; that He daily destroys sin and its power by the virtue of sacramental grace that flows from His riven side, and so enables His love to triumph over man's rejection,—all this forms the merest alphabet

² At least that part of it concerned with the scheme of salvation, for Mr. Voysey states that he does not repudiate Christianity in so far as it inculcates love for God through Christ and deeds of goodness for our fellow men for Christ's sake.

of Christian doctrine. Mr. Voysey only demonstrates his own lamentable ignorance of the religious system which he denounces as a relic of pagan superstition, when he solemnly declares that the weapon forged in his "Theistic" armory for its destruction to be the truth, that "God really loves all mankind alike."

His insistence on this elementary Christian truth is praiseworthy: we regret that the same cannot be said either of his honesty in ignoring the source from whence he derived it, or of the unwarrantable deductions (*e. g.*, as to the nature and punishment of sin) which he draws from it. We are glad, however, to add that the chapters on the "evils of death"—the "parent of virtues," our "friend in the hour when it seems our deadliest foe"—of pain "essential both to life and pleasure, the parent of knowledge and of sympathy"—and of sorrow "a sentinel warning us that something is wrong, . . . reminding us of our birthright that we are the very offspring of God," contain much useful matter, spoiled though it be by an occasional unfair gibe at the teaching of Christianity.

From what we have said, it is plain that the book, as a whole, cannot be recommended, save to the student interested in the sorry substitutes offered by man's unenlightened reason for the Divine Revelation of Jesus Christ.

Literary Chat.

While Lever, Lover and Carleton, Jane Barlow, Emily Lawless and the authors of *The Real Charlotte* have dealt with the peasantry and the "squirearchy" in Irish life, few, if any, have studied the dwellers in our small towns, the shopkeepers and minor professional men, whose sons become for the most part factors in the leading of their people; and although the lives of these men may be less picturesque than the classes that rank above and below them, they exercise a far greater influence in the home country. This is the sphere in which Charlotte O'Connor Eccles is making a reputation for herself. We just learn that Cassel and Co. have accepted for publication the series of Toomevara Chronicles of which we have given our readers some samples.

The English papers lately announced that the Anglican Bishop of London had proposed to the city authorities the advisability of abolishing the title (and converting to secular uses the property) of the Church of St. Mary the Virgin in Aldermanbury. There are certain things connected with the church which ought to preserve it as a monument not only of Catholic times—for which the Bishop of London may not feel much sympathy—but of some artistic and literary celebrities. Christopher Wren restored it after the great fire, in 1667. Besides this fact there may be found in the little churchyard in which the edifice stands the only memorial to Shakespeare which the city possesses. A bust of the poet forms the central figure of a memorial to Henry Condell and John Heminge, the editors of the *Folio* of 1623, both of whom were buried in the church.

Here was also buried the body of the notorious Judge Jeffreys after it was brought from the Tower. Milton's second wife, Catharine Woodcocke, whose marriage is recorded in the register for 1656, is also buried here. The author of *Paradise Lost* lies not far away, in St. Giles', Cripplegate.

Few books dealing with general Christian ethics have had such lasting success as Dr. Smiles' *Self-Help*, published first in 1859 by John Murray. The story goes that the first publisher to whom Mr. Smiles had sent the book replied that he might get it back whenever he came for it: "You will find the manuscript on my counter whenever you like to call for it. People won't read anything of this kind; they want books about fighting and all that sort of thing." The story goes that when *Self-Help* was an acknowledged success, the author and this publisher met. "Why didn't you bring the book to us? We would have treated you like a prince," said the publisher. "Well, I did give you the offer of it," said Mr. Smiles, gently.

Sir Mountstuart Grant Duft gives the following amusing account of a visit which Madame de Navarro (Mary Anderson) paid to Cardinal Manning to ask whether she might be married in a hat. That weighty matter having been settled, he said: "I have been writing something about the stage, to which I want you to

listen. If there is anything with which you do not agree, pray stop me." Very soon there came an outrageously strong condemnation of theatres and their influence. "Stop," she said, and protested. It transpired, in the course of conversation which ensued, that Manning had been only once at a theatre in his life.

Among the works recently placed on the Index is M. Albert Houtin's *l'Americanisme*. The book bears all the traces of an inspired attempt to restate, and perhaps revive, the controversy of some years ago; but as such it has evidently failed to make any impression among American Catholics. It has nothing good to say of the Jesuits, but is extravagant in its praise of some distinguished clerical actors to whom we have to listen—at least for the time being.

Volume XIII of the *Catalogue General des Antiquités Égyptiennes du Musée du Caire* completes the account of "Greek Sculpture" by C. C. Edgar, begun in the last volume on *Greek Moulds*. The collection contains among other things most valuable material for the archæology of the early Christian history of Egypt. This is particularly true of Prof. W. Bock's reproductions of Coptic monuments in the Nile valley.

The Art and Book Company (London) publishes some sonnets and other verses by Mrs. Shapcote, under the title *Immaculata*, "The Pearl of Great Price," which is only a portion of a larger work to come out, it is hoped, for the Jubilee of Our Blessed Lady in December. The lines are replete with allusions to the Sacred Scripture, which give them a unique value. Here is a sample taken from a group entitled "Mary the Seat of Wisdom" under the third caption.

VAS SPIRITUALE.

Thus thrills her voice Creation through, that she
 May wake the echo of her Jubilee
 For ever and for ever. 'Tis a note
 Struck by the Incarnation, and the Word
 Of God rings in it. Wisdom makes it heard
 Who made that it should be divinely wrote.
 Withal her strain grows plaintive. Pleadingly
 Wisdom she teaches to the passer-by—
 Oh ye who are athirst, come take your fill!¹
 Come, drink of me;² an aqueduct am I
 From the Creator's Fountains. Mightily³
 Down flow my streams through His exhaustless skill.
 Come then, ye poor! come, share His grace with me—
 God in the Flesh with us!—unchangingly.

Of Fremdling's recently published volume entitled *Father Clancy* (Duckworth & Co., London) the *Month* has this to say: "As a description of a priest's work among the poor in an Irish provincial town and its neighborhood, it is a vulgar caricature. More gravely objectionable are the chapters in which the reader is introduced

¹ Ecclus. 24 : 26.

² Ib. 5 : 41.

³ Ib. 42 : 43.

to the peculiar ways of Fathers Griffin and O'Keefe, the less approachable of the three clergymen who minister in the parish chapel of St. Vincent's, Leetown." Yet the book was evidently put on the market with a view to engage the Catholic reader in its purchase.

THE DOLPHIN has secured the publication of Miss Hickey's *Lois*, which was announced some time ago. The novel will appear in serial before being issued in bookform. It recalls the high-class writing of Madame Craven and Lady Fullerton, and is the story of a conversion which evidently suggests much of the inner life of the gifted poet.

The *Letters and Memorials* of Cardinal Allen contain a rather interesting account of the Scriptural studies pursued by the students in the English College in Rome at the time of the so-called Reformation. A Latin letter dated September 16, 1578, contains the following passage:

"Since it is of great consequence that they (the students) should be familiar with the text of Holy Scripture and its more approved meanings, and have at their finger ends all those passages which are correctly used by Catholics in support of our faith, or impiously misused by heretics in opposition to the Church's faith, we provide for them, as a means by which they may gain this power, a daily lecture in the New Testament in which the exact and genuine sense of the words is briefly dictated to them. Every day at table after dinner and supper, they hear a running explanation of one chapter of the Old and another of the New Testament. At suitable times they take down from dictation, with reference to the controversies of the present day, all those passages of Holy Scripture which either make for Catholics, or are distorted by heretics, together with short notes concerning the argument to be drawn from the one, and the answers to be made to the other. . . . It is usual to read at table four or at least three chapters at a time . . . Each one reads over these chapters beforehand privately in his own room, and likewise the chapters which are expounded daily at the end of dinner and supper.

"Those who are able," continues the letter, "to do so, read them in the original. In this way the Old Testament is gone through twelve times every three years or thereabouts. The New Testament is read through sixteen times in the same period. . . . They are also taught successively Greek and Hebrew, so far as is required to read and understand the Scriptures of both Testaments in the original." Thus quotes the Protestant divine, Dr. Carleton. It does not sound as if Catholics had such an awful horror of the Bible as we are made to think when reading Protestant tracts.

The public press calls attention to the reprint of the famous "New Discovery" by the Flemish monk Louis Hennepin, who wrote toward the end of the seventeenth century. Mr. Thwaites, who edits the volume (McClurg & Co.) subjects his hero to a rather sharp though not ill-natured critique, making him out a sort of waggish *raconteur* who does not hesitate to add to or alter his account according as imagination suggests. This we may believe to be true; nor is it much to be wondered at when we remember the character of Friar Hennepin. He had indeed entered a religious community, and retained the monastic garb in his journeys with Lasalle;

but he did not retain his status as a monk in the order, and was really disowned by his superiors, though his genial disposition which made him a sort of Father Prout, gave to his separation from the community a less serious character than is usually attached to such acts. He himself persisted in signing his letters as missionary and recollect, and claimed the title of apostolic notary.

Fr. Hennepin's first published work was a Description of Louisiana (nouvellement decouverte au sud-ouest de la nouvelle France), in which he describes the savage customs of the natives. It was written much in the style of the Abbé Huc's book of travels in Tartary, and translated at once into Italian and German. Later he published *Nouvelle decouverte d'un très-grand pays situé dans l'Amerique* (Utrecht, 1697), which is the basis of Mr. Thwaites' account, and to which the author in the following year added a further description with the story of Lasalle's enterprises. A Catholic publisher would have omitted the title of "Father" from the author's name, for Friar Hennepin did not much figure as a priest except during the early part of his career when he was army-chaplain in Holland. But we can understand why much is made of the missionary title by those who see in sensation the elements of successful business enterprise.

Browne & Nolan (Dublin) are publishers of a Mass in honor of St. Brigid, by Professor Seymour, which approves itself for two reasons. It is written for two equal or unequal voices, and is founded on the Gregorian theme. This means that it can be used by children—soprano and alto—and by men's choirs, or men's and boy's choirs—tenor and bass, or soprano and baritone—as well as in religious communities. The Mass is not only easy, but tuneful and earnest, such as befits the divine service.

Professor Grattan-Flood, whose *History of Irish Music*, nearly ready from press, is sure to be a notable event in the musical world, has in preparation a series of papers for THE DOLPHIN on early Irish liturgical manuscripts in musical setting. These lead us back to the standard of singing in harmony with the rules laid down by the Sovereign Pontiff, in his recent "Proprio Motu" on Gregorian chant.

In the excellent series of Papers on Social Questions, issued by the London Truth Society, there are several which deserve to be widely spread in the United States, as answering a common demand. Among them we should single out *Catholicism and Freemasonry*; *Socialism* (Jos. Rickaby); *Meaning and Aim of Christian Democracy* (Devas); *The Help of the Laity* (Norris); *The Workingman's Apostolate* (Cuthbert); *The Public Spirit of the Laity* (Hedley); *The Work of the Catholic Laity* (Vaughan); *Settlement Work* (Lady Talbot). Other pamphlets of a more miscellaneous character, but serving a distinct purpose in combatting skepticism among educated readers, are *Miracles* (Kegan Paul); *The Conservative Genius of the Church* (Wilfrid Ward); *The Revival of Liturgical Services*. A complete catalogue of the publications, covering every field and answering every question of the earnest inquirer, will prove helpful to the managers of mission-houses, clubrooms, and libraries.

A strong current is setting in the direction of an unbiassed and scientific study of Medieval English literature, much of which, being exclusively Catholic, has never

been brought to light. The new magnificent four volume edition of English Literature by Dr. Garnett and Edmund Gosse is a decided disappointment by its omissions in this respect. But the labors of the English Text societies and of individual writers like Lucy Toulman Smith are effecting a great change, so that recent historical writers show a disposition to shift back the period of the so-called "Dark Ages" since they find them so very full of genial and healthy moral light. The change of attitude is partly a result of the modern critical habit of a search for sources; and it is partly also a reaction and protest against the superficial modes of writing which aim at merely external effects and set aside the characteristic symbolism and preference for mystic allusion found to be the life-spring of all the great productions of the Old Masters.

Catholics may thank Miss Smith (Clarendon Press, Oxford) for editing and interpreting some of the Manuscript treasures of Lord Ashburnham's library, the "York Plays" performed by the Crafts or Labor Unions during the fourteenth, fifteenth and sixteenth centuries. They are unique, and their record tells us more of the ages of faith as representing the golden era in the life of Christian England than all the arguments of historians, however unbiased.

Books Received.

THEOLOGICAL AND ASCETICAL.

PRAYER-BOOK FOR RELIGIOUS. A Complete Manual of Prayers and Devotions for the Use of the Members of All Religious Communities. A Practical Guide to the Particular Examen and to the Methods of Meditation. By Rev. F. X. Lasance, Author of "Visits to Jesus in the Tabernacle," "The Sacred Heart Book," "Mass Devotions," etc. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 1155. Price, \$1.50.

CATHOLIC TRUTH SOCIETY, SAN FRANCISCO, CAL.: *Catholicism and Reason*. An Essay by the Hon. Henry C. Dillon, Los Angeles, Cal. *The Catholic Church in Japan*. By the Rev. Dr. Casartelli. Price, \$0.10 each.

DAS DECRET DES PAPSTES INNOCENZ XI UEBER DEN PROBABILISMUS. Beitrag zur Geschichte des Probabilismus und zur Rechtfertigung der katholischen Moral gegen Döllinger-Reusch, Harnack, Herrmann und Hoensbroech. Von Franz Ter Haar, aus dem Redemptoristenorden. Mit kirchlicher Druckerlaubnis. Paderborn: Verlag von Ferdinand Schöningh. 1904. Pp. 198. Price, \$0.75 net.

DER DIENST DES MESSNERS. Von Christian Kunz, Präfekt am bischöflichen Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 144.

THE LAND OF THE ROSARY. Scenes of the Rosary Mysteries. By Sara H. Dunn. London: Burns and Oates, Ltd., St. Louis, Mo.: B. Herder. Pp. 209. Price, \$1.10 net.

HISTORICAL.

"OLD TIMES IN THE COLONIES." By the Rev. H. T. Henry, Litt.D., President of the Roman Catholic High School, Philadelphia. Reprinted with permission from *The Records of the American Catholic Historical Society* of Philadelphia, March and June, 1901. (Educational Briefs, No. 7: July, 1904.) Pp. 58.

THE RELIGIOUS CRISIS IN FRANCE. By Count Albert de Mun. Member of the French Academy; Member of the Chamber of Deputies. San Francisco: Catholic Truth Society. Brooklyn: International Catholic Truth Society. Pp. 55.

THE STORY OF MY LIFE. By Helen Keller. With Her Letters (1887-1901) and a Supplementary Account of her Education, including Passages from the Reports and Letters of her Teacher, Anne Mansfield Sullivan. By John Albert Macy. Illustrated. New York: Doubleday, Page Co. 1904. Pp. 441.

THE OFFICE OF JUSTICE OF THE PEACE IN ENGLAND IN ITS ORIGIN AND DEVELOPMENT. By Charles Austin Beard, Ph.D., George William Curtis Fellow. New York: The Columbia University Press. 1904. Pp. 184. (Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University.)

EDUCATIONAL.

THE THIRD READER (The New Century Catholic Series). New York, Cincinnati, Chicago: Benziger Bros. Pp. 247. Price, \$0.38, wholesale.

THE FOURTH READER (The New Century Catholic Series). New York, Cincinnati, Chicago: Benziger Bros. Pp. 344. Price, \$0.50, wholesale.

THE SOCIOLOGY OF A NEW YORK CITY BLOCK. By Thomas Jesse Jones, B.D., Ph.D. Sometime University Fellow in Sociology; Head of Department of Sociology and History, Hampton Institute. New York: The Columbia University Press. Pp. 133. (Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University.)

THE EDUCATIONAL THEORY OF IMMANUEL KANT. Translated and Edited with an Introduction by Edward Franklin Buchner, Ph.D., (Yale) Professor of Philosophy and Education in the University of Alabama. Philadelphia and London: J. B. Lippincott Co. 1904. Pp. xvi - 309.

LATIN HYMNS, WITH ENGLISH NOTES. For Use in Schools and Colleges. By F. A. March, LL.D., Professor of Comparative Philology in Lafayette College. New York, Cincinnati, Chicago: American Book Company. Pp. 333.

LE NÉO-CRITICISME DE CHARLES RENOUVIER. Théorie de la Connaissance et de la Certitude. Par E. Janssens, Docteur en droit, Docteur en philosophie. Bibliothèque de l'Institut Supérieur de philosophie. Paris: Félix Alcan. 1904. Pp. viii-318. Prix, 3 fr. 50c.

MISCELLANEOUS.

IN MANY LANDS. By a Member of the Order of Mercy. Author of "Leaves from the Annals of the Sisters of Mercy," "Life of Catherine McAuley," "Essays Educational and Historic," etc. New York: O'Shea and Company. 1904. Pp. 460.

RUNDSCHEIBEN D. H. VATER PIVS X. ÜBER DIE JUBELFEIER DER VERKÜNDIGUNG D. UNBEFLECKTEN EMPFÄNGNISS MARIAE. Freiburg Brisg., St. Louis, Mo.: B. Herder. Pp. 37. Price, \$0.14.

KONVERSATIONS-LEXICON (Herder). Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln u. Karten. III Bd. "Elea-Gyulay." St. Louis, Mo.: B. Herder. 1904. Pp. 1818. Price, \$3.50.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. I.—(XXXI).—SEPTEMBER, 1904.—No. 3

THE SACRED VESSELS AND THEIR APPURTENANCES.

CHALICE AND PATEN.

1. The *chalice* should be either of gold, or of silver with the cup gilt on the inside; or it may have a cup only of silver gilt on the inside, in which case the base and stem may be of any metal, provided it be solid, clean, and becoming.¹ According to the *Roman Missal*² it may be made also of *stannum* (a composition of lead and silver) with the cup gilt on the inside, but authors permit this only by way of exception in case of extreme poverty. Chalices made of glass, wood, copper or brass are not permitted and cannot be consecrated by the bishop.³

2. The base may be round, hexagonal or octagonal, and should be so wide that there is no fear of the chalice tilting over. Near the middle of the stem, between the base and the cup, there should be a knob in order that the chalice, especially after the Consecration when the priest has his thumb and index finger joined together, may be easily handled. This knob may be adorned with precious stones, but care should be taken that they do not protrude so far as to hinder the easy handling of the chalice. The base and cup may be embellished with pictures or emblems, even in relief, but those on the cup should be about an inch below the lip of the chalice. The cup should be narrow at the bottom and become gradually wider as it approaches the mouth.

¹ *Miss. Rom., Ritus celebr.*, tit. I, n. 1.

² *De Defectibus*, tit. X, n. 1.

³ S. R. C., September 16, 1865, n. 3136, ad IV.

The rounded or turned-down lip is very unserviceable. The height is not determined, but it should be at least eight inches.

3. The *paten* should be made of the same material as the chalice, and if it is made of anything else than gold it should be gilt on the concave side. Its edge ought to be thin and sharp so that the particles on the corporal may be easily collected. It should not be embellished, at least on the concave side, in any manner; however, one small cross *may* be imprinted near its edge to indicate the place on which it is to be kissed by the celebrant. Any sharp indentation on the upper side prevents its being easily cleaned. Those having a plain surface throughout, with the gradual slight depression toward the centre, are the most serviceable.⁴

4. Both the chalice and paten, before they can be used at the Sacrifice of the Mass, must be consecrated by the Ordinary, or by a bishop designated by him. Only in exceptional cases can a priest, who has received special faculties for doing so from the Holy See, consecrate them. The mere fact of celebrating the Holy Sacrifice with an unconsecrated chalice and paten can *never* supply the place of this rite, specially ordained by the Church.

5. The *chalice* loses its consecration when it becomes unfit for the purpose for which it is destined. Hence it becomes devoid of consecration:

(a) When the slightest break or slit appears in the cup near the bottom. This is not the case if the break be near the upper part, so that without fear of spilling its contents consecration can take place in it.

(b) When a very noticeable break appears in any part, so that it would be unbecoming to use it.

(c) When the cup is separated from the stem in such manner that the parts could not be joined except by an artificer, unless the cup was originally joined to the stem and the stem to the base by means of a screwing device. If, however, to the bottom of the

⁴ By a decree of the S. R. C., December 6, 1866, Pope Pius IX, allowed chalices and patens to be used which were made of *aluminum* mixed with other metals in certain proportions given in the *Instructio*, provided the whole surface was silvered and the cup gilt on the inside, but this decree is expunged from the latest edition of the Decrees.

cup a rod is firmly attached which passes through the stem to the base, under which is a nut used to hold the different parts together, then, if this rod should break, *tutius videtur* to reconsecrate it.⁵

(d) When it is regilt.⁶ A chalice does not lose its consecration by the mere wearing away of the gilt, because the whole chalice is consecrated; but it becomes unfit for the purpose of consecrating in it, for the rubric prescribes that it be gilt on the inside. After being regilt, the celebrating of Mass with the chalice cannot supply its consecration.⁷

The custom of *desecrating* a chalice or other sacred vessel by striking it with the hand or some instrument, or in any other manner, before giving it to a workman for regilding, is positively forbidden.⁸ By making slight repairs upon the chalice or paten the consecration is not lost. The Sacred Congregation of the Holy Office in 1874 decided that a chalice loses its consecration if it is employed *by heretics for any profane use—e. g., for a drinking-cup at table.*

6. The *paten* loses its consecration:

(a) When it is broken to such an extent that it becomes unfit for the purpose for which it is intended—*e. g.,* if the break be so large that particles could fall into it.

(b) When it becomes battered to such an extent that it would be unbecoming to use it.

(c) When it is regilt.

NOTE.—A chalice which becomes unserviceable should not be sold, but should, if possible, be used for some sacred purpose.

CIBORIUM.

The *ciborium* need not necessarily be made of gold or silver, since the *Roman Ritual*⁹ merely prescribes that it be made *ex solida decentique materia*. It may even be made of copper, provided it is gilt.¹⁰ If made of any material other than gold, the inside of the cup must be gilt.¹¹ It cannot be made of wood, glass,

⁵ Van der Stappen, vol. III, quaest. 78.

⁸ S. R. C., April 23, 1822, n. 2620.

⁶ S. R. C., June 14, 1845, n. 2889.

⁹ Tit. IV, cap. I, n. 5.

⁷ St. Lig., lib. VI, n. 380.

¹⁰ S. R. C., August 31, 1867, n. 3162, ad VI.

¹¹ S. C. Episc. et Reg., July 26, 1588.

or ivory.¹² Its base should be wide, its stem should have a knob, and it may be embellished and adorned like the chalice.¹³ There should be a slight round elevation in the centre, at the bottom, in order to facilitate the taking out of the particles when only a few remain therein.

The cover, which should fit tightly, may be of a pyramidal or a ball shape and should be surmounted by a cross. The chalice ought to be at least seven inches high. It is not consecrated, but only blessed by the bishop or priest having the requisite faculties according to the form of the *Benedictio tabernaculi*.¹⁴

As long as the Blessed Sacrament is reserved in it, the ciborium must be covered with a veil of precious material of a *white* color,¹⁵ which may be embroidered in gold or silver and have fringes about the edges. When it does not actually contain the Blessed Sacrament, this veil must be removed. Hence after its purification at Mass, or when filled with new particles to be consecrated it is placed on the altar, the veil cannot be put on it. Even from the Consecration to the Communion it remains uncovered. Just before placing it in the tabernacle after Communion the veil is placed on it. It is advisable to have two ciboriums, as the newly consecrated Particles can never be mixed with those which were consecrated before. In places in which Holy Communion is carried *solemnly* to the sick, a smaller ciborium of the same style is used for this purpose.

NOTE.—The little pyx, used for carrying Holy Communion to the sick, is made of the same material as that of which the ciborium is made. It must be gilt on the inside, the lower part should have a slight elevation in the centre, and it is blessed by the form *Benedictio tabernaculi*.¹⁶ The ciborium and pyx lose their blessing in the same manner as the chalice loses its consecration.

OSTENSORIUM.

The *ostensorium* may be of gold, silver, brass or copper gilt.¹⁷ The most appropriate form is that of the sun emitting its rays to

¹² *Ibidem*, S. R. C., January 30, 1880, n. 3511.

¹³ *Vide supra*.

¹⁵ *Rit. Rom.*, tit. IV, cap. I, n. 5.

¹⁴ *Rit. Rom.*, tit. VIII, cap. 23.

¹⁶ *Rit. Rom.*, tit. VIII, cap. 23.

¹⁷ S. R. C., Aug. 31, 1867, n. 3162, ad VI.

all sides.¹⁸ The base should be wide, and at a short distance above it there should be a knob for greater ease in handling. The ostensorium must be surmounted by a cross.¹⁹ It should not be embellished with small statues of saints, as these and the relics of saints are forbidden to be placed on the altar during solemn Benediction. At the sides of the receptacle in which the lunula is placed, it is appropriate to have two statues, representing adoring angels.

In the middle of the ostensorium there should be a receptacle of such size that a large Host may easily be put into it; care must be taken that the Host does not touch the sides. On the front and back of this receptacle there should be a crystal, the one on the back opening like a door; when closed the latter must fit tightly. The circumference of this receptacle must be either of gold, or if of other material it should be gilt, and so smooth and polished that any particle that may fall from the Host will be easily detected and removed. The lunula must be inserted and removed without difficulty; hence the device for keeping it in an upright position should be constructed with this end in view.

The ostensorium need not necessarily be blessed, but it is better that it should be. The form *Benedictio tabernaculi*²⁰ or the form *Benedictio ostensorii*²¹ may be used. When carried to and from the altar it ought to be covered with a white veil.

LUNULA.

The *lunula* is made of the same material as the ostensorium. If it be made of any material other than gold, it must be gilded.²² In form it may be either of two crescents or of two crystals encased in metal. If two crescents be used, the arrangement should be such that they can be separated and cleaned. Two *stationary* crescents, between which the Sacred Host is pressed, are, for obvious reasons, not serviceable. If two crystals are used it is necessary that they be so arranged that the Sacred Host does not in any way touch the glass.²³

¹⁸ *Instructio Clement.*, § V.

¹⁹ S. R. C., Sept. 11, 1847, n. 2957.

²⁰ *Rit. Rom.*, tit. VIII, cap. 23.

²¹ *Rit. Rom.*, in *Appendice*.

²² S. R. C., Aug. 31, 1867, n. 3162, ad. VI.

²³ S. R. C., Jan. 14, 1898, n. 3974.

REPOSITORY.

The ostensorium, provided it contains the Blessed Sacrament, *may* be placed in the tabernacle, but then it should be covered with a white silk veil.²⁴ When the Blessed Sacrament is taken out of the ostensorium after Benediction it may or may not be removed from the lunula. If it is removed it should, before being placed in the tabernacle, be enclosed in a receptacle, called the *repository* (*custodia, repositorium, capsula*) which is made like the pyx used in carrying Holy Communion to the sick, but larger, and may have a base with a very short stem. If the Blessed Sacrament be allowed to remain in the crescent-shaped lunula both It and the lunula may be placed in the same kind of receptacle, or in one specially made for this purpose, having a device at the bottom for keeping the Sacred Host in an upright position. The latter may have a base and a short stem, and a door, which fits tightly, on the back part, through which the lunula is inserted. This receptacle is made throughout of silver or of other material, gilt on the inside, smooth and polished, and surmounted by a cross. No corporal is placed in it. If the lunula be made of two crystals, encased in metal, it may, when containing the Blessed Sacrament, be placed in the tabernacle without enclosing it in a *custodia*.²⁵

The lunula and the custodia are blessed with the form *Benedictio Tabernaculi*²⁶ by the bishop or by a priest having the faculty. They lose their blessing when they are regilt or when they become unfit for the use for which they are intended.

NOTE.—All the sacred vessels, when not actually containing the Blessed Sacrament, should be placed in an iron safe or other secure place in the sacristy, so as to be safeguarded against robbery or profanation of any kind. Each ought to be placed in its own case or covered with a separate veil, for protection against dust and dampness.

²⁴ Recent authors say that since the ostensorium is intended merely *ad monstrandam* and not *ad asservandam* SS. *Eucharistiam* it should not be placed in the tabernacle.

²⁵ If the Host be placed before the Consecration in the lunula made of two crystals, the latter must be opened before the words of Consecration are pronounced.

²⁶ *Rit. Rom.*, tit. VIII, cap. 23.

Appurtenances of the Sacred Vessels.

CORPORAL.

1. The Blessed Sacrament and the vase containing It must always be placed on a corporal, which should be about twenty inches square,²⁷ and made of pure white linen²⁸ or hemp,²⁹ without any embellishment or embroidery.³⁰ Corporals made of muslin³¹ or cotton³² are forbidden. The edges may be ornamented with fine lace, and a cross *may* be worked into it about one inch from the front edge,³³ but since it has no purpose and will necessarily give some difficulty when collecting the fragments on the corporal, we think it well to omit it. No cross is allowed in its centre.³⁴

2. The corporal must be blessed by the bishop, or a priest having the faculty to do so, before it is used the first time. It is not blessed again after it is washed. If it is used at the Holy Sacrifice before it has been blessed, it cannot thereby be considered blessed.³⁵ The form of the blessing is the *Benedictio corporalium*,³⁶ which is not changed to the plural number, even if many corporals are blessed at the same time.³⁷ The corporal loses its blessing when no part of it is sufficiently large for the host and chalice together.

3. The corporal must be clean,³⁸ and St. Liguori³⁹ says that, according to the common opinion of theologians, it is a mortal

²⁷ The rubrics do not prescribe its size. For small altars take the measure of the table of the altar from the tabernacle or posterior end of the table to the front. Deduct from this from one to one and a half inches and then make a square of the dimensions of the above measurements.

²⁸ *Miss. Rom., Ritus celebr.*, tit. I, n. 1.

²⁹ S. R. C., May 15, 1819, n. 2600.

³⁰ *Miss. Rom., Ritus celebr. Ibidem.*

³¹ S. R. C., March 15, 1664, n. 1287.

³² S. R. C., May 15, 1819, n. 2600.

³³ Gavantus, *Thesaurus SS. Rituum*, tom. II, pars X. "De Mensuris."

³⁴ De Herdt, vol. I, n. 167; *Ritus Celebr.*, tit. I, 1.

³⁵ S. R. C., August 31, 1867, n. 3162, ad VII.

³⁶ *Rituale Rom.*, tit. VIII, cap. 22.

³⁷ S. R. C., September 4, 1880, n. 3524, ad III.

³⁸ *Miss. Rom., De Defectibus*, tit. X, n. 1.

³⁹ *Liber de Cærem. Missæ*, I, 5.

sin to use a corporal much stained or soiled (*valde immundum*) at Mass, except in case of necessity. It is forbidden to use a torn or ripped corporal.⁴⁰ The corporals ought to be examined once a month, and those that need washing laid aside in a place kept for this purpose only, while such as have become unfit for use should be destroyed by fire. The ashes should be thrown into the sacrarium.

4. After the corporal has been washed, bleached, mended, and ironed, it is folded into three equal parts, both in its length and its width. It is put into the burse in such manner that the edge of the last fold is toward the opening of the burse. It must always be carried to and from the altar, folded in this manner, in the burse.

PALL.

1. Originally the *pall* was not distinct from the corporal, which was so large that it covered the chalice instead of the pall which we now use. Its posterior part was so arranged that it could be easily drawn over the host and chalice. Since the eleventh century the pall is a distinct linen cover of the chalice. In Rome it is only large enough to cover the chalice, but in most places it is about six inches square and sufficiently large to cover the paten.

2. It consists of two pieces of pure white linen or hemp,⁴¹ between which a piece of cardboard or very thin wood is inserted for the sake of stiffening it. The upper side may be ornamented with embroidery or painting in various colors, or covered with cloth of gold, silver, or silk of any color, except *black*.⁴² It may be embellished with a cross or some emblem of the Passion.⁴³ The lower side must be of plain linen or hemp.⁴⁴

3. Since the pall was originally a part of the corporal, the blessing *Benedictio corporalium*⁴⁵ is used without change in

⁴⁰ Hartmann: *Repert. Rituum*, § 316, n. 6, b.

⁴¹ Muslin or cotton is not allowed. See "Corporal," 1.

⁴² S. R. C., July 17, 1894, n. 3832, ad IV.

⁴³ Emblems of death, or of the Sacred Heart of Jesus and the Immaculate Heart of Mary, *conjointly* or *separately*, are forbidden. *Ibidem*; S. R. C., April 5, 1879, n. 3492; *Ephem. Lit.*, vol. IX, 1895, p. 618.

⁴⁴ S. R. C., July 17, 1894, n. 3832, ad IV. ⁴⁵ *Rituale Rom.*, tit. viii, cap. 22.

number or words when blessing, (a) one or more palls alone, or (b) one or more palls with one or more corporals.⁴⁶ It is blessed by the bishop or by a priest having faculties to do so.

4. The greatest care should be taken that it be always clean. It is more easily soiled than the corporal, because it is touched more frequently. The more costly it is on account of its ornamentation the more apt it is to be used longer. Hence we think that the plain linen palls are in every way the most serviceable. When laid aside for washing, it should be put in a place used only for soiled chalice linens. If the pall is wanting, a folded corporal may be used in its stead.

PURIFICATOR.

1. The *purificator* is a piece of pure white linen or hemp,⁴⁷ from sixteen inches to twenty inches long, and from nine inches to ten inches wide. A little cross may be worked in it at its centre to distinguish it from the little finger towels used at the *Lavabo*, although this is not prescribed.

2. Each priest should have his own purificator, and it should be changed once a week, or even oftener, if it becomes stained or soiled. When laid aside for washing it should be put in a place used only for soiled chalice linens. It is not blessed.⁴⁸

VEIL.

The *veil* is used to cover the chalice and paten before the Offertory and after the Communion. It ought to be made of silk,⁴⁹ but the custom prevails of making it of the same material as the chasuble, provided that material is sufficiently pliant for its purpose. In this case the lower side should be of silk. In color it must agree with the vestments. In Rome it is made large enough to cover the chalice to its base on all sides, but with us it usually covers the base of the chalice in front only, leaving the back almost totally exposed. This, according to a decree of the

⁴⁶ S. R. C., Sept. 4, 1880, n. 3524, ad III.

⁴⁷ S. R. C., July 23, 1878, n. 3455. Other material, such as muslin or cotton, is not allowed.

⁴⁸ S. R. C., Sept. 7, 1816, n. 2572, ad XII.

⁴⁹ *Miss. Rom., Ritus celebr.*, tit. I, n. 1.

Sacred Congregation of Rites,⁵⁰ suffices. It may have a cross, made of any suitable material, on the front side, but this is not prescribed, and in Rome it is not customary to have it. It is not necessarily blessed, although it may be blessed with the chasuble, stole and maniple. It may be touched by anyone.

BURSE.

The *burse* is used for keeping the corporal clean and for carrying it to and from the altar. It is made of two square pieces of card-board, covered with the same material of which the chasuble is made, and agrees with the latter in color. These card-boards are usually sewed together on three sides, leaving one side open for inserting the corporal. At its side the card-boards may be joined together from end to end by a piece of pliant material in order that the burse may be readily opened and the corporal easily inserted. It ought to be lined with silk or pure white linen.⁵¹ It ought to be sufficiently large to easily admit the corporal, *i. e.*, about eight inches square. No ornamentation is prescribed, but it may have a cross or sacred emblem on the upper side in the centre. When the burse is placed on the altar toward the Gospel side, the opening ought to be toward the centre of the altar, unless the design on the upper side demand another position. It is not necessarily blessed, but it may be blessed with the chasuble, stole and maniple. It may be touched by anyone.

S. L. T.

LAY THOUGHTS ON PREACHING AND SERMONS.

WE were walking after the High Mass under the shade of the trees in the public gardens of the ancient Norman town of Lisieux, the fine old cathedral of which will be familiar to all readers and admirers of the works of John Ruskin. My friend Graham and myself, Wilfrid Scudamore, were returning

⁵⁰ Jan. 12, 1669, n. 1379.

⁵¹ Burses sewed at one end, and having the card-boards joined together on the sides with two or three narrow bands, do not seem to serve the purpose of the burse.

from a tour in Brittany ; and already grim shadows of our chambers in Lincoln's Inn, where we both followed the profession of the law whenever we could persuade some legal acquaintance to entrust us with a brief, which was not often, commenced to form themselves into very decided outlines upon our imaginations. Although, so far as settled occupation is concerned, our existence may be called a perpetual vacation, and in spite of being almost daily in each other's company, it was yet not without regret that we considered our holidays to be drawing to a close, and that in twenty-four hours we should be once again in the midst of the black buildings and the noisy streets of the busy metropolis.

"What did you think of the sermon?" asked Graham, as, throwing himself down on to one of the seats arranged along the path, in which action I proceeded to imitate him, he took out his cigarette papers and tobacco pouch.

Graham, always interesting, is more particularly so when he commences to speak on ecclesiastical subjects, about which his stock of information is so inexhaustible as to lend some color of reason to an assertion made by his enemies that, did he know as much law as he does theology, he would certainly finish his career as Lord Chief Justice or on the woolsack.

As his simple question elicited an answer from me which set the oracle at work and as I endeavored to keep the oracle busy, not, I must confess, a very difficult task when it was once started, it will save endless inverted commas if I follow the example of Plato and form a dialogue of our conversation.

Scudamore.—The sermon? I do not think that I was in the least degree impressed by it. I rarely am so by a sacred discourse. It would surely be no very great loss to anyone were that interesting function altogether discontinued and done away with. If I can possibly arrange it, I never in England go to a Mass in which I know there is likely to be preaching ; for these performances are either above me, or they appear to me to be so unadorned a repetition of the same thoughts as to produce in me a feeling of irritation or of tediousness, and sometimes both feelings together. This, I suppose, they are intended to do ; since I have never yet found a sermon mentioned in any kind of literature unless dulness has been ascribed to it as one of its essential marks and characteristics.

Graham.—But is this altogether the preacher's fault? He has, as it appears to me, the most difficult of tasks to perform. He has, in reality, only one subject on which to exercise his eloquence, and his audience, far from having only on one occasion the opportunity of listening to that which might be described as a subject rarely spoken about, have heard again and again both from his lips and those of others that which is a theme worn almost to shreds. Besides, the subject is not entirely a pleasant one. It treats of the salvation of the human soul. It has to warn against vice, to exhort to virtue, to point to examples the very opposite to those esteemed and applauded by the world in which we live and whose manner of regarding things we find the greatest difficulty in not making our own. I believe St. Chrysostom says that one miracle in connection with the conversion of the Gentiles to the Christian faith lay in the fact that the truths preached by the Apostles and their immediate successors were directly opposed to the most cherished desires of human nature. They were unpalatable. They clashed with the most natural propensities; and yet, in spite of so seemingly insurmountable an obstacle they triumphed. We forget that the same truths have to be proclaimed now; that, moreover, the nature of man is exactly the same as it was then; and that, while those truths are now well known and have been most frequently dwelt upon, whereas in early Christian times they were new, human nature is not aided by any miraculous agency, so far as we can see, enabling the listeners, as it did in those distant days, to receive with readiness and with pleasure that which is far from being naturally agreeable. Moreover, we too often are present at a sermon with our minds made up. It must be dull, we think; and we therefore yield ourselves at once up to distraction, or settle to sleep during what we consider is meant always to be a penance and sometimes to be an infliction. I think, Scudamore, this must have been your disposition this morning, or you would have seen that that young Vicaire has at least grasped the idea of what constitutes a perfect preacher, and that at no distant date he will become one.

Scudamore.—I must indeed have been very distracted, Graham, for I perceived nothing extraordinary in the discourse which

seems to have impressed you so much. A perfect preacher ! In such a one I expect a flow of beautiful language, a voice rich and sweet, as easily heard in the softest whisper as in the loudest and most resonant passages, and, in addition to these qualifications, a fine presence, or, that which is almost if not quite equal to it, a complete mastery of the hands, the arms, and the expression of the countenance, every movement of which may sometimes become most eloquent, even though the tongue is silent.

Graham.—Ah ! you are talking of a court preacher, Scudamore, and not of one whose duty it is to proclaim the Gospel of Christ. The wonderful gentleman whom you have described would, I have no doubt, soothe and delight those who, “clothed in soft raiment are in the houses of kings,” and would leave even the wicked eminently pleased with themselves. But are you sure that the primary object which the preacher should have in mind is to calm the feelings and to please the ears ? I have some recollection of having read, I believe in the Second Epistle of St. Paul to Timothy, something which, were every one who ascends a pulpit to put it into practice, would cause three-fourths of his listeners to depart from the sacred edifice at least a little discontented. The words are these : “Preach the word : be instant in season, out of season ; reprove, entreat, rebuke, in all patience and doctrine.” The gifts you have enumerated are undoubtedly very precious. They are absolutely necessary to an actor, an orator, or an elocutionist ; but, although they may be useful on some great occasion to a minister of the Gospel, yet they neither make a perfect preacher in themselves nor does their absence necessarily imply imperfection in the art of sacred eloquence. The perfect preacher is one who instructs in a manner intelligible and interesting to all minds, howsoever, as they sit in front of him, they may differ in mental capacity. He is one who can exhort in such a way that the exhortation does not assume the form either of idle declamation, or of empty rhetoric, and which, moreover, coming straight from his own heart, warms up the coldness which may be, and very often is, different in each one of the souls that receive his words. He is one, again, who in correcting evil propensities, never uses a barbed shaft nor a poisoned arrow ; but, like the physician whose duty it is to operate, he first shows the patient

that the wound is a necessary one and then, by performing it carefully and gently, produces a sentiment of gratitude rather than of dislike for the pain he has caused. Endowments such as you have named, Scudamore, are of little use with an ordinary congregation composed of only a few educated persons and of many poor. They have little weight with the unlettered, who either openly profess their dislike for the fashionable preacher, or use the more gentle criticism of the Germans and call a sermon which is above them *hoch studiert*. More serious minds, too, are accustomed to conclude that a preacher so gifted has made a mistake in the selection of a calling in life; and they wonder why the pulpit has been chosen when the stage would have been the more suitable place for the manifestation of such sterling qualities. Too frequently, again, it happens that he who is possessed of a wonderful flow of language and shows himself well versed in all the art of oratory will find, unless he is very careful, that, in addition to having conferred no spiritual benefit on those who so enthusiastically listen to him, he has himself deteriorated into a kind of Charles Honeyman, who, as you will remember, rose "early, and late took rest," his occupation being not so much the salvation of souls as the imbibing of spirits and wasting his time with even dissolute companions.

Scudamore.—Really, Graham, you are very hard on pulpit eloquence!

Graham.—On the kind to which you have alluded, I am not one whit harder than it deserves. But do not misunderstand me. There *is* such a thing as real pulpit eloquence. You must not imagine that I commend altogether the halting speaker, or the man who, leaving all things, with a singular faith in these degenerate days, to the Holy Ghost, does not concern himself with the matter on which he is about to address his audience until he has actually taken his place in the pulpit; preparation is needed. But of that preparation I do not think the rules of rhetoric or of oratory, as they are generally understood, need form a part. It is indeed difficult to see, when we have once grasped the object which the Christian preacher should have in view in the exercise of his sacred duty, how any rules, excepting a few *negative* ones, in the *ars dicendi*, can be of the least service to him. What is that

object? Surely to convince the intellect and to inflame the will of the listener. Can either of these results be obtained unless the speaker show how convinced he himself is and how necessary he holds it to be that others should see the truth in the same serious light as that in which he himself sees it? He must be in dead earnest, then; and a man in dead earnest can be as little regulated by the laws of rhetoric as can a man who writes a letter which he heartily means, confine himself within the limits laid down in a shilling book professing to instruct the uninitiated how to pen an epistle on the most solemn and important issues of life. Without this earnestness the minister of the Gospel may indeed become an orator of the very highest order, as the world understands the term. He will charm, delight, astonish, enrapture; but he will not edify. While, on the other hand, the earnest "man of God" will soon be recognized as possessing a kind of oratory which, though not so delicate and perhaps not so refined as that taught from times immemorial in the schools, will yet, in addition to attracting and delighting, turn the thoughts of the audience away from the speaker and fasten them on to the needs and the difficulties of the soul, as well as the best manner of meeting those needs and difficulties.

Scudamore.—Earnestness! Of course, this is much to be desired; but it would have the very worst effect upon our pulpits, and turn the church into a place not unlike a dissenting chapel. No, thank you, Graham; we are best without it. I have no wish to see a recurrence of the times of Hudibras, when the ranter, that prince of all those who suffer from earnestness, broke down his platform with his feet and ill-treated the cushions in front of him with his hands. I should be sorry, indeed, to see so many Spurgeons let loose among our Catholic congregations.

Graham.—Have you ever heard Spurgeon? No, I thought not. Or read even one of his discourses? Again the shake of your head means that you know absolutely nothing of that great man. I am not joking, Scudamore. There is no one detests the errors of Spurgeon more than I do. No one has a less loving disposition toward the sect to which he belonged than myself; yet I think that, if ever the religious history of England during the nineteenth century comes to be written, Charles Haddon

Spurgeon with his undoubted earnestness, his wonderful grasp of strong, simple English and, considering the few opportunities he had for acquiring wisdom, his great knowledge even at the early age of twenty, will be recognized as the first preacher of the country to which he belonged in the age during which he lived. I can never read his sermons, particularly those delivered in his early years, although they teem with theological errors and are charged, so to speak, with Calvinism, without repeating that phrase so often used for expressing vain and futile desires, *Utinam noster esses!*

But, indeed, no; I should be the very last to regard with any degree of pleasure the possibility of turning the pulpit into a place of ranting, as you term it. Ranting, and that which invariably accompanies it, "holding forth," which, as you have appealed to Hudibras, you will remember is also ridiculed by him, and is the expression much in vogue in the seventeenth century for the sermon of one or two hours, almost certainly follow from no preparation. Any man can talk for two hours without troubling very much what shall be the burden of his discourse or in what manner he shall make it known to those who have assembled to hear him, but it will not be preaching, and after the first trial there will be no great number of persons who will particularly desire to be present at a second. Nothing worth hearing, even if it take but five minutes in delivery, can ever be spoken without a preparation demanding an effort, unless in the case of a genius or of a priest who has been many years in the sacred ministry and has a mind stored with much knowledge and information. There has never been but one Cicero who, so I have heard or read, proceeded against Cataline in the famous oration *Quousque tandem Catalina* without a moment's forethought or preparation. Cicero was a genius; so was Chrysostom, who, with a ready flow of words replete with the most striking and brilliant thought, could delight an audience at less than a second's notice. But the ordinary preacher, and in an especial sense the young one, is not a genius; and although I do not imagine that it is because he considers himself to be one he generally shows such wanton negligence with regard to preparation, I am of opinion that, if he has himself listened to a truly great sermon, he runs away with the impression

that the commencement of the discourse was contemporary with the preacher's announcement of his text. Not even Augustine could do this with any amount of success; for it is nothing derogatory to the reputation of that great saint and consummate preacher and scholar to say that I regard some sermons of his, evidently *ex tempore*, as the very poorest of poor exhibitions. But we may be sure that if Augustine, with his rich treasure-house of knowledge, sometimes egregiously failed when speaking on the spur of the moment, lesser lights may well doubt if they will be at all successful in making the same attempt.

Scudamore.—Yes; I see what is coming: I have been afraid of it all along. You would expect your preacher to write his sermons. You would make him learn them by heart. Really, Graham, I feel as if someone were pouring cold water down my back! The very thought of the many young ecclesiastics whom I have seen wrestling with their memory in a crowded church, timid lest they may forget anything, fearful lest they should collapse, feeling, I should fancy from their anxious looks, like a washed-out rag, all at once really stopping, producing an awful sensation among those who had been in agony the whole time dreading that this would happen, and finally turning round, going away, I presume, to bury themselves or to clothe themselves in sackcloth for the rest of the day—the very thought of all that makes me feel quite faint! Yet you must know that these are the signs of, and the result from, the discourse written out and committed to memory.

Graham.—Not invariably, *Scudamore*. I agree with you, however, that the sermon treated by the preacher in the way you have mentioned is certainly a very dangerous affair. I should never recommend any one to learn, I will not say a sermon, but anything which is not to be regarded by others as really a feat of the memory. It is appearing under false pretences. They who do these things,—besides taking on themselves a most disagreeable and difficult task, are pretending to address when they are only reciting. Yet I would not altogether condemn the sermon learnt by heart. There are cases in which it is the herald and the forerunner of greater and better things; for what is the priest to do who suffers from that strange state of nervousness which ren-

ders the brain, at other times full of ideas, a complete blank so soon as the would-be speaker rises to his feet? He is not in the position of many intellectual and brilliant men who can please themselves whether or not, after the first failure, they ever try to address their fellowman again. Great scholars and men who, if not noted for their deep learning, have yet obtained a deservedly great reputation for their skill in writing, have not, I believe, as a rule, been ready speakers. Macaulay was not; although it is true that the House of Commons always filled up whenever he was addressing it. Thackeray, too, is said to have entirely collapsed when making a speech, regaining, however, sufficient confidence to assure the assembly that *they* were the sufferers in consequence of his silence, and that they had missed words of wisdom and knowledge the value of which nothing could replace, and no one but he hold out to them! But such men need never open their lips when once experience has taught them that public speaking is a gift with which they have not been endowed. With the priest it is very different. He *must* speak. It is an important part of his sacred calling. He probably feels as St. Paul did who considered the duty of preaching of such paramount importance as to say, "Woe is me if I preach not the Gospel." He *must* master this feeling of timidity, then, which is really the reason why the "tongue cleaves to the roof of the mouth." To such a one the learnt sermon is the only possible way out of the difficulty; since, although, so far as he personally is concerned, a *read* discourse would answer the same end, no congregation will submit with patience to anything read in a church unless the manner, the voice, and the whole attitude of the reader be so changed from that which they naturally are that the fact of his reading becomes almost entirely concealed. Very few persons can succeed in the performance of so difficult a task. The speaker who needs confidence must, therefore, learn his sermon; but, as soon as he has gained sufficient self-possession so as to say only a few words without any extraordinary feeling of nervousness, there should be an end to anything stored up word for word in his mind or carefully committed to memory. He is not without examples, and those of the very best kind, in learning his sermon.

We are told by the historian Socrates that Attius, one of the

Archbishops of Constantinople in the fifth century, obtained considerable proficiency in the art of public speaking in this way ; and it must be evident to the attentive reader of the orations of St. Gregory Nazianzen that that most accomplished preacher went to the trouble of burdening his mind with his discourses sentence by sentence. Yet as you say, Scudamore, the practice is a highly dangerous one, and, instead of adding to the beauty of the thing spoken, it really detracts from it. Indeed, I am no advocate either of learnt or of written sermons ; although I hold it to be imperative that he who aspires to exact and correct speaking should, for the first year or two during which he is called upon to exercise the serious duty of preaching, write out beforehand that which he wishes to say. He should not learn it. He should assimilate it ; a process which consists in reading over, once or twice only, that which he has written, and after this, in making easy and very short notes or headlines which he should fix well in his memory, finally thinking quietly to himself over the whole discourse as he intends to preach it. He should imagine that he is really engaged in speaking to his audience ; but he should be careful to have absolutely nothing to do with his manuscript so soon as he has made his notes which alone he will cause to stand out in his mind like beacon lights previous to settling down and engaging his thoughts on that which he has written. Some such practice as this would give him a grasp of the language ; for no one can write well without first of all reading ; and while the attentive *reader* will always find that his vocabulary is being increased together with his stock of information, the *writer* soon becomes aware that nothing helps him so much as writing does to use the proper word when speaking, and that nothing supplies him with so many synonymous expressions which, in the very act of addressing, wait within his lips, ready for him to choose which he may prefer. Besides this, so soon as he has commenced to think over the matter which he has consigned to paper, the young preacher will find many fresh thoughts which had not previously crossed his mind ; and, having assimilated these together with those in his manuscript, his ideas will have so increased that it will disconcert him very little if he finds, as most speakers do, that, in the act of preaching, something or other

escaped him. Having once gained confidence and a perfect command of the language, the written sermon should cease. The perfect sermon only comes from earnest thought. You will have nothing worth hearing without that; and you will have nothing which will be pleasant in the hearing and which will fasten the attention upon itself unless by much labor those thoughts are, as it were, scheduled, fitted into their places, joined together, and then, by the aid of short notes of which I have already made mention, well impressed on the memory.

Scudamore.—Very good, Graham, very good. Yet you have, as I think, overlooked one of the necessary results of the principles which you have laid down. You want the young ecclesiastic to write a little; you require the older one to read a great deal. Heaven forbid! Excuse me for being so emphatic in my desire that they should read less, and, consequently, write only their letters. What would your preachers read? What *do* they read? They read the sermons of other people, and whether they learn them by heart or only "make them their own" in the manner you have suggested, the result is equally bad. If they would only use some little discrimination in presenting the patient and long suffering congregation with the discourse they have pirated, they would not be so much to blame; although, in any case, it is somewhat difficult to see where the morality lies of holding out, as the fruit of one's own toil, that which has cost another no small amount of labor. But there is so little discrimination in their selections. I think you told me once that you yourself heard a whole sermon, taken from the *Holy Court* by Nicholas Caussin, addressed to flower girls in London; and that you were amused on one occasion to find a preacher "throwing off" one of the most mystic of Tauler's effusions at a seaside resort, where the congregation were engrossed in the thoughts of how to spend, in the best and the cheapest manner, a short but hardly earned holiday.

Graham.—I do not know that there is any particular sin in preaching a sermon composed by some one better qualified to do so than one's own self. St. Augustine in his *Doctrina Christiana* recommends the practice to those who are aware of their limitations in this regard, and who realize that the gift of original

thought has not been vouchsafed to them. From the sixth century onwards the clergy frequently read or preached a sermon taken entirely from one of the ancient Fathers of the Church, such as the great Bishop of Hippo or the still greater Chrysostom; and, I must confess it, I am grateful that some such custom did obtain. In the West it has saved us from much painful originality. For, of all the mental tortures we are sometimes called on to endure, not the least is that caused by the perusal of the Greek sermon after the days of St. Proclus. Nothing but leaves; empty verbiage; discourses made up of exclamations; almost all, excepting those of the remarkable St. John Damascene, running riot with hyperbole; the only reason for these strange productions being that the Greeks, unlike the Latins, failed to see that the great gift of preaching had for the time left them, and that, consequently, it were much better to repeat the incomparable homilies of Basil and Chrysostom, of the two Gregories or of the two Cyrils, than to hold up the age in which they lived, by their insipid orations, as one of serious decadence in the ministry of the Word. There are some to whom the sermons of others are a necessity. What is the hard-worked priest to do, or even, what can the constant and continual preacher do? Time, after all, will not stretch just as we wish like an elastic band; and original thought takes time, and very frequently a large amount of it. Better, far better, of course, would it be were every one, called on to preach, to deliver his own thoughts and impressions; since half of the success in this office follows only when one is giving to others a part of oneself—his own soul, as Ruskin calls it, when talking of a cog-nate subject.

But what if we are happily wise enough and sufficiently humble to know that we are incapable of original thought, and that, although we have a soul to give, yet we have not been endowed with talents which, like a channel, are the means whereby that soul is to be infused into other minds and hearts? It is very evident, Scudamore, that under those circumstances there is nothing for it but to read the sermons of others, to assimilate their ideas in the same manner as I have already said one should endeavor to assimilate those which spring up in the preacher's own mind, and to use those sermons as if, indeed, they were the

actual outcome of the speaker's own labor, instead of being as you call it "pirated." You are, of course, not justified in your use of so obnoxious a word as "pirate." No one "pirates" a thing which the owner exposes for sale, which the purchaser properly and lawfully becomes possessed of, and which he so uses as to leave any rights over the work, which the author may have reserved to himself, uninjured, nay untouched. I have never yet read a sermon, either ancient or modern, in which the writer has expressed so much as a wish that no preacher should avail himself of its assistance in the pulpit. It is, on the contrary, generally supposed that a great and important reason for publishing sermons at all is that they may, in the mouths of others, obtain a wider influence and receive the chance of a more extended power. The question of morality may, perhaps, come in in the case of discourses which make their way into the public press without their author's permission; and a great many pretty and nice points might be raised for and against on the subject of the moral lawfulness of adaptation by any speaker who thinks fit to utilize such discourses. No, Scudamore, it is not the borrowing of sermons which is to be condemned; but you are quite right in asserting that in the sacred minister there is sometimes decided evidence of a want of discrimination in the selection either of a subject or of a method of treating it. I do not think that there is any very real danger of Tauler's inundating our modern pulpit. Extraordinary, indeed, as I consider the sermons of that wonderful mystic, I am glad to believe that he is known only by dry-as-dust students, and by people who, like Charles Kingsley and Sarah Winkworth, look about for precursors, as they call them, of the "glorious Reformation," a movement, by the way, with which Tauler would have had not the slightest sympathy. But here *is* a danger of the preacher's either using or composing a sermon absolutely out of keeping with the needs of the congregation he is addressing. I was really about to speak on this point when I mentioned the fact that nothing is worth listening to which has not been prepared. Two things lie at the very basis of all preparation, and of these two things one is the endeavor, first of all, to imagine what kind of an audience the speaker is likely to have in front of him. This will be a thought requiring very little consideration

if, as is generally the case, he have a church committed to his care outside the administration of which he never or hardly ever allows himself to wander. For he knows his flock. The second thing necessary by way of preparation is really far more important than the first, and the absence of it I am much inclined to blame for the badness, the dryness, and the general tediousness of sermons to which, when we commenced speaking, you alluded. The most essential thing for the proper preparation of a discourse is, I hold, a due appreciation by the preacher of the times in which he lives.

Scudamore.—I don't understand you, Graham. You cannot appreciate that about which you know nothing; and nothing at all, or next to nothing, is what the average preacher seems to know about the present day. For, by the times, I suppose you mean principally the thought of the times. Is that not so?

Graham.—Well, perhaps I should have said that every preacher ought to be first and foremost a child of his own times. It is hardly a preparation made at a given moment with the view of delivering any particular sermon that I speak of, so much as a state, a mode of thought, a condition, a cast of mind which ought to be essentially modern. For instance; were the great Fathers of the third and the two succeeding centuries to return to life they would not preach in the same manner, nor on the same subjects as those which took up so much of their time then, and with which they captivated their listeners. Why not, do you think? Because one of the great secrets of their success was that they understood the days in which they lived and breathed with the breath of their times. Were they to rise in our midst, believe me, the very first thing they would make it their business to know would be the line of thought, the difficulties, and the signs of the present age. The preacher of to-day lives in the past. He thinks in a manner long since obsolete. He attacks difficulties no longer existing. His arguments are of the Middle Ages. He forgets that all things have changed not only since then, but even during these last fifty years, and that, consequently, what was of force or interest even so recently has neither weight nor attraction now. It is not the dead past which week by week sits in front of him. His hearers are brimful of life. They are influenced by modern

thought, whether they like it or not. They have been fashioned in the mould and turned by the lathe of the present.

Scudamore.—Ah! Graham, now you are criticizing not the preacher, but his training in the seminary. Surely the student is father to the priest in the same manner as the child is said to hold that relationship to the man. You evidently desire an alteration in ecclesiastical studies before ordination: an end to scholastic philosophy.

Graham.—Not at all; not at all. I should be the very last to interfere with the intellectual training and preparation of our priests. I should certainly regard the discontinuance of the use of what you term scholastic philosophy as the greatest mistake ever made—almost as a crime, at least until you have something equally good and powerful to put into its place. There is much to be said, I admit, on both sides of the question; but, as I was certainly not alluding to it when I first of all said that the knowledge of the times is the one great requisite in the modern preacher, I will not discuss it now. It is after the young priest has left the seminary that the formation of the spirit of the day is to be carefully cultivated in him; and that by his own effort and endeavor. He has to lead two lives, if I may so put it. He has to be a Peter and a John in one, as St. Augustine under these two names so well characterizes the active and the contemplative lives. If he has properly laid to heart the lessons received during his seminary days, he will find no difficulty in copying the Evangelist. He will have acquired a habit of silent, quiet prayer, a custom of frequently communing with his Master whom he will ardently love; and his faith will be kept very vivid, at least such is my extremely firm conviction, by the studies he has made in the works of the Schoolmen. But from the very first day he takes up work on the mission, he has to train himself into becoming a Peter, nay, a Paul as well as a John; and one way in which this is to be done is by being “all things to all men; to the Jews a Jew, and to the Greeks a Greek.” How can he attain to this result if he knows nothing, and cares to know nothing, of current thought? I do not demand on his part an exhaustive study of the views which affect the world in the twentieth century; but I should be pleased could I think that

the ordinary ecclesiastic is aware that the age has its own manner of regarding things, and that it is a very different manner from that which, as a St. John, he, in his contemplative life, adopts, and which in its turn keeps him fast to his faith and to his Lord. The world is very sick; it is his place to try and heal it; how is he to do this if he is in entire ignorance of the nature of the disease? I do not require in my preacher an intimate acquaintance with the works of Darwin, or Hæckel, or Hegel, or Baur, or Wellhausen, or Harnack; but I should like to feel that he has taken in better than any member of his congregation, the fact that these men and a host of others of lesser fame are influencing the age in which we live in an incalculable degree. Evolution, the Hegelian philosophy, and what is called the Higher Criticism are in the air. The old landmarks are gradually becoming obliterated. The origin of life, of the world, of the Sacred Scriptures, are not merely questioned; they are *accounted* for, and it is needless to say that they are accounted for to the detriment of Christianity. Does the preacher realize the state of the times, do you think? Would it not be nearer the truth were we to say that the difficulties he imagines to be prevalent are those he has seen in a book of theology in the seminary; something, perhaps, like the Manichæanism of the eighth century, or the Nominalism of the eleventh, or the Jansenism of the eighteenth?

Scudamore.—Of course, Graham, as a layman I agree with every word you have just uttered; but I believe that a priest would answer you by asking the simple question: Is not the Gospel, like Christ, the same yesterday, to-day, and forever? We have a message to deliver which does not grow old, which has no fashions, which can submit to no change, which is the same now as it was two thousand years ago, and which two thousand years hence will be the same as it is now.

Graham.—I endorse every word of that, Scudamore. But surely the *method* of representing that truth must be different according as the audience varies or the times change. St. Paul appeals to pagan authors and eagerly grasps the feature of the statue dedicated to the "Unknown God" when he addresses the Athenians; while, on the other hand, when preaching to Jewish

communities, his Rabbinical learning and arguments, redolent of the *Beth Midrash*, appear in every line. The difference between the two forms of public address is stupendously great. The first sermon, as Lightfoot thinks it, of the Christian era—one attributed, although wrongly, to Clement of Rome—differs in its severe simplicity from the stately flow of Chrysostom, or the close reasoning of Augustine, three hundred years later. Basil, of the fourth century, has quite another manner of enforcing truth than that employed in the Epistle of Barnabas, or that of Diognetes in the second. Place a sermon of St. Bonaventure by the side of one of Gregory Nazianzen. The former reads like a production of the Schoolmen, as, considering that Bonaventure was one of the great lights of the scholastic days in their glory, it ought to do; and the latter gives you a taste of Greek oratory, at the perfection of which Gregory aimed, and which the polite people of Constantinople in the fourth century loved. So much is it true that the great preachers of the past both knew, and sought to know, the spirit of the times of which they formed a part that, from their pages, a good view of those days can be obtained. The state of Antioch, of Constantinople, the manners, customs, pursuits, and current thought of the East, are to be seen and enjoyed in the Homilies of Chrysostom. To a great extent this is true of those of Augustine, with regard to the West. The pietistic condition of the German people in the fourteenth century is reflected in the rugged, but at the same time eloquent, sermons of Tauler. I think that nowhere can the gaiety, the turbulence, the wickedness, and yet, in spite of it all, the fundamental Catholicity of the Florentines of four hundred years ago, be so well seen as in the discourses of the severe Dominican friar, Savonarola. Again, you almost see the England of the early Reformation period, its court, its aristocracy, its peasants, its luxury, its current thought, and even the struggles it was making to keep the Old Faith, in defiance of all efforts made to the contrary, in the sermons preached by that archheretic, Hugh Latimer, at Paul's Cross. And, finally, you see the Spain of the seventeenth century, with, I may add, not a little of the events taking place at that time far away in England, in the pages of Fray Luis, of Granada. For the great preacher not only stamps his own age, but he cannot help be-

coming marked by it to such an extent as to make it not difficult, so soon as his words are read, to say that he lived in such and such days, though the book have no title-page and the discourse lose both name and date.

Scudamore.—But might not the line of thought which is so common in these days and which you say should be, after the Holy Scriptures, the supreme consideration of him who would teach others, injure his faith and, instead of instructing him, cause him to imbibe the very errors he wishes to refute, and make of him a castaway?

Graham.—I presume, of course, that he will be careful about that preparation without which all else is absolutely useless; I mean the preparation of prayer. To him who prays properly there can be no such danger as that which you apprehend. What evil ever happened to Origen from reading Celsus, or to Chrysostom from Plato, or to Gregory Nazianzen from Hesiod, or Ambrose from Cicero, or Thomas of Aquin from Aristotle? What harm could ensue to the young ecclesiastic from even an intimate knowledge, which as I have said I do not expect of him, of Herbert Spencer, or of the *Origin of Species*, or of the *Belfast Address* of Tyndall? Had these men lived in ancient times they would have been eagerly perused by the Fathers for two reasons, one in order to confute them, and the other to cull from them whatever is true, reducing it to the service of Him "who hath subjected all things under His feet." There is too little spolia-tion of the Egyptians going on, as those ancient Christian scholars termed the selection of what was true from the midst of what was false in the pagan systems by which they were surrounded. Only in these days does the herald of the Gospel of Christ fail to take advantage of the great amount of knowledge apparently opposed to the doctrine of his Master; whereas, like the eagles gathered together around the body, he ought eagerly to grasp that which is of use and leave the rest to decay, as assuredly, together with everything that is false, it must and will. Never before has this strange apathy been noticeable. Around the divine faith revealed by the Son of God there has grown up much knowledge none the less true because it has come from external sources; and that which was best in heterodox philosophies

has been grafted on to the Religion of Christ, like the wild olive trees about which St. Paul speaks. We have borrowed the Psalms, the salutations of the Mass, our Alleluias and our Hosannas from the Jews. You can hardly find a more reasonable explanation of the immortality of the soul than that of the *Phaedo* of Plato, or of Purgatory than that to be found in the *Gorgias*, or of the superiority of spiritual joys over temporal ones than in that remarkable chapter in the *Republic* in which the men are represented as chained down, looking at the shadows in front of them on the wall of a dark cavern. Again of Aristotle St. Thomas thought so much as to call him *the* Philosopher, and, to mention a more modern celebrity, Dr. Arnold of Rugby, while he regarded Cambridge as the better university, preferred sending his son to Oxford solely because Aristotle was not entirely neglected there as he was at the sister seat of the Muses. Why may not the preacher of our day treat the thought of the age in the same manner, throwing the shell away, as it deserves to be, and keeping the kernel of truth which, even were it only the smallest fraction, is, nevertheless, precious? Do not misunderstand me. I do not want my preacher to controvert; I do not wish him to feel called on to confute. I believe that controversy of any kind hardly ever has the effect sought after by the doughty champion who thinks fit to enter the lists against each and every heretical and wrong view or opinion. Only a genius like Basil or Augustine is capable of preaching controversy in the manner in which it should be preached. But I *do* want him in his preaching to be modern, and not, as too often is the case, the relict of a former time and the solitary spirit of an age that is long ago passed away.

During these latter sentences we had risen to our feet; and having reached our hotel we commenced our *dejeuner* which, I must confess, I very much needed.

JOHN FREELAND.

Ely, England.

THE TRAINING OF THE VOICE FOR PUBLIC SPEAKING.

A LITTLE more than a year ago the Protestant Bishop of Ripon invited the eminent actor, Sir Squire Bancroft, to address the clergy at the Diocesan Conference on the subject of preaching. In the course of his address Sir Squire Bancroft said: "The point with me this evening is, why have such numbers of the sermons I have listened to been quite forgotten? Why? Because they were badly delivered. I make no doubt that many of them were masterpieces of theology, were marvels of erudition; but they who spoke them were devoid of gifts which so adorn their holy calling, so aid their responsibility. . . . The first duty of a preacher, there can be no question, is to make himself heard, the second to be impressive and convincing."

The *Guardian*, commenting on this speech, wrote: "It is certain that what is worth doing at all is worth doing well, and as sermons undeniably form a considerable part of the duties of the clergy and a part with which nobody seriously proposes to dispense, it is obvious that ineffective preaching means a wholesale waste of spiritual opportunity and a substantial hindrance to the work of the Church. The conviction that our preaching is far less effective than it ought to be, and than it might be, is very widespread, and it seems to us by no means unfounded." The writer, continuing, assigns a reason for this failure. "One reason certainly may be found in ineffective *delivery*. Every Sunday, probably, scores of sermons are delivered which represent careful preparation and deep thought, but yet fail to rivet attention, or to impress any lesson, because they are only *half audible*, or because they are *hurried* in delivery, or intolerably monotonous, or marred by some *eccentricity* of utterance. The Bishop of Ripon did well when he invited Sir Squire Bancroft to speak on this subject at the Ripon Diocesan Conference the other day. There must always be marked differences between the delivery of the pulpit and the delivery of the stage; but none the less, the preacher has much to learn from the 'well-graced actor' who allows no sentence to fail of its effect from want of *clearness in elocution* or *expressiveness of manner*."

From the reading of two articles in THE ECCLESIASTICAL

REVIEW, one by "Censor" and the other by a Seminary Professor,¹ and also from the writer's own experience in England, the remarks made about the preaching in the Anglican Church may, speaking generally, be applied without injustice to the preaching heard in our own churches. No one knows better than the priest himself, or the ecclesiastical student, the many difficulties to be overcome, and the little time at his disposal to overcome them. It is, then, with the intention of being, as he ventures to hope, of some service to his fellow-priests that the writer offers these few suggestions on the correct training and control of the voice.

Though many may find it difficult to analyze the charm of a well-trained voice, there are very few who are not susceptible to its beauty. First-class voices may be the exception, but there is no doubt that a moderately good voice, and still more a poor and weak voice, or a rough and unpleasant one, may be much improved by a little, but regular, practice. Here, as in everything else, regularity and constancy in practice are necessary. Years of neglect, or maybe misuse, of the voice cannot be made good in a few lessons, given at long intervals. If years of study are required by us to become masters of any instrument, which has the advantage of being more directly under our examination and control, we are not to be surprised if voice training also requires its fair share of study and application to attain success. Plutarch thus describes Demosthenes' method of study: "He bade adieu to the other studies and exercises in which boys are engaged, and applied himself with great assiduity to declaiming in the hope of being one day numbered among the orators. . . . He built himself a subterraneous study, which has remained to our times. Thither he repaired every day to form his action and exercise his voice; and he would often stay there for two or three months together, shaving one side of his head, that if he should happen to be ever so desirous of going abroad, the shame of appearing in that condition might keep him in."² Though we cannot be expected to emulate Demosthenes, nevertheless we ought to be prepared to spend some few minutes in this study, if

¹ "Individual Instruction in Elocution for Clerics," March, 1902. "Training of Preachers in the Seminary," May, 1902.

² Cf. *Oratorical Composition*, by Charles Coppins, S.J.

we wish to acquire the first essential in speaking, to wit, the power of making ourselves heard in a manner pleasant to our hearers, and easy and comfortable to ourselves.

The qualities of a good speaking voice include clearness, smoothness, volume, intensity, ease, endurance, and a certain compass. And as to attain these qualities we must have the voice-producing organ acting correctly and under our command, the first and all important question the would-be speaker should ask himself is, do I breathe rightly? No breath—no voice. Badly managed breath—badly emitted voice. Breathing consists of the double action of inspiration and expiration, and the principal organs concerned are the lungs, the chest—an elastic box containing the lungs—and the diaphragm. This last named is a strong concave-shaped muscle which separates the chest from the stomach. Leading from the lungs to the mouth is the tube called the trachea. At the point known as the Adam's apple is the larynx, the voice-producing instrument. These few simple facts will be enough anatomy for our purpose. Now consider the act of breathing. Inspiration consists in filling the lungs with air. As the lungs gradually expand—they are like two sponges—the chest expands also, and the diaphragm is forced downwards. On expiration there is the reverse process; the lungs, aided by the contraction of the chest, and the raising of the diaphragm, as it assumes its first position, forces the air outwards through the trachea and larynx, and so through the cavities of the mouth to the outside air. Both the action of inhaling and that of exhaling should be done slowly and steadily. Sims Reeves says,³ "Never heave up the shoulders in the act of taking breath; there should be no perceptible movement of the body at all. The ribs should expand sideways in the taking of breath—the chest rising and falling with each phrase. False breathing—such as when a lady's shoulders rise as if they were about to expand like wings—not only tires the throat, but makes a disagreeable impression on the audience."

As it is of the utmost importance to have a clear idea on breath-control, we will take an example, and consider the action in an organ. We begin by pulling out one of the stops. The air

³ *The Art of Singing*, by Sims Reeves.

is next pumped into the bellows, which, though heavily weighted, gradually rise until quite full. We have now a bag of *compressed* air, and the organ is ready "to speak." Press down one of the keys, and a note is at once sounded, steady, and of even power throughout, and so it will continue to sound until the finger is lifted from the key, when the note will finish as clearly as it began. Here is an example of breath-control,—exceedingly simple, it is true, but what an amount of ingenuity, of time and labor, has been needed to obtain this result! If we can get a like result from our own organ through the compass of an octave, or an octave and a half, our instrument will be perfect, and ready to "speak." But suppose the bellows were too small, or faulty, or the weights insufficient, or the blowing had been done in jerks, the result would have been uneven, spasmodic notes; or let the little pallet—the cap which closes the aperture and thus prevents the air reaching the organ pipe—fit imperfectly from whatsoever cause, and the result is an escape of air and "ciphering;" or again suppose the tongue or the reed in the pipe is broken or bent, or the pipe itself dented or cracked, the result is a bad note. But given an organ sound in its parts and correct in its action, then the notes will be of good quality, powerful and steady.

For correctly produced voice the requirements are substantially the same. Can you do it? Try. Slowly draw in the air through the mouth; the lungs expand and through their expansion the chest also is expanded, and the diaphragm descends. When the lungs are full a contraction of the chest muscles and a deliberate raising of the diaphragm will, with the elasticity of the lungs, compress the air, if we prevent its escape outwards. In this way we get our bellows—the chest—full of compressed air. But here is the difficulty: How are we to cut off the air that will otherwise escape from the lungs? With the lips? No. With the tip or base of the tongue? No. Nature herself has provided us with a trap door in the larynx, which corresponds to the pallet that prevents the exit of air in the organ. It is here that the air must be cut off. If the breath cannot be held at this point, there will be either a want of control, or else some other part is performing a function for which it was never intended, and this cannot be anything but injurious both to the production of voice and to the throat itself.

We have, then, two elastic substances, the lungs, filled with air, and contained in a collapsible box—the chest—and with the exit for the air cut off at the larynx, a state similar to that in the organ when the bellows are full of compressed air, and everything ready for the finger to press down the key, and raise the pallet. The will has but to act and open the exit, and the air should issue forth in an even, steady stream according to the amount of control acquired. Practice in this, as in any other matter, is necessary to form a correct habit, and beginners should not be surprised if they find that their first attempts are more or less failures. This is the whole system of correct breathing and breath-control. What is still needed for the actual production of voice is only a further development. When the student has practised this exercise sufficiently to remove any difficulty he may have experienced at the outset, let him again fill the lungs, and emit the breath in the same steady, even manner, but instead of allowing it to escape in a broad stream, restrain and regulate it still more. Repeat this several times, and finally, still restraining the flow, voice the breath on the vowel A, as in the word *father*, on a convenient note about the middle of the voice; which will usually be about F or G. The note should be clean-cut in its beginning, without any previous escape of air, and should be kept steady and firm throughout, and at full power. With regard to the term “full power” a word of caution must be given, as experience has shown that this term is liable to be much misunderstood. “Full power” does not mean a hard, forceful effort. This would denote strain, and where there is this effort and strain, injury to the vocal organs is sooner or later sure to ensue. Nature cannot be forced with impunity. Moreover, it must be remembered that “full power” is a relative term. What is right for A may be too much or too little for B, and again, that which is right for A to-day, may be, after a week’s practice, too little for him. The test must be freedom from and absence of all effort. Again, a clear distinction must be made between effort and fatigue. Fatigue is to be expected when muscles long unused or in a state of atrophy are made to work again, and for this reason voice specialists regulate very carefully the length of time for each practice, usually commencing with two or three minutes for begin-

ners, and gradually increasing the amount till it reaches a quarter of an hour.

So far we have voiced breath regulated by a steady pressure from below, a clear, crisp, and firm note; and supposing the mouth and nose cavities, together with the adjacent parts, are being also rightly used, the result should be a full and resonant note. For, as in the case of the organ, the note may be robbed of its fulness and clearness by a damaged tube, so the voice may lose many of its good qualities if the reinforcing and resonating cavities are injured, or are only partially made use of. The action of opening and shutting the exit must be precise and exact. There must be no escape of air previous to the sounding of the note, but the note must issue sharp and clean-cut from its beginning, be sustained steadily and evenly throughout and without closing the mouth, be sharply finished off by the closing of the larynx.

Most professors of singing and speaking usually unite in one lesson both the control of the breath and the vocalizing of it; this may be done, and time is in some instances saved, but the writer has usually found that it is safer and quicker first to make certain that the student can control his breathing. As this exercise can be practised without noise, it has the additional advantage that we avoid disturbing our next-door neighbor, a consideration in a house of study.

With regard to the position to be taken up while practising, it will be unnecessary to add anything to the advice given by Signor Garcia, who for the past fifty years has been the greatest living authority on the art of singing:⁴ "Hold the body straight, quiet, standing firmly on both legs, away from all support. . . . In this position breathe *slowly and long*. After being thus prepared, and when the lungs are full of air, without stiffening either the larynx or any other part of the body, but calmly and with ease attack the tones very neatly by a slight motion of the glottis and on the vowel A, very clear. This A must proceed from the bottom of the throat, in order that no obstacle may be opposed to the emission of tone. This motion of the glottis is to be pre-

⁴ *Art of Singing*, p. 8. Among Garcia's pupils were Jenny Lind, Catherine Heyes, Madame Marchesi, who was herself for some time Garcia's assistant, and the teacher of Kraus, Gerster, Melba, Eames, and others.

pared by closing it, which momentarily arrests and accumulates the air in this passage; then, as suddenly as the pulling of a trigger, it must be opened by a loud and vigorous shock, like the action of the lips energetically pronouncing the letter P. . .

I again recommend the shock of the glottis as the only means of attaining the sounds purely and without bungling." Mr. Charles Lunn, another exponent of the old Italian school of voice-training, writes: "The whole gist of study may be summed up thus. Hold the breath on deep inflation; by ceasing to will to hold, Nature, not self, sets the instrument in accurate action. Let the pressure continue the sound, and by repeated use in such manner the instrument in time will become habituated to right action—a servant to our wills instead of a tyrant crippling and frustrating our desires." And again: "No man can speak or sing with perfect self-possession and accurate response to will unless he has masterful control over the respiratory apparatus, and no one can have this control unless his organ of voice be rightly used."

Doubtless the reader has noticed that several of the works quoted treat of singing, and perhaps he may think all these details are unnecessary for the speaker and preacher. But is this really so? Both the speaker and singer have to use the same instrument. It is as important for the speaker as the singer to control the local action of the will, to manage his breath correctly and to "attack" the note aright. There is not much difference between the spoken word and the song. Cicero recognized this and wrote: "For even in speaking there is an obscure song."⁵ In speech the intervals are small and hard to define, and the ordinary compass of the speaking voice is not so large as in song, nor are the notes so sustained; but the speaker's voice needs setting just as truly as the singer's, and it should ring as clear and be as powerful and musical as that of the singer's. Dr. Gordon Holmes insists on this:⁶ "Even in speech," he writes, "there is music, and the spoken voice to be tolerable must be musical." "Singing," wrote Sir M. Mackenzie,⁷ "is a help to good speaking, as the greater includes the less, and should therefore be learnt by

⁵ *Orator*, C. 18.

⁶ *Vocal Physiology and Hygiene*, p. 51.

⁷ *Hygiene of the Vocal Organs*, p. 170.

every candidate for oratorical honors." So far the training of the voice has only been considered from the point of view of the speaker ; but might not the importance and advantage of this first lesson with regard to those functions, in which the sacred chants of the Church form part, be also fairly urged ? Its value in this respect alone is worthy of all consideration. Again, this exercise is of the utmost value for all, but more especially for those engaged in study or other sedentary occupations. Medical authorities are insisting on this more and more. They emphasize the importance of such exercises for all, practised for a few minutes two or three times a day, and by preference in the open air ; while in the case of consumptives many of them insist on it as a *sine qua non*. Complete and frequent inflation of the lungs prevents them from becoming atrophied, and has the advantages to some extent of the open-air cure, now so general for chest weakness.

In conclusion. It has frequently been asked, should the breath be inhaled through the mouth or nose ? For all ordinary purposes, in-doors and out-of-door, undoubtedly through the nose. In this way the air is more thoroughly warmed and cleared of impurities. But, when speaking or singing, it will ordinarily be found very impracticable, especially in rapid utterances or long sentences, and in such cases it is therefore better to breathe through the mouth.

Such then, are the first elementary principles of voice production that must be mastered by any one who wishes to make himself heard with ease and comfort. How to perfect the voice and make it "impressive and convincing" belongs to a separate branch of our study.

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ANOTHER PASSAGE IN HARNACK.

"AUGUSTINE'S ideas in regard to the Church are full of contradictions. The true Church should also be visible, and yet to the visible Church belong also evil men and hypocrites, nay even heretics ! The *externa societas sacramentorum*, which is com-

munio fidelium et sanctorum and finally also the *numerus predestinatorum*, are one and the same Church ! The *in ecclesia esse* has in truth a triple sense.

“ *In ecclesia* are only the *predestinati*, including those still unconverted ; *in ecclesia* are the believers, including those who will relapse ; *in ecclesia* are all those who have part in the sacraments ! The Church is properly in heaven and yet visible as *civitas* upon earth ! It is from the beginning and yet first instituted by Christ ! It is founded upon predestination, not upon faith, love, hope, not upon the sacraments ! But while taking account of these divers important points which are contradictory if there is to be only one Church, one must not forget that Augustine lived as a humble Christian with the thought that the Church is the *communio fidelium et sanctorum*, that faith, hope, and love are its foundation, and that it *in terris stat per remissionem peccatorum in caritate*.”—*History of Dogma*, by Dr. Adolf Harnack, translated into English by Edwin Knox Mitchell, M.A.; pp. 362–363.

Words are the counterparts of ideas, but they are not commensurate with them. There is no language so copious but that it falls short of expressing adequately the ideas that arise in the mind of man. Hence it is that one and the same word is made to convey a variety of meanings, or shades of meaning. Now it will be used in a wide, now in a narrow sense ; at one time, it will bear a literal, at another time, a figurative meaning, as when the part is put for the whole, or the whole for a part. On the other hand, the thing for which a word stands (ultimately, words do stand for things), may be very complex, very many-sided, and only the context can tell us which of these many sides the word in a given case presents. All this is elementary, yet it seems to have been lost sight of by the famous German scholar and historian in the passage cited above. Had he kept it in view, he surely would not have risked the statement that St. Augustine's ideas in regard to the Church are full of contradictions. Paradoxes you may find in the pages of St. Augustine, but contradictions, never. A paradox is a contradiction only in appearance. To the one who has possessed himself of the key to its meaning, it is but a striking way of stating the truth.

In the writings of the great African Doctor the word *ecclesia*

or "church" bears a sense as varied as the thing it denotes is complex and many-sided. In its most comprehensive meaning, as used in the Creed, it denotes the whole Kingdom of God, as well that part which now "holds its pilgrim way on earth," as that "which in heaven ever cleaves to God."¹ This latter, he tells us, "succors, as is fitting it should, its pilgrim part; for both shall be one in an eternal fellowship, and already are one in the bond of charity; and the whole has been instituted for the worship of the one God." This is that "most glorious City of God" which, "whether in the tract of time, on its pilgrimage among the wicked, living by faith, or in the stability of the eternal home," he undertook to defend "against those who prefer their own gods to its Founder."² In this sense the Church is aboriginally in heaven, "for there the Church is aboriginally, where this visible (*ista*) Church is to be gathered together after the resurrection, that we may be like the angels of God (Matt. 22: 30)."³

Again, in a wide but more distinctive sense, the Church is the great company of believers, or of the faithful, from the beginning of the world to the end; that part of God's people which holds its pilgrim way on earth, throughout the whole tract of time, as distinguished from the part that in heaven cleaves to God. "The Church that begot Abel and Enoch and Noah and Abraham, also begot Moses and the prophets before the coming of the Lord; and the same begot the Apostles and our martyrs and all good Christians. For, while at divers times they were born and have appeared, they are all one people, knit together in one communion."⁴

Once more, the word "church" stands, in its strict and proper sense, for the Religious Society founded by Jesus Christ, as distinguished from the Synagogue of the Jews, on the one hand, and, on the other, from all schismatical and heretical bodies. This is the predominant meaning of the word in St. Augustine. By way of marking this distinctive use of the term, he often adds a qualifying word, as *Ecclesia Christi*, *Ecclesia Catholica*, and some-

¹ *Enchiridion*, n. 56.

² *De Civit. Dei*, *præf.* 16. Cf. also *Sermo* 4; c. 11.

³ *De Genesi ad lit.*, c. 19; n. 38.

⁴ *De Bapt. contra Donat.*, l. 1; n. 4.

times uses *Catholica* alone. "The Church of Christ was planted," he says, "in the soil from which the thorns of the Synagogue were uprooted."⁵ And, distinguishing it from the sects of heresy, "the case of those who unwittingly fall in with those heretics, thinking theirs to be the Church of Christ, is quite different from that of those who know that there is no Catholic Church but that which, according to the promise, is spread over the whole world and reaches even to the ends of the earth; which, growing up among the cockle, heart-sick of sin and scandal, panting for the promised rest, says by the mouth of the Psalmist, 'From the ends of the earth I have cried out to Thee; when my soul was weary within me, Thou didst lift me up on a rock.' Now the rock was Christ."⁶

Yet another distinction in Augustine's use of this word must be carefully noted. In the visible Church of Christ, the one and only Catholic Church, the good are mingled with the bad, for the cockle should grow up with the wheat until the harvest.⁷ And the status of neither good nor bad is stable: some that now are good will become bad, and some that now are bad will become good. What is more, some that are now in the Church will drop out in the event, and some that are now without will end their days within. "How many who are not of us are still seemingly within, and how many who are of us are still seemingly without!"⁸ In the eyes of God and according to His foreknowledge, the former are already without and the latter within. "The Lord knoweth who are His. Those within who are not really of us go out when the occasion arises, and those without who are really of us come back to us when they find the door open."⁹ Now, as a thing is in truth such as God sees it to be, the Church may truly be said to comprise such and only such as in God's eyes belong to it. Hence the paradox that some men are in the Church and yet not in it; in it seemingly, really out of it; in it as man sees, out of it as God sees and foresees.

And now for the antinomies that Harnack fancies he has found in St. Augustine. In the first place it is to be observed that in

⁵ *Enarr. in Psal. 40*, n. 12.

⁶ *De Bapt. contra Donat.*, l. 1; n. 4.

⁷ *2 Enarr. in Ps. 25*, n. 5; *Sermo 15*, n. 6; and *passim*.

⁸ *Enarr. in Ps. 106*, n. 14.

⁹ *Ib.*

most of the instances of alleged contradictions Harnack, by his method of stating things, contrives to create an appearance of contradiction where not even the appearance exists. Statements that find the needful qualification or explanation in the context of the Saint's writings are torn from their context and forced into an unnatural juxtaposition. The reader must not suppose that St. Augustine himself puts things in any such crude way as they are put above. That is Harnack's way of making the Saint contradict himself. Nor does he scruple even to assert "the thing which is not." In the very first of the series of contradictions imputed to Augustine he gives us to understand that, according to the Saint, "even heretics belong to the visible Church." Nowhere, so far as I have been able to see, does St. Augustine say this; in at least two places he distinctly says the very opposite. "But heretics, holding what is false concerning God, violate the faith itself; and schismatics, by their impious separation, break the bond of brotherly love—although they hold the same faith that we do. Wherefore, neither heretics belong to the Catholic Church, which loves God; nor do schismatics belong to her, since she loves her neighbor."¹⁰ Again, he declares that all heretics have broken away from the Church, making "open and bodily rupture."¹¹

Let us, however, for the sake of greater precision, distinguish between heretic and heretic. A man may be openly and visibly a heretic, or he may be such in his secret heart, so that his heresy can be known only to himself and to God. It is of the former kind of heretic St. Augustine speaks in the passages just cited. The latter kind he puts in the same category with men of evil life, who may be in the visible Church, but, so far forth as they are evil, are not of it. "Her own carnal children," he says—"that is, those who live carnally or are carnally minded—[the Catholic Church] tolerates, even as the husks and chaff wherein the grain is safer on the threshing-floor until such time as it may be freed from these integuments. But because on that threshing-floor of the Church his own will makes each one to be chaff or wheat, the sin of error of an individual is tolerated so long only as he does not

¹⁰ *De Fide et Symbolo*, n. 21.

¹¹ *De Gen. ad Litt.*, c. 25, n. 32. Cf. also *Cont. Donat.*; Ep., c. 23.

find an accuser, or does not begin to defend his false opinion with boldness and stubbornness.”¹² Here, then, is a great principle : *On that threshing-floor one's own will makes one to be chaff or to be wheat.* What is chaff to-day may be wheat to-morrow, what is wheat to-day may be chaff to-morrow—on the threshing-floor of God's visible Church. And therefore the Church, committing the judgment to God, leaves both together on her floor till the Son of Man come, with His fan in His hand, to winnow His wheat, and gather it into the garner.

But if we try to get a categorical answer to the question, whether the man of evil life and the occult heretic are in or out of the Church, St. Augustine will not give it to us ; nor does the question in itself admit of such an answer. He will tell us at one time that they are in ; at another, that they are not in. And in this is no contradiction, as has already been observed, though it is a paradox. In one sense they are in the Church, in another sense they are not. They are in the body of the Church ; they are not in what theologians since St. Augustine's day have learned to call the “soul” of the Church. But, though actually dead members of the Church, they may be destined to become living members ; in which case they are said to belong to the Church in yet another sense—*i. e.*, potentially. And what the Saint says of public heretics is applicable in part to them : “What they are to-day, we see ; what they are to be to-morrow, we know not. With God, indeed—with whom future things are present—that which they are to be, they already are.”¹³

To sum up, then, St. Augustine's teaching on this point. (1) Heretics in the full and formal sense simply do not belong to the visible Church of Christ. (2) Occult heretics brought up in her communion belong to her, not simply and absolutely, but in a certain sense—*secundum quid*, as the Schoolmen would phrase it. (3) Any heretic, public or occult, may, by the grace of God, renounce his heresy, in which case he is potentially a true member of the Church, and already a member according to God's foreknowledge and foreordination. (4) No heretic as such either does or can belong to the Church of Christ. A heretic as such

¹² *De Vera Religione*, c. 6, n. 10.

¹³ *De Bapt. contra Donat.*, c. 3.

is the child, not of Christ, but of Antichrist.¹⁴ In the face of this explicit teaching Harnack's assertion stands revealed as the veriest travesty of the truth.

Neither does St. Augustine anywhere say that the "*externa societas sacramentorum*, which is *communio fidelium et sanctorum*, and finally also the *numerus predestinatorum* are one and the same Church." Indeed the *numerus predestinatorum* is not a church at all, much less the Church which Christ founded and which He commanded men to hear on pain of being reckoned among heathens and publicans. It is but a multitude, in itself actually without unity, though one in the foreordination of God. To God alone are known the individuals that make it up. So far are they from being one and the same Church with the *externa societas sacramentorum*, according to St. Augustine, that many of them, at any given period of time, do not at all belong to that *societas*, but are to be found outside the Church's pale. "For, according to His foreknowledge, who knows whom He has fore-ordained before the foundation of the world to be made like to the image of His Son, many even who are openly outside, and are called heretics, are better than many Catholics, even good Catholics."¹⁵ In the meantime, however, they are not in the Church; they are "openly outside;" and yet they are in the number of the predestined. Therefore it is a further travesty of the truth to represent St. Augustine as teaching that the number of the predestined and the visible society of the faithful who are united in the participation of the same sacraments are one and the same Church. To ignore the distinctions that the Saint so plainly makes, is, if not consciously unfair, of a surety unscholarly and uncritical. "*In ecclesia* are only the *predestinati*, including those still unconverted." But St. Augustine says expressly of the latter that they are *aperte foris*. It is only "according to the foreknowledge of Him who knows whom He has predestined" that they are said to be *in ecclesia*. To suppress the former statement, and omit the very important clause which limits the latter, may serve the purpose of one who is intent on making St. Augustine contradict himself. But it is very far indeed from serving the cause of truth.

¹⁴ *Contra Adv. Leg. et Prophet.*, l. c.; n. 40.

¹⁵ *De Bapt. contra Donat.*, l. 4; c. 3.

"The Church is properly in heaven, and yet visible as *civitas* upon earth!" Is "properly" St. Augustine's word? "Primitus," I read, but nowhere "proprie." When St. Augustine says that the Church is in heaven, what he means must be gathered from the context. And he does but say what St. Paul said before him—"to make all men see what is the plan of the mystery hidden from eternity in God, who created all things; that the manifold wisdom of God might be known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose which He put forth in Christ Jesus, our Lord." (Eph. 3: 11.) Commenting on these words of the Apostle, the Saint says: "This, then, was so hidden from eternity in God that, nevertheless, the manifold wisdom of God was made known by the Church to the principalities and powers in the heavenly places; for there the Church is, primordially, where the Church that now is here shall be gathered after the resurrection, that we may be the peers of the angels of God."¹⁶ By the Church in this passage is meant the Head of the Church, even Christ Jesus. To this Church that is in heaven belong the angels and the spirits of the just made perfect, and it is one in the bonds of charity with the Church which, "in the tract of time, holds on earth its pilgrim way." What genius for misrepresentation must the one have who makes St. Augustine say that the Church is properly in heaven and yet visible as *civitas* upon earth!

"It is from the beginning and yet first instituted by Christ!" What is from the beginning? Certainly not what was instituted in the fulness of time. And certainly St. Augustine does not say nor dream of saying, that it is. But he predicates this of his *ecclesia*. He uses the same word, yes; means the same thing, no. If Harnack really wishes to expound St. Augustine he must first unlearn this puerile art of quibbling with words.

"It is founded upon predestination, not upon faith, hope, love, not upon the sacraments!" Suppose we put it this way: "It is founded upon predestination, yes; upon faith, hope, love, yes; upon the sacraments, yes." This is the true way of putting it, and it is St. Augustine's way. The three propositions which Harnack presents as mutually exclusive, are far from being so in reality.

¹⁶ *De Gen. ad Litt.*, l. 5; c. 19; n. 38.

The Church, as it is in the mind of God, is founded upon predestination; as it is in the minds and hearts of men, it is founded upon faith, hope, and love; as it is in the world of sense and symbol, it is founded upon the sacraments. Or, to express the thing after the manner of the Schoolmen, in the order of efficient and final causes, the Church is founded upon predestination; in the order of formal cause, upon faith, hope, love; in the order of instrumental cause, upon the sacraments. In other words, God's grace, which is the very life and soul of the Church, flows, in God's predestined way, into the hearts of men through the seven-fold channel of the sacraments. There is no contradiction here, nor shadow of contradiction.

"But while taking account of these divers important points which are contradictory if there is to be one Church, one must not forget that Augustine lived as a humble Christian with the thought that the Church is the *communio fidelium et sanctorum*, that faith, hope, and love are its foundation, and that it *in terris stat per remissionem peccatorum in caritate*." This last is "the most unkindest cut of all." Though St. Augustine's ideas about the Church were full of contradictions, says Harnack to his readers, you must never forget that he was himself a simple good soul, and very pious withal. Great indeed was the inconsistency of the man. He was fully persuaded—and even tried to persuade others—that the Church is properly in heaven, yet he went through life as one who firmly believed that the Church *in terris stat*.

I have hinted once or twice in the course of this article that the paragraph which stands at the head of it could not well have been written in good faith. The more charitable view of the matter—and perhaps the truer, for, as Cardinal Zigliara has so finely said, *ipsa caritas veritas est*—is that Harnack failed to understand Augustine—*lexit nec intellexit*—and so fancied the Saint was everlastingly contradicting himself.

Let me close with a passage from Augustine. It was penned about just such another brilliant writer as the famous German scholar of our day :

"Faustus was an African by birth, and native of Mileum. He was eloquent and clever, but had adopted the shocking tenets of the

Manichees, and was accordingly perverse. I myself knew the man, as I have related in my *Confessions* (v. 3, 6). He wrote a work against the true Christian faith and the doctrines of the Catholic Church. A copy reached us, and was read by the brethren, who besought me, as part of the service of love I owe them, to write a reply. Now, therefore, in the Name and with the help of our Lord and Saviour Jesus Christ, I undertake the task, that all my readers may see how worthless to a man are acuteness of mind and elegance of style unless the Lord direct his steps (Ps. 36 : 23). In the mysterious equity of His divine mercy, God often bestows His help on the slow and the feeble ; while men the most gifted and eloquent, without this help, run into error only with greater rapidity and wilfulness."—*Contra Faust. Manich.*, l. i ; c. i.

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THE FIRST EDICT AGAINST THE CHRISTIANS.

DOMITIUS ULPIANUS, the Roman jurist and chief adviser of Alexander Severus, collected the anti-Christian legislation as it existed before his time. So Lactantius informs us, indicating the seventh book of Ulpianus' treatise *De officio proconsulis* as the place where the edicts could be found. When the Roman law was remodelled under Justinian, this anti-Christian legislation was omitted from the *Digesta* or revised code, and though a great deal of Ulpianus' work survives in the Justinian Code, the edicts being naturally out of place under the changed circumstances, were omitted and have been lost.

If by any chance they should come to light, there is no doubt they would set to rest many controversies regarding the relations of the Roman power with the early Christian Church. And among other questions which would be solved, that of the origin of the first persecution is not the least interesting. As the case stands, we have one of those perplexing historical problems which so divide the opinions of modern scholars.

In this article I propose to raise a moot point of early Christian history—that of the Neronian edict. The question is this: Did Nero inaugurate a policy of persecution against the rising religion of Christ by proscribing it throughout the Roman Empire?

He was certainly the first emperor who persecuted the Christians as a distinct class. There were martyrdoms before his time, like that of St. Stephen and St. James, but none of these proceed from an imperial order.

But toward August of the year 64 an act of cruelty on the part of Nero marked out the Christians by name, and as a special class, as its victims. We read of it in the fifteenth book of the *Annals* of Tacitus. A number of men "whom the common folk call Christians," professors of an accursed superstition which originated in Judæa under Tiberius, were seized and in consequence a vast multitude were convicted, not so much on the charge of having recently set fire to the city, as on that of "hatred of the human race." The Emperor lent his gardens for the sport, and there a spectacle was provided for the Roman crowd. The condemned men were torn by dogs, gibbeted on crosses, and in the evening some of those who remained were covered with pitch and set on fire, serving as torches to light up the closing scene of an emperor's brutal pastime. St. Clement gives further details of this ghastly episode, and when he attributes its motive to "jealousy" he is probably referring to the part taken by the Jews in denouncing the Christians and in directing the tyrant's attention toward them. This explanation is all the more probable from the fact that Nero was at that time enslaved by the fascination of Poppæa, a Jewish proselyte, who might easily point out the sect, so unpopular, so hated by the synagogue, as the object of the Emperor's mad wrath.

What concerns us in this incident is, that it is not the result of a persecuting "policy." It stands out as an act of ferocity on the part of Nero, the sacrifice of a fraction of the population to the cruelty of a Roman mob. There is no evidence that a law was passed; the action of the administration was summary; superstition, magic, the hatred of the empire, which popular imagination conceived as the characteristics of this strange, ignoble sect were made the pretext of a raid. There is no legislation here; the episode is one of sheer brutality. Tacitus, doubtless transferring his own opinion to the witnesses of the scene, closes his account thus: "They (the spectators) sympathized with these men because they had been immolated, not for public advantage, but to gratify the barbarity of a single man."

We will turn from this act of cruelty to the state of things—in so far as we can get a glimpse of them—in the reign of Trajan. We are fortunate in having a letter of Pliny and the reply of Trajan regarding the trials of Christians in Bithynia, which give some idea of the persecution as it was carried out in the year 112. Pliny had been sent in 111 as a special *legatus* of the Emperor, to reform abuses and to put in order the finances of the province of Bithynia-Pontus. As he journeyed through his province, he addressed letters to his imperial master acquainting him with the state of affairs. Among other matters he asks advice concerning the trials of the Christians. As he had not been present at any of these before he was sent on his mission to Bithynia-Pontus, he was unacquainted with the details of the procedure to be followed in these trials. He thought fit to explain to Trajan what he had already done. The drift of his treatment of the accused Christians may be gathered up into the following points:

1. The accused were called upon to confess or to deny that they were Christians; if they confessed, they were threatened with torture and again interrogated; if they persisted, they were, according to their condition, either led to execution at once, or sent to Rome.

2. Some had been anonymously accused: these could free themselves by denying their belief in Christ, and offering wine and incense to the portrait of the Emperor.

3. Two deaconesses were tortured for the sake of gaining information regarding Christian principles and worship. Pliny found nothing lawless—only an immeasurable superstition. But there are circumstances that make the office of judgment perplexing. The accused are numerous; they are of all ages and both sexes; some of them have abandoned the sect as far back as twenty years ago; besides, the difficulty is disappearing now that the new governor is firmly taking the matter in hand.

Trajan's answer gives confirmation to the procedure of his *legatus*. If openly denounced, Christians must be punished, though no notice is to be taken of anonymous denunciations. Apostates are to be set at liberty, and there is no necessity for hunting out suspected persons. The Emperor leaves other details to the judgment of his representative: "In such matters," he

writes, "one cannot establish a fixed rule that can be applied to all cases."

It is amazing that Mr. Addis¹ should see in this reply of Trajan the inauguration of the persecution of Christianity "in the proper sense." On the face of it the two letters presuppose persecution "in the proper sense." Pliny neither asks for nor obtains a commission to persecute. His perplexity does not arise from a doubt whether Christianity is or is not a crime; his view of that matter is evidenced by his punishment of those who would not deny the faith and "curse Christ." But as a practical statesman he is confronted by a difficulty on a large scale; the heathen temples are abandoned, the pagan celebrations are interrupted; and the trade in sacrificial victims is dangerously on the decline. Hence, he is chary of pushing the rigor of the law to its utmost limit; he hopes that patience will set matters right in a short time—indeed he sees signs of improvement already, and the State religion is again asserting itself in the province.

It is possible that Pliny is responsible for introducing into the trials a test of guilt or innocence, when he insists on the worship of the Emperor by the accused men; there is no evidence to show that this was used before in Christian trials, and it is frequently to be found in the accounts given by the later Acts of the Martyrs.

Though the letter of Trajan does not inaugurate the persecution, it is interesting as a witness of the change that has taken place in the interval between the *piacula* in Nero's gardens and the year 112.

Then a pretext was found for molesting the Christians other than their profession of the new religion; they were charged with being incendiaries and enemies of the empire. Under Trajan it is the name of Christian which is their offence; if they continue in its profession they must suffer death—they can purchase liberty by denying and cursing it.

This signal change, the persecution of Christians *propter nomen*, was not a novelty in Trajan's time, it dates back to the time when the First Epistle of St. Peter was composed. There is no valid reason for doubting that the traditional date of St. Peter's Epistle is correct (toward the end of the year 64). Pro-

¹ *Christianity and the Roman Empire*, p. 69.

fessor Ramsay,² who assigns the composition to the time of the Flavian emperors, sees such evidence in it of the persecution of the Christians *propter nomen ipsum* that he admits that if an earlier date could be proved, it would be necessary for him to modify his theory concerning the course of the persecutions.

The persecution *propter nomen*, then, is at least as old as the First Epistle of St. Peter. As there is no convincing reason, internal or external to the Epistle, why we should assign it to a post-Neronian time we may for the present purpose assume that it was written by the Apostle between 64 and 68.³

This letter was addressed to the faithful of Pontus, Galatia, Cappadocia, and Bithynia, and its terms show that the Apostle had before his mind a severe persecution of the Church, either actual or of immediate expectation. "My dearly beloved," he writes, "wonder not at the burning flame which is in your midst . . . rejoice rather that you are made partakers in the sufferings of Christ." These sufferings are falling on them, moreover, on account of the faith they hold: "Let none of you suffer as a murderer or a thief . . . But if as a Christian, let him glorify God in this name."

What circumstances gave rise to this Epistle? The usual answer given by historians is that shortly after the atrocities in Nero's gardens the Emperor issued an edict to the Roman world in which the Christian name was made a crime punishable by death. This edict was the background of the later legislation; it was the original proscription. Sometimes it was modified, as it was by the rescript of Hadrian, at other times it fell into abeyance—as it probably did between Nero's time and Domitian's: but it ever hung over the Christian communities like a doom; the wish of a senate or the whim of an emperor might recall it in all its force, renewing and surpassing the tragedies that followed on its first enactment. This edict, whose terms we can only surmise, put the Christians outside the protection of the law, and rendered them liable on several counts to its severities. Atheist, innovator, traitor, conspirator, are the descriptions given to the followers of

² *The Church in the Roman Empire*, ch. XIII.

³ The year 68 is given as the latest date, in view of the tradition which places St. Peter's martyrdom in the reign of Nero, who died A. D. 68.

Christ by their judges; all things that are evil are summed up and included in this name of "Christian." It is this condemnation that the apologists so bitterly resent; and if any one of them pauses to attribute the blame, it is Nero whom he points out as the author of the decree of persecution.

This edict, taken for granted by historians for so many centuries, has within the last few years been denied an existence. It is true that many scholars still believe it to have been issued, M. Allard among their number; but a great many take the view of Mommsen that the persecutions were a matter not of legislation but merely of police administration. There is, they hold, no sufficient evidence of a persecuting law. The Christians were persecuted by reason of a wide and arbitrary power possessed by magistrates, who were empowered to use all diligence in securing tranquillity and good order, and to apply penalties at their discretion.⁴ The present paper is confined to one question only of the controversy—the existence of the edict of Nero. There seems no well-founded reason to doubt that it was issued. The evidence of antiquity, so far as it reaches us, is in its favor. "Not only the historians of the fourth century," writes the Abbé Fouard,⁵ "but the apologists of the preceding ages as well, give us to understand that both Nero and Domitian issued edicts for a general persecution. About the year 170 Melito of Sardis declares that these two emperors 'were the only ones who sought to wipe our faith out of existence by means of calumny.' Tertullian, thirty years after, is still more explicit. 'All Nero's acts have been abrogated,' he tells us, 'only one Neronian contrivance' subsists, his condemnation of the Christians. Is not this plain enough testimony to the existence of that Edict of Persecution so often alluded to in the writings of Christian antiquity?"

But to many modern writers the evidence seems insufficient. "There is no evidence," writes Mr. Hardy, "that either by Nero or by any of the Flavian emperors any general instructions were given to provincial governors to put down Christianity." In answer to this we will look somewhat more closely at the evidence that the Abbé Fouard has indicated in the quotation given above.

⁴ M. C. Callewaert treats this subject in four articles in the *Revue d'Histoire Ecclésiastique*, October, 1901, et seq.

⁵ *Last Years of St. Paul*, chap. VII.

Mr. Hardy gives no reason for his scepticism concerning the edict except that he quotes from the writings of Sulpicius Severus and dismisses his testimony, referring us to Professor Ramsay. To Professor Ramsay we betake ourselves and find the following: "It is true that Sulpicius Severus, whose account of the Neronian persecution is founded on Tacitus and stated almost in his words, proceeds: 'This was the beginning of severe measures against the Christians. Afterwards the religion was forbidden by formal laws, and the profession of Christianity was made illegal by published edicts.' But the value of this late evidence depends entirely upon its source; and there can be no doubt that the author's account of the Neronian persecution has no authority except in so far as he quotes from Tacitus. Now this statement was certainly not founded on anything that was said in the *Annals*. . . ."⁶ Why, we ask, should Sulpicius Severus be regarded as depending solely on the writings of Tacitus? He was a lawyer and that part of Ulpianus which has been since lost, including the chapters *De officio proconsulis*, was available to him. It is plain that he does not depend entirely on Tacitus, even in the passage cited by Professor Ramsay, which in the original runs thus: "Post etiam datis legibus religio vetabatur palamque edictis propositis christianos esse non licebat." The last four words, "Christianos esse non licebat" seem to embody the formula of proscription. We meet them in Tertullian in this form: "De legibus primum concurram vobiscum ut cum tutoribus legum. Jam pridem quam dure definitis dicendo; non licet esse vos." This comparison brings back the evidence of Sulpicius from the year 400 (*circa*) to the date of the *Apologeticum*—the one lawyer passes us on to another.

Tertullian, whose legal knowledge is admitted, opens his great work, the *Apologeticum*, with an account of the law as it affected Christians. His apology is addressed to the *Romani imperii anti-stites*. The term is obscure. It may refer to the Senate of Rome; it may be the Roman officials in Africa, who are designated. But he is evidently appealing not to the ignorant but to the learned, for he discusses points which have an interest only for those who are acquainted with Roman laws and their history. He cites

⁶ *The Church in the Roman Empire*, ch. XI.

examples of iniquitous laws which have been revoked, and then sets before his readers the legislation against the Christians which still disgraces their code. Then he singles out the author of the cruel enactments against the Christians. "Consult your law-books,"⁷ he cries, "you will find there that it was Nero who rushed on this sect (the Christians) as it was springing up in Rome, drawing his imperial sword to destroy it. Any one who knows anything of Nero must be aware that what he condemns must be something good. Domitian, who had something of his cruelty, attempted a similar thing. . . . Such were ever our foes, unjust, impious, filthy, whom you yourselves are wont to condemn, to whose victims you are accustomed to bring alleviation." He thus closes his argument: "Such forsooth are your laws which are levelled against us only by the unjust, the impious, the vile, the useless, the mad. Trajan moderated them somewhat, by forbidding the hunting down of Christians; Hadrian, though he investigated novelties, did not enact them, nor did Vespasian, though he warred against the Jews, nor did Verus, nor did Pius."

As we have already seen, Tertullian here gives an accurate account of Trajan's more moderate policy as witnessed by his letter forbidding the governor to search out the Christians; may we not safely follow his opinion as to the origin of the persecution?

It is Nero whom he points out as the cause of the persecution which was raging in his own time. He does not merely regard him as one who set a terrible example by the ferocity of the *piacula* of A. D. 64, but as the founder of a policy of extermination, too drastic to be followed out even by the most cruel of his successors. Nero is to him the cause of the present misfortunes. In another work (*Ad Nationes*), which has not come down to us in its entirety, he addresses the whole pagan world and here, still more definitely, he charges Nero with the cruelty of the actual grievances of the Christians of his time. The equity of Rome has undone all the rest of Nero's action—"tamen permansit, erasis omnibus, hoc solum institutum Neronianum, justum denique ut dissimile sui auctoris." There are other testimonies in other writers which might fairly be quoted to confirm the view adopted here, but, either because their authors have not such historical weight

⁷ *Apologeticum*, cap. V.

as Tertullian, being prone to be led away by their character of apologist; or because their witness probably depends on him as its source, and therefore adds nothing to his authority; or, again, because their attribution of a formal "policy" to Nero is less evident, I pass over their references.

For the rest, an interesting attempt has been made to reconstruct the terms of the first edict, which well deserves to be taken account of by any study of the beginnings of the martyrdoms. Dom Leclercq quotes it in his first volume on the *Acts of the Martyrs*⁸ as a masterly piece of historical guesswork:

"Sulpicius Severus, after relating the first rigors exercised by Nero against the Christians, adds: 'Post etiam, datis legibus, religio vetabatur; palamque edictis propositis *christianos esse non licebat*.' This phrase is precisely the one which Tertullian makes use of in a passage where he addresses himself to those whom he calls 'the guardians of the law,' and without doubt he here binds himself to exact quotation. 'De legibus primum concurrat vobiscum ut cum tutoribus legum. Jam pridem quam dure definitis dicendo: *non licet esse vos*.' Origen speaks like Tertullian: 'Decreverunt (reges terrae) legibus suis *ut non sint christiani*.' Lampridius, wishing to note the tolerance of Alexander Severus, says: 'Judaus privilegia reservavit: *christianos esse passus est*;' and what proves that this is legal language which is used is the decree of Galerius beginning: 'Denuo *sint christiani*.' This coincidence cannot be altogether fortuitous, it is not by mere chance that authors of different periods employ similar expressions; we are tempted to see in this phrase the very terms of an edict, probably the most ancient of all, which throughout served as the basis of the persecutions. It might well be that it contained words like these, '*non licet esse christianos*,' adding scarcely anything besides. It formulated no precise accusation, it prescribed no regular procedure, it was a sort of decreed outlawry, a brutal edict of extermination. The apologists bitterly complain of it, and if the decree was couched in other terms, it is difficult to understand their complaints. They tell us again and again that they are accused of being Christians, that their name is their crime, and Tertullian in several passages affirms that the sentence of condemnation regards no other offence. The magistrate reminded the accused of the

⁸ Dom Leclercq quoting M. Gaston Boussier in *Les temps Neroniennes*, vol. I, of his work on the Martyrs.

summary and terrible enactment, 'Non licet esse christianos,' to which the accused answered if he was faithful, 'Christianus sum,' and the trial was concluded."

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WAS CHRIST AN ASCETIC?

AMONG the many spiritual treasures which have come to us from the other side of the Atlantic, few have charmed us more than the work from Father Clifford's pen—*Introibo*. One passage in it, however, has given rise to some misgiving. In the meditation for the Third Sunday in Advent on the words, "Let your moderation be known to all men," Father Clifford says:

"Our Lord was no ascetic; His great Apostle, Paul, who has best interpreted His spirit to the Western world, was no ascetic, though he chastised his body and brought it into servitude to the reasonableness of the New Law. Asceticism serves a purpose in the Church, and may be said, without exaggeration, to have been baptized by her spirit; yet of itself it is no essential part of the soul of genuine religion, and does not necessarily reveal the lineaments of the truer Christ, who in His earthly career was at once manly and tender above all His saints' imaginings of Him, and who had, moreover, a curiously everyday note about His exterior conduct that rebuked the intolerant austerity of the Pharisees and formalists of the towns, as well as the aloofness of the dwellers in the desert. And yet asceticism has played a large part in the history of the Church, and has, if possible, a graver rôle to fulfil in an age which threatens to be emasculately enamored of the material comforts of existence. But its functions will ever be remedial and transitional. Certain types of temperament will be saved by it as long as the Gospel will be preached."

About seven years ago there appeared in *The Spectator* an article containing a passage remarkably like the one just quoted. It runs thus:

"Asceticism is neither the cause nor the effect of holiness, nor even its proof and sign. . . . *Per se* and in its essentials, Christianity has nothing to do with asceticism. Our Lord was not an ascetic, and

showed no special favor to ascetics. Indeed, He may be said by His teaching and example to have put a curb on the tendency of the Hebrews (like all other Asiatics) to overrate asceticism, and to consider those who ran into extravagances of bodily mortification as especially holy . . . The ascetic is not necessarily a Christian, or the Christian an ascetic; but for all that, the ascetic habit has a good deal to be said for it."

Now, whilst granting that these statements contain much truth, we are bound to say that we think that both their substance and their tone are apt to suggest what is not truth. In warning us of one danger we fear the writers have incurred the opposite danger. Let us, then, try to discuss the matter intelligently; and even if we do not arrive at certainty, we may help somewhat to clear the atmosphere.

To go to the root-meaning of asceticism: it is *ἀσκέω*, to practise or to exercise; *ἄσκησις*, exercise or training; *ἄσκητής*, an athlete. From time immemorial and amongst all classes of people bodily exercise and discipline have ever been held and felt to be a means of acquiring moral and spiritual perfection. Amongst various classes of men there have been varying degrees of strictness in this self-discipline, ranging from those who sought nothing more than mere temperance to those who inflicted themselves with extremest austerities. So, too, have men carried on this discipline from motives of the widest diversity—the saint, the stoic, the athlete, or the fakir. But always the general and primary end in view was to subdue the material to the spiritual.

In the early Church there was a body of fervent Christians known as the Ascetes. According to the Apostolic Canons they were placed as a class between the clergy and the laity. They did not leave the world, like monks or hermits, but tried to carry on their lives of self-discipline in the world, using as means thereto fasting, prayer, chastity, and castigation of the body. The predominant idea of their exercise and training seems to have been simply the subduing of their lower nature. Here we have the embryo of asceticism. Along with the development of the Christian religion the ascetical idea and practice developed also. The ulterior motive for subduing the lower nature was love of God. When once the line of mere temperance had been passed, the

motive of love of God would naturally seek other means to express itself. Thus the motives of expiation of sin and of obtaining favors from God became more and more explicit.² But as bodily pain, whether of renunciation or of endurance, had come to be acknowledged as the ordinary means of expressing love for God, it thus became the recognized means not only of subduing the lower nature, but also of atoning for past sin and of supplicating for future needs. This, then, was the development and the scope of Christian ascetics.

We confess at the outset that we know of no intrinsic reason *why* suffering should be a necessary companion of love. We merely state the fact that it is so ; and we appeal to the whole of human experience to support the assertion. It may be that the renunciation and endurance necessary for the due observance of the natural law and the Ten Commandments fostered the conviction that pain was the companion of love ; it may be that the human soul, since it was naturally Christian from the beginning, sought to anticipate the Christian doctrine of love and suffering ; it also may have been part of a divine primitive revelation. Our first parent, indeed, seems to have needed to pass through the fires of violent temptation and renunciation before he could be established in his eternal joy. But whatever may have been the origin of the law, a law it is, and a law which all must recognize. It is the very foundation of asceticism, and once clearly apprehended it saves us from the Scylla of superstitious pain-worship on the one hand, and the Charybdis of hedonistic indulgence on the other.

We must recognize at once that our present life is complex in the extreme and crumful of conflicting interests. The Christian doctrine of the effects of original sin asserts and accounts for all this. If one interest must be followed, another must be abandoned ; and it is the wrench from the interest which must be abandoned which causes pain. The more interests that have to be cut away, the stronger is the attachment to the interests that remain. The process is one of concentration of will-strength by the destruction of the dissipations of will-strength. Hence the man who has thus exercised himself in a high degree is to be admired, not so much for the amount of suffering he has undergone, but for the amount

of will-strength that he has acquired. The essential and *per se* element in the process is the will-power or love put forth; the pain caused by detachment is what we may call an "inseparable accident."

With this important distinction before our minds, then, it is easy to see how self-inflicted suffering is effectual both in subduing rebellious nature and in obtaining forgiveness of past sins and in pleading for future favors. It is not that Almighty God derives any pleasure at the sight of suffering; that would show Him to be the most cruel of all beings. No; God dislikes and hates the suffering as much as anyone, but He allows it because, from the nature of the case, it is necessary for the generation, the strengthening, and the perfection of love. The perverse promptings of lower nature are obstacles to the free exercise of love; sin is the actual withholding of love; the request for future favors is merely asking for more love; therefore it is that Almighty God, whilst regretting the contingent suffering, allows it for the sake of the love of which it is the condition, the measure, and the expression.

The neglect of this distinction is the source of false asceticism; whilst much of the unpopularity of true asceticism is traceable to the same cause. But the Church has ever been on her guard lest a perverted system should obtain within her fold. The history of the Flagellants in the thirteenth and fourteenth centuries suffices to show us the mind and attitude of the Church with regard to self-inflicted suffering. These misguided zealots in their bodily mortifications were not doing more than the saints had done, but their motives were wrong, and so they brought upon themselves the condemnation of Pope Clement VI.

Asceticism of this kind is nothing else but a superstitious pain-worship. On the part of the sufferer the motive is pride; on the part of the onlooker, morbid curiosity. It was an asceticism something like this which our Lord rebuked in the intolerant austerity of the Pharisees and formalists of the towns as well as in the aloofness of the dwellers in the desert. It was also an asceticism something like this to which our Lord showed no special favor, the exaggerated asceticism on which our Lord may be said by His teaching and example to have put a curb, the

overrated asceticism to which the Hebrews (like all other Asiatics) have a tendency, and which considers those who run into extravagances of bodily mortification as especially holy. It was not fasting that our Lord rebuked, but the perverted motive of fasting. "And when you fast, be not as the hypocrites, sad. For they disfigure their faces that they may appear unto men to fast." Hence, too, when Christ was asked: "Why do the disciples of John and of the Pharisees fast, but Thy disciples do not fast?" He replied: "Can the children of the marriage fast as long as the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast. But the days will come when the Bridegroom shall be taken away from them, and then they shall fast in those days." It would be, perhaps, more true to say that it was a sense of proportion that our Lord insisted upon rather than a sense of moderation; for occasions might arise in which very extreme mortification would be necessary: "If thy right eye scandalize thee, pluck it out . . . and if thy right hand scandalize thee, cut it off."

Indeed, if our Lord had looked upon suffering as something good, beautiful, or admirable in itself, He would not have exercised His divine power so often in relieving and destroying it. It was always with Him a means subordinated to an end, and in so far as its infliction was good for the perfection of a soul, He counselled it; but also in so far as its removal was good for a soul, He removed it. Thus, in the miracle of the multiplication of the loaves, our Lord would have compassion on the multitude and would not send them away fasting, lest they should faint by the way. But he made the occasion an opportunity of showing His power over the physical laws of bread, and so prepared the minds of the people for His teaching on the Holy Eucharist. Similarly He healed the man at the pool Probatika, to illustrate His power to give spiritual health and strength. Likewise He healed the man born blind, to manifest His office as the Light of the world.

No. Health or sickness, joy or sorrow, suffering or pleasure may be equally efficient as means of salvation. They are all God's gifts and must be used so far, and only so far, as they are helpful to salvation. This sounds something like the teaching of St. Ignatius, and also, we trust, not unlike the teaching of St. Paul.

When we take up a spiritual book we naturally expect to find theological terms used in their true meaning. Having in view, then, the sense of the word "asceticism" as we have tried to define and explain it, we venture to say that the expression "Our Lord was no ascetic" is decidedly misleading. Our Lord surely was *par excellence* the great Ascetic, the Model of all ascetics.

The very reason of His assuming human flesh was to raise human nature from the depths into which it had fallen through Adam's sin. The Crucifixion was the great act by which the sins of all time were atoned for. The Sacrifice of the Cross was the one act by which all divine graces and favors were to be applied to the souls of men. And not only in these final and more prominent acts of His life did our Lord show Himself to be the great Ascetic, but also in the daily acts of His life. We are told expressly that He fasted forty days and forty nights. "And He ate nothing in those days; and when they were ended He was hungry." True, we do not read that our Lord scourged Himself, or wounded Himself, or crucified Himself. But, according to the theology of St. Thomas, our Lord was at least the indirect cause of all these sufferings, in so far as He could have hindered them and did not do so. Our Lord had the power to frustrate the efforts of His persecutors, first, by rendering them unable or unwilling to kill Him, secondly by rendering His own Body impassible. However, as He did not choose to use this power, He is said to be the indirect cause of His own Passion and Death. This aspect of His life is especially marked in the Fourth Gospel. Our Lord, of His own accord, goes to Gethsemani because He knows that Judas will come there to seek Him. He will not allow St. Peter to do anything to hinder His sufferings: "The chalice which My Father hath given Me, shall I not drink it?" He allows the charges of being a blasphemer and false prophet to fall through, because He wishes to escape death by stoning, in order to obtain the more painful death by crucifixion. Indeed, He expressly claims this office of self-immolation when to Pilate He says: "Thou shouldst not have any power against Me, unless it were given thee from above." And so He carries out His design from the moment when He spontaneously sets forth on the Via Dolorosa to the moment when He deliberately bows His head and gives up the ghost.

Surely, all this is but asceticism, in the sense we have here set forth. And surely the life of St. Paul, who has best interpreted the spirit of Christ to the Western world, exhibits but the same principles. Indeed, have not the saints of all ages since our Lord been merely endeavoring to walk in His footsteps and imitate His Passion? And what is this but the ascetic life? The real difference between the asceticism of those saints who practised great austerities and that of the ordinary Christian is not one of kind, but of degree. The objects and motives are the same; only the manner and extent are different.

Herein, perhaps, we may recognize the truth which Father Clifford is aiming at. We are living in an age which is not attracted by the methods of an Antony, a Stylite, or a Benedict Joseph Labré. The life of a pillar-saint excites no emulation in a people possessed of a strong devotion to hygiene and cleanliness. Therefore it is that, whilst insisting on the motives which give the essence to asceticism, we counsel and practise a modified form of it. "Quidquid recipitur, recipitur secundum modum recipientis." What is moderate in one age, is excessive in another; and we venture to think that the moderation taught by St. Ignatius in the sixteenth century would scarcely pass as such in the twentieth; for instance, where the Saint advises that, in affixing the *catenella* care should be taken that it pierce not to the bone, and in taking the discipline that no bones be broken. The principle, however, of St. Ignatius is the only key to life's problem and must eventually prevail.

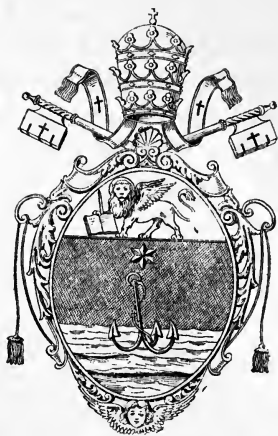
A recent writer¹ has drawn a striking comparison between the Saint of Loyola and Count Leo Tolstoi. The two men stand for the two predominant theories of life which are now struggling for the ascendancy. The asceticism of Tolstoi is Buddhistic. His ideal is the extinction of the race. "He entreats the Minister of State, the man of learning, the doctor, the lawyer, the professor, the artist, the clerk—not to think, not to argue, not to analyze, but to dig in the fields. . . . Tolstoi is a disillusioned man. There is disillusion in every line of his masterly novels, and it is disillusion which even the saddest of us cannot always accept." His exaggerations may be said to culminate in his views on mar-

¹ Mrs. Craigie (John Oliver Hobbes) in *The Science of Life*.

riage, the very substance of which he regards as so much unchastity. The asceticism of St. Ignatius is Catholic. His ideal is the perfection of the race. The intelligence and will are to be used, developed to their fullest capacity, and directed to the service of God. Man is to cultivate an indifference so that he wish no more for health than for sickness, for riches than for poverty, for a long life than for a short one. To acquire this indifference, *ἀσκησις* is absolutely necessary. From the days of John the Baptist until now, "the Kingdom of Heaven suffereth violence and the violent bear it away." These are the words of Christ. Asceticism certainly has a grave rôle to fulfil in this age, and there is not much danger of its value being over-estimated either in England or America. "Its functions will ever be remedial and transitional." Yes; remedial just in so far as the whole of this life is remedial of sin and sinful inclination; transitional in so far, and only in so far, as this whole miserable life of ours is transitional.

THOMAS J. GERRARD.

New Hall, Chelmsford, England.



Analecta.

EX ACTIS PII PP. X.

I.

AL SIGNOR CARDINALE PIETRO RESPIGHI, VICARIO GENERALE
PER LA DIOCESI DI ROMA.

La ristorazione d'ogni cosa in Cristo, che ci siamo proposti coll'aiuto del Cielo nel governo della Chiesa, esige, come più volte abbiamo già manifestato, la buona istituzione del clero; la prova delle vocazioni, l' esame sull' integrità della vita degli aspiranti e la cautela per non aprir loro con troppa indulgenza le porte del santuario. Per far regnare Gesù Cristo nel mondo nessuna cosa è così necessaria come la santità del clero, perchè con l'esempio, con la parola e con la scienza esso sia guida ai fedeli, che, come dice un antico proverbio, saranno sempre quali sono i sacerdoti: *sicut sacerdos, sic populus*.

Leggiamo infatti nel S. Concilio di Trento: *Nihil est quod alios magis ad pietatem et Dei cultum assidue instruat quam eorum vita et exemplum, qui se divino ministerio dedicaverunt: quum enim a rebus saeculi in altiore sublati locum conspiciantur,*

in eos tamquam in speculum reliqui oculos coniiciunt, ex iisque sumunt quod imitentur (Sess. xxii, cap. 1 de Reform.). Da questo emerge chiara la necessità, che i chiamati nella sorte del Signore fin dai primi anni siano non solo informati a quella pietà e a quella dottrina, che li rendano sale della terra e luce del mondo, ma la santità della vita abbiano meditata e praticata sotto una vigilante osservanza ed una accurata disciplina nei Seminari. Nei Seminari infatti si educano le tenere piante, che fatte alberi daranno frutti copiosi; nei Seminari si preparano gli operai, che dovranno coltivare la vigna del Signore, e finalmente si esercitano i coraggiosi atleti, che dovranno sostenere con fermezza le divine battaglie.

Con molta ragione pertanto i Padri del S. Concilio di Trento dopo la Sessione (xxiii, cap. 18 de Reform.) in cui fu decretata l'istituzione di questi noviziati ecclesiastici, pieni di santa allegrezza si congratularono a vicenda ripetendo che, se il Concilio di Trento non avesse stabilito che questo, non si sarebbe dovuto lamentare nè la sua lunga durata, nè le gravi difficoltà e pene, che si erano sostenute.

E qui Noi dobbiamo ringraziare la Provvidenza, che per la sollecitudine e generosità dei Nostri Venerati Predecessori la città nostra non solo è provveduta di ottimi Seminari pei bisogni della Diocesi, ma è ricca di Seminari e Collegi per quasi tutte le nazioni: il che apre il cuore non solo alla speranza, ma alla certezza che la pietà e la scienza di questi alunni che si spargono per tutto il mondo produrrenno frutti di benedizione.

Convinti pertanto e persuasi della necessità che quanti aspirano al Sacerdozio siano educati nei Seminari per mantenere e coltivare la vocazione allo stato ecclesiastico, ed affinchè le vocazioni vere si possano meglio conoscere dai Superiori, che devono rendere il *bonum testimonium* prima che sugli aspiranti stessi vengano imposte le mani; persuasi che quanti hanno la vera vocazione niente maggiormente desiderano che di entrare in questi cenacoli, dove pei celesti carismi dello Spirito Santo si preparano alla missione, a cui sono divinamente chiamati (e chi sente altrimenti lascia molto a dubitare sulla verità e sincerità della sua vocazione); col voto, che quanti si credono chiamati al Sacerdozio fin dai primi anni, se fosse possibile, entrino in questi asili della pietà e dello studio;

confermando pienamente quanto Ella Sig. Cardinale ha disposto in proposito con le lettere circolari dirette ai Revmi Ordinari d'Italia negli ultimi tre anni decorsi; siamo inoltre venuti nella determinazione di stabilire:

1°. Tutti i Chierici della Diocesi di Roma, come quelli che dalle diverse Diocesi d'Italia vengono mandati a Roma dai loro Revmi Ordinari per attendere agli studi, debbono essere convittori in un Seminario o Collegio ecclesiastico.

2°. Per provvedere, quanto è possibile, a quegli aspiranti della Diocesi di Roma che non potranno pagare la retta, vogliamo che i posti gratuiti nel Seminario Romano siano riservati agli studenti di Teologia che si trovino in detta condizione; e solo nel caso che non vi fossero aspiranti teologi, possano goderne studenti di Liceo. Vogliamo altresì che a tali posti possano essere nominati anche gli studenti non romani di nascita, purchè appartengano per domicilio a questa Diocesi.

3°. I Sacerdoti che a domanda dei loro Vescovi verranno a Roma dalle Diocesi d'Italia, sia per un corso di perfezionamento nella Filosofia o Teologia, sia per frequentare le scuole di diritto canonico e civile negli istituti ecclesiastici, sia per gli studi universitari, od anche per la pratica nelle Sacre Congregazioni Romane; dovranno essi pure entrare come alunni in un seminario o collegio ecclesiastico.

4°. Gli studenti esteri, con le commendatizie dei loro Revmi Ordinari, dovranno procurarsi il posto nei Collegi delle rispettive nazioni, e, qualora questi mancassero, in un altro Collegio ecclesiastico.

5°. In conseguenza di tali disposizioni non potranno essere accolti nei Collegi laici di Roma, quantunque retti da persone ecclesiastiche, i chierici e sacerdoti studenti per esercitare l'ufficio di prefetti dei convittori. È doloroso il dover privare siffatti Collegi dei giovani studenti che coll'abito ecclesiastico vi esercitano tale ufficio; ma a questo bisogno, al quale potranno provvedere a tempo i Direttori dei singoli Istituti, deve prevalere la necessità di informare quei giovani allo spirito ecclesiastico con la disciplina dei Seminari.

6°. In nessuno dei Seminari o Collegi ecclesiastici di Roma potrà essere accettato come alunno chi non presenti la domanda

del suo Ordinario, il quale s'impegni di riceverlo in Diocesi a studi finiti o quando per altre ragioni i Superiori stimassero di doverlo licenziare. Le suddette domande dovranno essere riconosciute da cotesto Vicariato.

7°. Le Università Gregoriana e della Minerva, i Seminari Romano e Vaticano, e il Collegio di Propaganda non potranno ammettere alle lezioni, come uditore ordinario, nessun Chierico o Sacerdote, che non esibisca la prova scritta di essere convittore in un Collegio ecclesiastico o in un Seminario. Per i Sacerdoti romani non appartenenti a comunità ecclesiastiche si richieda il permesso scritto di cotesto Vicariato. Tali disposizioni valgono anche per gli ecclesiastici che desiderano far pratica nelle Congregazioni romane.

8°. Non potrà essere promosso al Sacerdozio chi non abbia compiuto il 4° anno di Teologia, e non ne abbia superata la prova, e non sia stato alunno almeno per tre anni in un Seminario o Collegio ecclesiastico.

Le comunichiamo, Signor Cardinale, per tempo queste disposizioni, perchè nel suo zelo illuminato pel governo della Nostra Diocesi Ella ne intimi e ne sorvegli pel prossimo venturo anno scolastico la scrupolosa osservanza, derogando affatto a qualunque consuetudine o privilegio in contrario. E Le impartiamo con particolare affetto l'Apostolica Benedizione.

Dal Vaticano nella festa di S. Pio V del 1904.

PIUS PP. X.

II.

APOSTOLIC BRIEF TO THE ROMAN ACADEMY OF ST. THOMAS AQUINAS.

AD PERPETUAM REI MEMORIAM.

In praecipuis laudibus Leonis XIII fel. rec. decessoris Nostri quisque aequus rerum aestimator hoc ponit, quod is adolescentis Cleri studia ordinare convenienter temporibus aggressus, Sancti Thomae Aquinatis disciplinam in primis instauranda summa contentione curaverit. Etenim novo ingeniorum cursu commotus, quum videret genera quaedam philosophandi ac de gravioribus doctrinis disputandi invalescere, quae catholicae veritati nequa-

quam congruerent, mature occurrendum periculo censuit, quod inde alumnis sacrorum impenderet; eo magis quod statam rationem studiorum, Ecclesiae iudicio ac saeculorum usu probatam, animadverterat plurifariam ex cupidine recentiora consecrandi defecisse. Itaque institutis praeceptisque philosophiae christianae ac theologiae Ducem Magistrumque suum restituit Doctorem Angelicum, cuius divinum ingenium arma elaborasset ad tuendam veritatem multiplicesque errores hac etiam aetate profligandos per quam idonea: siquidem quae, nati ad utilitatem omnium temporum, sancti Patres Doctoresque Ecclesiae tradiderunt principia sapientiae, ea nemo Thoma aptius, colligendo ex eorum scriptis composuit, nemo luculentius illustravit.—Haudquaquam tamen Pontifex bona scientiae accessiones, quas hodierna pareret studiorum agitatio, neglexit; quin imo, ratus clericos non posse digne suum tenere locum, nisi apparatiore quodam doctrinae commeatu instruerentur, idcirco eorum de gravioribus rebus institutionem opportunis eruditionis incrementis ornatam voluit.

Iamvero ad fovendam, quam Encyclicis litteris *Aeterni Patris* indixerat, instaurationem disciplinae Thomisticae, subinde in Urbe Roma, utpote quae catholico orbi hoc etiam in genere exemplo deberet esse, propriam Academiam instituit, a S. Thoma Aquinate eam nuncupans, cui propositum esset explicare, tueri, propagare doctrinam, praesertim de philosophia, Angelici Doctoris. Academiam ipsam annuis redditibus, qui satis essent ad stabilitatem eius confirmandam, munificus auxit. Eidem parem, quae ceteris vel Athenaeis vel Lyceis magnis attributa esset, attribuit facultatem promovendi ad doctoris in philosophia gradum suos alumnos, qui emenso studiorum curriculo laudabile scientiae, specimen sollemni periculo dedissent. Denique anno MDCCCXCV, statuta, quae Academiae ad tempus praescripserat, temperando, certas ei leges, quas diutinum experimentum commodas fore suasisset, in perpetuum dixit.

Ad Nos quod attinet, quando Pontificatus Noster incidit in tempora, traditae a patribus sapientiae inimica fortasse magis, quam unquam antea, omnino oportere ducimus, ut quae Decessor illustris de cultu philosophiae doctrinaeque Thomisticae constitisset, ea religiosissime servanda, atque etiam in spem uberiorum fructuum provehenda curemus. Huius rei gratia, romanam a

Sancto Thoma Academiam, quae in ceteris id genus institutis principem sibi locum iure vindicat, uti peculiari quadam Leonis floruit, similiter Nostra posthac florere providentia volumus.

Equidem novimus, ex eo coetu sodales quam diligenter uti-terque in mandata sibi provincia versari consueverint, vel Aquinatis sententiam doctis commentariis illustrando, vel eius cogitata evolvendo atque ex principiis ipsius nova investigando, vel eiusdem trutina pensando recentiore placita philosophorum, propterea gratulamur eis libenter, quod germanas philosophiae progressionem non mediocriter adiuvent. Verum ne nobilissimae contentioni diuturnitas remissionem afferat, magnopere cupimus, ut voce et auctoritate Nostra spiritus sumat etiam alacriores, ac tamquam renovatis auspiciis in propositum incumbant. Quae tamen cohortatio non ad hos tantummodo spectet, sed pertineat, uti debet, ad omnes, quicumque in catholicis orbis terrarum scholis philosophiam tradunt; nimirum curae habeant, a via et ratione Aquinatis nunquam discedere, in eamdenque quotidie studiosius insistant. Vehementer autem universis auctores sumus, ut sollertiam laboresque suos conferant maxime ad coercendam pro virili parte communem illam rationis fideique pestem, quae longe lateque serpit: *neorationalismum* dicimus, cuius ne perniciosos afflatus sacra praesertim iuventus vel minimum sentiat, omni ope atque opera providendum est.

Ceterum statuta, bona, privilegia, iura quae decessor Noster Academiae romanae a Sancto Thoma dedit et attribuit, ea Nos omnia et singula rata et firma esse volumus et iubemus; contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XXIII mensis Ianuarii, festo S. Raymundi de Penafort, anno MDCCCCIV, Pontificatus Nostri anno primo.

A. Card. MACCHI.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

DOS MONIALIS DURANTE TRIENNIO VOTORUM SIMPLICIUM DEFUNCTAE, MONASTERIO CEDERE DEBET.

Beatissimo Padre :

Il P. Procuratore Generale dei Carmelitani scalzi prostrato ai piedi della S. V. umilmente implora che si degni dichiarare :

Se venendo a morire una monaca, mentre ancora decorre il triennio dei voti semplici, a norma del Decreto della S. Congregazione dei Vescovi e Regolari, in data 3 maggio 1902, la dote in tal caso debba rimanere al monastero, oppure restituirsi ai parenti od eredi, ab intestato, della stessa defunta. Che per la grazia ecc.

Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, proposito dubio respondendum censuit prout respondet:

"Affirmative ad 1^{am} partem, negative ad 2^{am}."

Romae 26 Martii 1904.

D. Card. FERRATA, Praef.

L. † S.

PH. GIUSTINI, Secr.

II.

DUBIA CIRCA SECUNDAM EMISSIONEM VOTORUM SOLEMNIUM A MONIALIBUS.

Beatissime Pater:

S. Congregationis EE. et RR. decreto *Perpensis temporum adiunctis*, dato 3 Maii 1902, praescriptum est, ut in sanctimonialium monasteriis, in quibus emittuntur vota solemnia, his praemitantur a novitiis simplicia quoque vota: porro eiusdem S. Congregationis responso dato in una *Bonomiensi* die 28 Iulii 1902 resolvitur: Ritus seu caeremoniale, in unoquoque Monasterio receptum, adhibendum esse in emittenda prima professione, pro qua consuetae formulae suppressis, si adsint, verbis solemnitatem (votorum) exprimentibus, adiiciatur novitiam nuncupare vota simplicia, iuxta Decretum a S. Congr. EE. et RR. die 3 Maii 1902 editum: professionem autem secundam emitti posse privatim in choro seu oratorio interiore coram communitate in manus Superiorissae, praevia approbatione Ordinarii seu Praelati Regularis quoad Monasteria exempta. Sancitis igitur: in prima simplicium votorum professione ritum receptum, suppressis solum verbis solemnitatem votorum exprimentibus, esse adhibendum, atque secundam solemnium votorum professionem posse emitti privatim, haec dubitatio mihi movetur:

I. Sitne Ordinarii vel, quoad Monasteria exempta, Praelati

Regularis, audito Superiorissae voto, decernere ut secunda quoque professio publice fiat coram Ordinario vel Ordinarii commissario?

2. Quod caeremoniale sit adhibendum in secunda professione, si privatim coram Superiorissa fit, quodque adhibendum, si publice fit coram Ordinario eiusve commissario?

3. Utrum et quo modo in casu posteriori manendum in actionibus symbolicis: benedictione ac traditione veli, anuli, coronae, quae hucusque in ritu solemnibus professionis adhibebantur, et ad mentem decreti *Perpensis temporum adiunctis*, posthac iam in prima votorum simplicium professione in usu erunt.

Quas dubitationes resolvendas humillime proponens ad pedes Sanctitatis Vestrae emorior,

hum.illus dev.mus servus filius

LEO Card. DE SKRBENSKY, *Archiep. Pragen.*

Sacra Congregatio E.morum ac R.morum S. R. E. Cardinalium, negotiis et consultationibus Episcoporum et Regularium praeposita, propositis dubiis respondendum censuit, prout respondet:

Ad I. Affirmative, dummodo Superiorissa et Communitas postulent, ut professio, de qua agitur, publice fiat.

Ad II. In utroque casu secundae professionis requiritur tantummodo, ut Professa proferat formulam professionis adhibitis verbis solemnitatem votorum exprimentibus.

Ad III. Provisum in 2°.

Romae, 15 Ianuarii 1903.

D. Card. FERRATA, *Praef.*

E S. CONGREGATIONE RITUUM.

DECRETUM BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI
IOANNIS BAPTISTAE VIANNEY, PAROCHI VICI ARS.

SUPER DUBIO.

"An, stante approbatione duorum miraculorum, tuto procedi possit ad solemnem eiusdem Ven. Servi Dei Beatificationem?"

E sacerdotalis ordinis viris, quorum *"laus in Ecclesia Dei est,"* plures pastoralis ministerio sanctissime functi ac saluberrime, tam

insigni fama claruerunt, tam alta sui vestigia signarunt, ut in memoria et in ore populi adhuc quasi vivi versentur. Quominus autem hi lucerent "*quasi lucernae ardentes in caliginoso loco*" non obfuit aut humilis ipsorum atque abdita vita, aut circumscriptus eorumdem industriae et alacritati campus, aut studia partium furoresque civiles, aut invidia aemulorum, aut prava iudicia insecrantium quidquid religioni benevertat.

Talem scilicet pastorem admirata Gallia est superiore saeculo, IOANNEM BAPTISTAM VIANNEY, exigui quidem gregis ducem ac magistrum, sed aequantem animo magnitudinem Apostolis. Is, media in illa caligine, quam turbulentissimae tempestates induxerant, vere iubar extitit longe lateque diffusum, quo ducti lumine fideles turmatim ac per annorum seriem haud mediocrem, ad Vicum Ars vel ab remotissimis locis confluerunt. Erat enim in Venerabili Dei Servo cum singulari vitae sanctimonia et gravitate coniuncta mira suavitas, qua paene innumerabiles omnis ordinis et conditionis homines allekti, facile ipso usi sunt et indefesso poenitentiae ministro et magistro pietatis prudentissimo. Concionator assiduus, fervidus, caelestium rerum contemplationi semper intentus, castigatior sui corporis acerrimus, de se humillime sentiens, egenis, pupillis, afflictis per fugium atque solatium, curae suae concreditos filios "*pavit in innocentia cordis sui, et in intellectibus manuum suarum deduxit eos*" (Ps. lxxvii, 72).

Harum fama virtutum post Ven. Servi Dei obitum confirmata, non modo diuturnis peregrinationibus ad sepulcrum eius gloriosum, sed variis etiam prodigiis, causa iterum agitata est riteque instituta actio super duobus miraculis, quo de utroque Sanctissimus D. N. PIUS PAPA X constare decrevit nono cal. Martias hoc ineunte anno.

Unum supererat, iuxta sacri huius Fori statuta, ut inquireretur, utrum Beatorum Caelitum honores Venerabili Dei Servo IOANNI BAPTISTAE VIANNEY *Tuto* decerni possent. Itaque in coetu universo sacrae huius Congregationis, habito coram Sanctissimo Domino Nostro octavo Idus Martias huius anni, Rmus Cardinalis Franciscus Desideratus Mathieu discutiendum dubium proposuit: "*An, stante approbatione duorum miraculorum, TUTO procedi possit ad solemnem huius Venerabilis Servi Dei Beatificationem.*" Omnes qui aderant, quum Emi Cardinales, tum huius S. Rituum Congregationis Patres Consultores, latis suffragiis, unanimi con-

sensu TUTO procedi posse affirmarunt ; Sanctissimus vero Pater supremum iudicium suum distulit in alium diem, admonuitque ut in re tanti momenti supernum lumen implorarent.

Tandem hodierna die Dominica II post Pascha, qua Christus in evangelio exhibetur exemplar et forma boni Pastoris *qui animam suam dat pro ovibus suis*, Beatissimus Pater, sacro devotissime peracto, Vaticani nobiliorem aulam ingressus et pontificio solio assidens, ad Se accivit Rmos Cardinales Seraphinum Cretoni S. R. Congregationi Praefectum, eiusve loco et vice Aloisium Tripepi ipsius S. R. C. Pro-Praefectum et Franciscum Desideratum Mathieu Causae Relatorum una cum R. P. Alexandro Verde S. Fidei Promotore meque infrascripto Secretario, iisque adstantibus rite pronunciavit: "*TUTO procedi posse ad solemnem Venerabilis Servi Dei IOANNIS BAPTISTAE VIANNEY Beatificationem.*"

Hoc autem Decretum publici iuris fieri et in acta SS. RR. Congregationis referri, Litteras Apostolicas in forma Brevis de Beatificationis solemnibus in patriarchali Basilica Vaticana ubi primum licuerit celebrandis expediri iussit decimoquinto Cal. Maias an. MDCCCCIV.

SERAPHINUS *Card.* CRETONI, S. R. C. *Praefectus.*

L. + S.

† DIOMEDES PANICI, *Archiep. Laodicen.*, S. R. C. *Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTERS: 1. To the Cardinal Vicar of Rome regulating the admission of theological students into Roman seminaries. (A detailed summary of the document will be found in the department of "Studies and Conferences" of this number.)

2. Pope Pius X, whilst confirming the rights and privileges bestowed by Pope Leo XIII on the Roman Academy of St. Thomas, takes occasion to recommend to all engaged in the theological sciences, increased interest and zeal in the study of Thomistic philosophy and teaching.

S. CONGREGATION OF BISHOPS AND REGULARS: 1. Decides that a dowry of a religious who dies during the period of simple vows, belongs to the monastery.

2. Answers that it is within the province of the bishop or, in the case of exempt monasteries, of a Regular prelate, in accordance with the request of the superioress and community, to decide whether the second and solemn profession of a religious be held in public or not; also that the rite or ceremonial for the second (solemn) profession is the same, whether made publicly or in private.

S. CONGREGATION OF RITES publishes the decree (*tuto procedi posse*) authorizing the solemn Beatification of the Venerable Servant of God, John Baptist Vianney, Curé of Ars.

THE BISHOP'S POWER.

Qu. Can an Ordinary oblige a priest under pain of suspension to accept an appointment to an ecclesiastical office, when the priest is unwilling, even though it be in the nature of a preferment? Must a priest in such a case assign a reason for his refusal to accept the office, and would his repugnance to shoulder responsibility or to expose himself to odium in the performance of the duties attached to the office, be a valid excuse which would be sustained by Rome in case of an appeal?

Resp. The bishop has the right to oblige any priest under his jurisdiction to accept an ecclesiastical office which he tenders him for the good of the diocese, unless the priest can plead reasons of ill health or some other just cause implying that he would be unable to discharge properly the functions of said office. This has been decided by the Sacred Congregation of the Council. (In Foro-julien. 31 January, 1891, and other cases before that date. Cf. *Acta S. Sedis* VI, 537, 588. *Canoniste Contemporain*, Aug., 1891.)

PAROCHIAL JURISDICTION OF CHAPLAINS IN HOSPITALS.

Qu. Has a chaplain of a hospital duly appointed by the bishop and endowed with the regular faculties, the right to exercise within the walls of the institution the jurisdiction of a parish priest? For instance, could he rightfully marry persons who, having lived in the hospital, have obtained a domicile, or must he obtain the permission of the pastor of the district in which the hospital is located? Is he bound to transmit the stipends for baptism administered in the hospital, to the parish priest?

Resp. Hospitals subject to the bishop may have separate parochial rights, if the chaplain is appointed with the distinct understanding that the institution is exempt from the parish limits. In other words, the rights and privileges of a chaplain are entirely dependent on the title of his faculties and the sanction of the bishop. (Benedict. XIV, *Inst.* 33.)

PIUS X AND THE ROMAN SEMINARIES.

The letter of Pope Pius X to the Cardinal Vicar of Rome gives further evidence of the Holy Father's zeal for salutary reform. The Italian text of the document is printed in the *Analecta* of this number. We here subjoin its chief contents.

After indicating the purpose for which ecclesiastical seminaries have been established, and the spirit of discipline and piety which should pervade these institutions, he ordains as follows:—

1. Clerics of the diocese of Rome and those from the other dioceses of Italy sent thither by their respective Ordinaries to pursue their studies shall reside in a seminary or ecclesiastical college.

2. To provide as far as possible for the clerical candidates in the diocese of Rome who are unable to pay for their own maintenance, he requires that the burses in the Roman Seminary be reserved for the students of theology thus situated, and only in the absence of such theological candidates may Lyceum students be allowed to enjoy the said privilege; though it extends to students not of Roman birth, provided they are domiciled in the Roman diocese.

3. Priests sent to Rome by their bishops from other dioceses of Italy, whether to perfect themselves in philosophy and theology, or to attend the schools of canon or civil law in ecclesiastical institutions, or for university studies or practice in the Sacred Congregations, must reside in a seminary or ecclesiastical college.

4. Foreign students must reside in the colleges of their respective nations, and providing such an institution does not exist in Rome, then in some other ecclesiastical college.

5. In consequence of these enactments clerics and priests pursuing their studies may not reside as prefects of discipline in the lay colleges of Rome, even though such colleges be governed by ecclesiastics. The interest of these colleges must yield to the demand for the ecclesiastical spirit and seminary discipline.

6. In no seminary or ecclesiastical college in Rome may an applicant be received as an alumnus who does not present an order from his Ordinary. The said order must be viséed at the Roman Vicariate.

7. The Gregorian University, the Minerva, the Vatican Seminary and the Propaganda cannot admit to their lectures as regular students any cleric or priest who does not present a written testimonial of residence in an ecclesiastical college or seminary. Roman priests not belonging to an ecclesiastical community, must bring written permission from the Vicariate of Rome.

8. No one may be promoted to the priesthood who has not completed a four years' course of theology or who has not passed his examination and spent at least three years in a seminary or ecclesiastical college. The Holy Father requires that the foregoing instructions be put into scrupulous observance for the next scholastic year, any custom or privilege to the contrary notwithstanding.

THE SOLESMES SCHOOL OF GREGORIAN CHANT.

"When the manuscripts of different periods and different countries are brought into agreement and combined in a single version, it may then be affirmed that the Gregorian phrase has been found."

When Dom Guéranger, the first abbot of the monastery of Solesmes, known to the literary world principally as the author of the beautiful and authoritative *Liturgical Year*, wrote these words, he formulated the principle upon which the Solesmes critical school of plain chant is based and which has guided it during the years of its development. They were words pregnant with meaning, for they are the key to the labors of the school which has played a part of such prominence in the recent restoration of the Gregorian melodies. The Solesmes critical school, as it is known to day, is the result of gradual development, the interesting history of which is sketched by members of the Solesmes community prominent in Gregorian musical study in a recent number of the *Rassegna Gregoriana*.

ITS HISTORY.

The history of the development of the Solesmes school is comprised, for the most part, in the work of three men—Dom Guéranger, Dom Pothier, and Dom Mocquereau. The first established the school and gave to it the direction from which it has not deviated; to the second belongs the credit of having, through research and critical examination of a large number of manuscripts, carried on either personally or by assistants under his direction, published numerous volumes, the *Gregorian Melodies*, *Liber Gradualis*, *Liber Antiphonarius*, *The Processional*, *Responsorial*, *Variae Preces*, etc.; while the latter, who is at present Prior of the community, established the *Paliographie Musicale*, and now directs the critical school which is actively at work revising the former editions according to the better resources of knowledge which have of late come to hand, due to the increased number of manuscripts and well-organized methods of examination.

The attention of Dom Guéranger was forcibly brought to the subject of plain chant in the first place through the poverty of

his community. When he settled at Solesmes and established there the monastic order which he had restored, the monks were not adequately supplied either with breviaries or chant books for use in common in the choir. They were forced to content themselves with a few odd copies of an edition of the plain chant which belonged to the seventeenth century, together with some stray volumes which had been picked up here and there, but which, owing to their lack of uniformity, were of little use to the community. This was a state of affairs which naturally the abbot determined to remedy. He was impressed, after some attention had been given to the matter, with the fact that the editions in use were defective, full of errors and discrepancies, that therefore the true Gregorian melody had in large part been lost, and that a garbled form of the original had taken its place. This led him to a determination to discover the authentic chant, and restore it in his monastery. It was, he knew, a serious task to undertake, involving a great amount of labor and patient study. He therefore directed a Father of the community, Dom Jausions, to devote his energies entirely to this work, requesting him to study the subject carefully, and prepare reliable books for use in the monastery choir.

From the beginning the results obtained were noticeably efficient. Principles of execution were established which, through the perfection due to practice and study, have resulted in the Solesmes method as it is now known.

The fame of what Dom Guéranger was accomplishing in the execution of Gregorian music spread about. In his monastery the chant was living and spontaneous; prayer and melody were adapted one to another naturally and truthfully. The testimony paid to the excellence of Gregorian rendition at this time at Solesmes by the Abbé Gontier, author of the *Méthode Raisonnée de Plain-Chant*, who before the publication of this book paid a visit to the monastery, was, "the illustrious abbot has given to the Gregorian melodies in his abbey an accent and rhythm which had not seemed possible. It was a revelation." He was so much impressed that he submitted to Dom Guéranger the manuscript of the *Méthode* as he wished to incorporate into it the principles of execution which had aroused his enthusiasm. The book

appeared, being in a measure the first fruit of the Solesmes method, and was pronounced by Dom Guéranger "the only trustworthy theory for the execution of the Gregorian chant."

Steadily and patiently Dom Jausions worked in the meanwhile at the manuscripts at his disposal, which were in those early days few in number. He had associated with himself in his labors, which, as he advanced, became greater and more arduous, a novice, Dom Pothier, who was then twenty-three years of age. The researches, as conducted by these two men, became more and more serious and began to shape themselves definitely. They were based upon the principle laid down by Dom Guéranger that the *neum* manuscripts should be examined carefully and widely in order that an edition be established according to their usage and conforming to them. Although the work of Dom Jausions was only a preparatory inquiry and had not been aided by the facilities and resources that have since been at the disposal of the Solesmes students, it produced a noteworthy result. A memorandum was drawn up and presented to Dom Guéranger which contained a report of what had been accomplished in these researches undertaken at his command. This memorandum, corrected and expanded, in large measure as he had himself indicated, was reproduced and afterwards published as *Les Mélodies Grégoriennes*.

Gradually the work of research fell more and more to Dom Pothier, for Father Jausions, having with unscientific precipitancy desired to publish a *Directorium*, containing the common tones, before exhaustive comparison warranted it, and having been persuaded to abandon this project, drew away from the study of chant and took up that of history. Dom Pothier carried on the research with unremitting ardor. He read books both ancient and modern which dealt with the theory of his subject, and followed conscientiously the discussions of musicians in so far as they related to his theme. He collected as large a number of manuscripts as possible, gathering them from all parts of France, from Germany, Italy, England and elsewhere. These he studied, taking notes, transcribing *neums*, and copying out entire Graduals.

The death of Dom Guéranger and Dom Jausions left him to labor on alone without their helpful advice. At the command of

the second abbot of Solesmes, Dom Couturier, he published in 1880 *Les Mélodies Grégoriennes* and in 1883 the *Liber Gradualis* which was the fruit of the researches he had carried on in conjunction with Father Jausions.

As the *Liber Gradualis* was such an important contribution to the true Gregorian music, and as it played a large part in the restoration, a word in regard to the circumstances under which it appeared will not be amiss. That it was imperfect is now known, but the imperfections have been remedied in succeeding editions so far as present knowledge will permit. That many errors should have place in this first edition was inevitable. It was a departure from customary methods, an enterprise hitherto without precedent. Moreover, the conditions in which the lessons had been fixed, and the divisions distributed for chanting in choir, were such as to make imperfection the expected rather than the opposite. The adopted lessons had not been put to a practical test before they were sent to be printed, save with a few exceptions. Dom Pothier had indeed by the advice of a small number of monks, who sang the lessons in common for the purpose of correcting them in proof, inserted in their proper places bars of division, of respiration and other pauses as they seemed necessary for actual chanting, but this was the only test to which they had been subjected. In addition he did not wish to depart too widely from the Rheims-Cambrai edition. His reasons were twofold: in the first place he wished to shelter himself beneath the authority which this edition still possessed; in the second, the risk of weakening the argument of traditional invariability which the manuscripts furnished was much less than if he pointed out a divergence for which the public was not prepared. He was also constrained by the superior authority which the Ratisbon edition at that time enjoyed. As the result of these considerations, the first Solesmes edition of Gregorian chant remained midway in the return to antiquity. Nevertheless it was an undoubted advance upon the different other attempts at restoration which had preceded it. The *Liber Gradualis* remains a monument to Dom Pothier.

Dom Mocquereau is the founder of the present practical school of Gregorian chant at Solesmes. Under his direction the monks have reached a degree of perfection in the execution of

plain chant which has in a measure set the standard for the rest of the Catholic world. The choirs of seminaries and religious communities in Europe that aim to perform Gregorian music with excellence follow methods which he has introduced and taught with success.

In establishing the *Paléographie Musicale* Dom Mocquereau sought to prove the substantial invariability of the Gregorian tradition by an appeal to manuscripts of every kind. The work of Dom Pothier had been attacked; it was asserted that his conclusions were traditionally unsound. To maintain the contrary, the countries of Europe were scoured for evidence and copies or, where this was impracticable, photographs of the manuscripts of different dates, schools and churches were secured. The results obtained from the examination of this mass of material were set forth, for the benefit of those interested, in a periodical—the *Paléographie Musicale*—which has accomplished by a display of cumulative evidence the purpose of its foundation.

The method of critical study as pursued at Solesmes, which has made such a publication as the *Paléographie Musicale* possible, is strictly scientific.

ITS CRITICAL METHOD.

The critical school is composed of some ten or fifteen members, all of whom work in harmony, aiding and guiding each other. For the past ten or twelve years the collection of manuscripts containing the Gregorian musical chant from the earliest times has been going forward, but it is only lately that the library of Solesmes has become stocked with thousands of reproductions representing, either in their entirety or in their principal parts, the manuscripts necessary to the work in hand. Naturally this abundance of materials would create confusion if the work of critical study were not organized according to a uniform plan.

From the mass of manuscripts the chants which they comprise are extracted one by one; then the different versions found of these chants are brought together and placed in order in such a way as to permit of easy consultation and rapid authentication. The synoptic tables thus formed are divided among the members who compose the critical school, each one as a specialist having

a certain work to do which he pursues strictly within his own field.

Each chant that goes to make up these lists has also its own synoptic table. This is formed by arranging in parallel lines the versions both similar and dissimilar of the particular chant to be studied, grouping them according to schools or countries. When they are all disposed note by note in parallel columns, it is possible to follow the history of each note as it appears in fixed or varied forms, or as it has become corrupted. From these tables the history of a whole chant is sometimes learned and sometimes the note history of each of the elements of which it is composed. By this method of procedure all vagueness and incoherence are banished; definite results are obtained which are permanent and easy of access, being readily referred to as proof of the traditional authority of an edition founded upon them.

The close study of these synoptic tables has enabled Dom Mocquereau to discover the secret of certain laws of composition followed by the authors of Gregorian melodies which had been lost to the modern world. These old artists possessed a delicacy of taste, a variety of resource, a skill in fitting melody to text that is inimitable. The æsthetic rules which guided them were in all probability not consciously followed, but were the spontaneous outgrowth of their musical genius. Hence they can be discovered only by patient and minute research, such as that which is now pursued by the Solesmes community.

The critical method of Dom Mocquereau and his assistants has assured the traditional restoration of the plain chant. The scientific process which he has perfected is bringing to light the authentic Gregorian song as it might have been heard in the seventh century in the Abbey of St. Gall.

WHAT THE MOSELY EDUCATIONAL COMMISSION THINK OF OUR SCHOOLS.

There is always an advantage in seeing ourselves as others see us, and when the onlookers are such experienced observers and such apparently unbiased judges as the gentlemen constituting the *Mosely Commission*, the knowledge to be derived from

their final verdict cannot but be interesting and probably instructive. It will hardly be expected that those most concerned, notably the ladies, will agree with every detail of the commission's finding, but on the whole the tone of sincerity of purpose and outspoken candor that pervades the document ensures it a friendly reading. We subjoin a digest of Professor Armstrong's Report, given in full in *Science* (July 29th and August 5th).

Professor Armstrong institutes a comparison between the work done in England and that done here, and finds that on the whole American public schools and the system of education followed in them are not superior to those of his own country. "After seeing a number of schools in detail—both common schools and public high schools—it seems to me," he says, "that they are much as our schools; that the problems they are seeking to solve are our problems; that their difficulties are our difficulties. In matters of organization and administration, we apparently can learn many things from them; but, as regards method, it seems to me that we have very little to learn; indeed in depth of purpose and originality our best work may not unfairly be said to be considerably in advance of theirs."

As a member of the commission Professor Armstrong visited New York, Baltimore, Washington, Cleveland, Buffalo, Ithaca, Boston, New Haven, and Middletown. He found in the common schools that the amount of attention paid to reading and composition is in no way sufficient or satisfactory; that the teaching of drawing is undeveloped, simple measurement work in association with it being almost unknown; and that no "attempt was being made anywhere to put the teaching of arithmetic on a practical common-sense basis."

The method of teaching which he found generally adopted, that, namely, of the constant exchange of opinion between teacher and pupil, while it has its advantages, imposes a heavy burden on the teacher and operates against close study and concentration of attention. This lack of concentration Professor Armstrong finds to be a serious defect in our public schools. The constant striving to make the work interesting for the pupils adds to this defect. "Whilst every teacher will admit that it is necessary to create interest, we all know that it is not always possible to main-

tain this at bursting point, and that in school, as in the world, uninteresting work must be done sometimes; that, in point of fact, it is most important to acquire the art of doing uninteresting work in a serious and determined way. . . . Everywhere the heads of the high schools complained that the pupils who came from the elementary schools could not concentrate their attention upon their work. . . . Thirty minutes, we were told, was the longest period during which boys could concentrate their attention and work effectively."

In the high schools the commission was favorably impressed by the way in which English literature is taught, but writing and composition are neglected. In teaching mathematics and science, academic methods somewhat antiquated prevail. Manual training, save in one instance,¹ leaves much to be desired.

Professor Armstrong finds little to favor in the adoption in secondary schools of the elective system, and he is especially severe in regard to the great preponderance of women as teachers. The commission was struck by the distinctly low average of attainment in American high schools, and the many women teachers in these schools are considered to be the cause of it, at least in great part. Boys are becoming less virile. "There is a strange and indefinable feminine air coming over the men; a tendency toward a common, if I may so call it, sexless tone of thought." "Women teachers must be, for most purposes, relatively inefficient; and as teaching is an occupation in which more than any other imaginative power, individuality, insight, and originality are wanted, it is important that men rather than women should exercise the predominant influence. If it be the province of education to mold the race, there is no other question of greater importance claiming our attention at the present time—especially as the difficulty of obtaining male teachers is increasing day by day."

In regard to the training of teachers Professor Armstrong was disappointed. He found a high-flown air of unreality about the instruction; "too much precept, too little practice; no really severe practice!"

In his comments on college instruction our candid critic notes

¹ The Brooklyn Manual Training High School.

that students come to college ill-prepared to do the work ; games occupy too large a share of attention ; and the bonds of discipline have been unduly slackened of late years. Boys from towns are not such satisfactory students as those from the country. On this account the spirit prevailing in some of the Western Colleges is better than that in the East.

In commenting on the question of shortening the period of years required to attain the B.A.—a subject that has recently been discussed by American college presidents—Professor Armstrong says, “It is remarkable that a people supposed to be practical, like the Americans, should be prepared to devote so long a period to study. I am almost led to doubt whether, in matters of education, our American cousins may justly be regarded as a practical people. A course of study prolonged to an age bordering on thirty rather than twenty implies a most serious limitation of the period during which the individual exercises independence ; it casts an improper burden on parents ; and it postpones the age of marriage unduly.”

Over-teaching is the bane of American schools of every grade, and there is danger that the work of education may be over-organized. In consequence education is a fetter rather than a help. Industrial leaders are mostly men who have not enjoyed the so-called advantages of a liberal education. Their minds are free from all traditions, although trained in the school of experience.

In a word, says Professor Armstrong, “the entire system of education, both here and in America, seems to require reconstruction from bottom to top ; it would be well, if I may say so, if we could scrap the whole wretched academic show and start afresh, in order that it may be greatly improved in quality and shortened in duration. Two ideals should be kept in view—we should aim at the development of individuality and encourage productivity. If a proper foundation were laid during early years a vast amount of time would be saved later on ; if children were taught really to read, if they were thoroughly practised in the rudiments of scientific method . . . there would be little that they could not afterwards accomplish within a reasonable time, because honesty of purpose would prevail among them and they would work

with understanding and resist all but necessary guidance. The greater part of the work which is now done—far too late—at college might then be done at school; or, still better, college might be entered at sixteen with advantage. . . . We need to introduce broader and more philosophic conceptions into our educational practice; it is almost impossible to keep pace with the growth of knowledge and absurd to add perpetually to the burden imposed upon the student. Moreover, it is unnecessary. If more attention were paid to teaching principles and their application, less to mere facts, many of the difficulties with which the student's path is now strewn would disappear and he would do effective work; our higher education is unfortunately afflicted with the disease of fact-megalomania; if the meaning of one-tenth of the facts we now lay before the student were properly taught, the remaining nine-tenths might safely be jettisoned."

In conclusion, Professor Armstrong pays a tribute to the efficient manner in which in the United States science is utilized in the service of the State. The Agricultural Department which is steadily carrying on a work of research, and practically aiding the farmer; the experiment stations established at Washington to study the nutrition of man; the geological survey; the bureau of standards; all testify to admirable organization and to a public appreciation of the value of science.

"It is quite clear," he says, "that the right spirit is at work in the United States; but the lack of a critical faculty and of depth of purpose, combined with an excessive development of the utilitarian spirit are serious drawbacks at present and militate against progress and education. Until higher ideals prevail and sober calculation takes the place of a somewhat emotional and superficial consideration of its problems it will be difficult to introduce reforms."

Criticisms and Notes.

THE TRUTH OF PAPAL CLAIMS. By Raphael Merry del Val, D.D., Archbishop of Nicæa. A Reply to "The Validity of Papal Claims." By F. Nutcombe Oxenham, D.D. London: Sands & Co. Pp. 129—xv.

This volume was published before its author had been called to fill his present important position as Cardinal Secretary of State. A close review of it just now is timely and instructive.

Dr. Oxenham, the English chaplain in Rome, a nephew of the late well-known convert of the same name, had attacked, with unusual acrimony, in the columns of the *Church Times*, Archbishop Merry del Val, Rector of the *Accademia degli Nobili Ecclesiastici*, calling on him to publish a course of sermons in which he had criticized his own volume entitled *The Validity of Papal Claims*, being a "reply" to the Encyclical *De Unitate Ecclesiae*. He had the impertinence to add that he suspected that "Mons. (*sic*) Merry del Val would probably make statements in these sermons which he would not venture to publish."

The present volume is His Eminence's sufficient answer to the challenge. In five chapters of convenient length he goes over the several points raised by his opponent. If many of them are the common-places of controversy on the Petrine prerogatives, the reader must blame Dr. Oxenham and not the Cardinal Secretary. The subject has been worn so threadbare by innumerable combatants on either side that it would be the height of captious criticism to expect any novelty of argument. Cardinal Merry del Val can, without fear of contradiction, be congratulated at all events on having left no essential part of his opponent's attack unanswered, and on a clear presentment, in language purposely simple, of the grounds on which the Papal claims to supremacy of jurisdiction and an infallible *magisterium* rest. Although, as we have said, the book is a *rechauffé* of a series of sermons, it shows little trace of its origin. It has all the merits, with none of the defects, of the spoken word. For that reason it is well calculated to appeal to the ordinary Catholic layman, perplexed perhaps by the ingenious sophistries of Anglican arguments drawn from Scripture and from Church history, and unable to refute them without the study of

learned tomes for which he has neither time nor inclination, as well as to the well-meaning Protestant whose knowledge of the Catholic position is drawn from small one-sided manuals like the notorious *Plain Reasons against joining the Church of Rome* of Dr. Littledale—a work which more than one writer in *Roads to Rome* confessed had, by its unfairness, had a precisely opposite effect on him to that intended by its author—or like Dr. Oxenham's own volume written on similar lines.

The controversial methods of the latter writer are sufficiently exemplified by the abusive epithets which he showers upon the late venerable Pontiff. He accuses Leo XIII, of all persons, of "deliberate imposture" in his Encyclical on *The Unity of the Church*. Cardinal Merry del Val refrains with considerable charity from paying his antagonist in his own coin. His sermons are as free from theological bitterness as they are weighty in argument. There is not a word in them that could wound the most thin-skinned. The prayer with which the preacher concludes his course—"May Dr. Oxenham reach the same conclusion [as Cardinal Newman in his *Apologia*, Part V, p. 211] as he reads the works of the Fathers"—, together with the assurance that "if this grace be bestowed upon him he will have no truer friend than the author," forms a fitting pendant to a work written in the right spirit of gentlemanly courtesy and Christian charity.

We may take as an illustration of the Cardinal's methods of controversy his treatment of Maldonatus and Bellarmine. His opponent had committed himself to the statements that the former writer "acknowledges that . . . Origen, Chrysostom, and Augustine (differ) from modern Romanists" as to the words *super hanc petram*, and that the latter "can quote nothing earlier than the eleventh century, except the suspicious evidence of some Popes in their own cause," in support of the Papal interpretation of the text "Simon . . . I have prayed for thee." In so doing he exposed himself to vulnerable attack. For the quotation from Maldonatus is garbled and misrepresented. In the very next sentence that "ultramontane Jesuit doctor" writes: "The Calvinists [amongst whom he would have classed assuredly Dr. Oxenham] have laid hold of these interpretations taken in a sense different from their meaning, with greater eagerness than with love for truth." And he proceeds to quote, in support of the Catholic reading of the text, St. Clement, Hippolytus (spelt "Hippolitus" by the author), Dionisius (spelt "Dyonisius,"), Tertullian, Cyprian, Origen, Epiphanius, Gregory Nazianzen, Basil,

Ambrose, Leo, and the Fathers of Chalcedon. Truly, a galaxy of authorities sufficient even for Dr. Oxenham!

As for Bellarmine, Cardinal Merry del Val has no difficulty in showing that he refers to St. Leo¹ who lived two centuries before Pope St. Agatho—the earliest writer quoted by the Cardinal, according to the Anglican doctor—as adopting the texts from St. Luke in support of the Catholic argument for the supremacy.

He finds it an equally easy task to refute his opponent's appeal to St. John Chrysostom with reference to St. Luke 22. Not only does that golden-mouthed Doctor of the Universal Church in his *Third Homily upon the Acts* say of Peter—"to him Christ said, And thou being converted, confirm thy brethren," but in his *Eighty-second Homily*, from which Dr. Oxenham endeavors to deduce an argument against Papal claims, he calls Peter "the head" or "summit" of the Apostles—a title repeated by him elsewhere again and again.² In a further section on the Council of Jerusalem the author might have supplemented his quotations by a reference to a passage in the *Third Homily upon the Acts*, where St. Chrysostom speaks of the multitude keeping silent out of respect to the Prince of Apostles after Peter had finished his speech, if only because of the interesting fact that Dr. Luke Rivington (on whose valuable work, *The Primitive Church and the See of Peter*, he relies for many of his arguments), as an Anglican, was first led to reconsider his position through a controversy with the Catholic Bishop of Bombay arising out of a citation of the passage in question. However, as the words are somewhat ambiguous, and as the Saint's meaning in the quotations given from the same homily is above question, perhaps the argument will have more force for the Protestant reader as it stands.

Other subjects discussed are St. Victor and the Eastern Churches—a fairly full summary of the dispute, although we miss a reference to the crucial words of Eusebius (*H. E.*, V. 24), stating that Pope Victor declared by letter that the Asiatic Christians were all utterly cut off from the common unity; St. Stephen and St. Cyprian—a section containing most of the well-known "Papal" quotations from the Epistles of St. Cyprian, together with one from the treatise *De Unitate* which, however, would carry more weight with Anglican readers if the author had discussed the Saint's peculiar theory as to the Episcopate being held in joint tenure (*in solidum*) by the Bishops

¹ Sermon 3, *De Anniv. Assumpt.*

² See especially Homs. 3, 5, *de Poen.* Hom. 54, and *ed. Bened. opera*, tom. 6, p. 282.

collectively—a unity adumbrated by our Lord's investiture of an individual, Peter, with the office of foundation; the famous text of St. Irenæus given in full in Latin and English; the Sardican Canon allowing appeals to Rome from the judgments of Metropolitans (fraught with such significance in the case of Apiarius and Pope Zosimus, unmentioned by the author); and the Council of Chalcedon. Useful appendices on the Vatican definition of Papal Infallibility, St. Augustine's *Retractions* (I, 1, c. 21), the passage from St. Irenæus, and the testimony of the Primitive Fathers, from St. Clement to St. Augustine, on the Supremacy of the Apostolic See, fitly complete a valuable treatise. No doubt shortness of time in preparing the work for publication is responsible for several omissions which could be rectified in a second edition. The quotation in Greek from St. Chrysostom's *Hom. 88 in Joan.*, on page 35, has an unscholarly appearance from its misplaced or omitted accentuation and a grammatical blunder; Anglicans are likely to look with suspicion on Father R. F. Clarke, S.J., the solitary authority adduced by Cardinal Merry del Val on the question of the "Forged Decretals;" and there is an absence in many places of references to non-Catholic writers whose words would appeal with special force to their co-religionists, *e. g.*, Dr. Gore's *Roman Catholic Claims*, pp. 76-7—"It is difficult to feel any doubt that our Lord is . . . pronouncing the person Peter to be the rock;" the same writer's admission in his *Church and Ministry*, pp. 54-5, that "perhaps" the Papal conception of the Church dates from the days of St. Victor; Dr. Harnack's well-known reference to the controversy connected with the latter Pope as involving a recognition at the time that "it belonged pre-eminently to the Roman Church to define the conditions of 'the common unity' in crucial matters of faith;" the Rev. F. W. Puller's *Primitive Saints and See of Rome* (ed. 1900), p. 88, note 3, where he admits that St. Cyprian holds that Christ "actually founded His Church upon Peter," and Dr. Döllinger's testimony as to the interpretation of St. Matthew 16: 18. But these omissions apart, the work deserves nothing but praise and we cordially commend it to the attention of our readers.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J., F.L.S. Pp. x—293. New York: Longmans, Green & Co. 1904.

The "Old Riddle" is of course that of the origin of the universe. The world as we find it must have had a beginning. "Astronomy," says

Huxley, "leads us to contemplate phenomena the very nature of which demonstrates that they must have had a beginning." But if a beginning then must there be a cause to which that beginning was due, a cause capable of producing all that has actually been produced outside itself, without which was made nothing that was made. Now what is the nature of this cause? The "newest answer," though it simply repeats in other phrase a highly ancient guess at things, is that the cause of the cosmos is just the forces at work within the system, governed *ab intus* by the "law of substance" and "the law of evolution." The universe, says Haeckel, "is eternal, infinite and illimitable. Its substance with its two attributes (matter and energy) fills infinite space and is in eternal motion. This motion runs on through infinite time as an unbroken development with a periodic change from life to death, from evolution to devolution." And again: "The two fundamental forms of substances, ponderable and ether, are not dead and moved only by extrinsic force, but they are endowed also with sensation and will (though naturally of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one and struggle against the other." Or, as an ardent disciple proclaims it: "We rest in sure and certain hope that no force and no combination of forces can stop the process of evolution, which from a speck of jelly has developed such living forms as Charles Darwin and Herbert Spencer and which has produced the beauty of the earth and the heavens from formless ether."

Now if these answers were ventured as mere tentative guesses at solving the problem of origin they might be passed by as so many mere *lusus ingenii*. But coming as they do from teachers in the centres of learning, whence the light of truth is supposed to radiate even unto the "masses," they carry with them a far-reaching importance, the more so that such teachings are claimed to be based on "science," to be indeed "scientific" conclusions.

It is the purpose of the author of the work at hand to inquire into this claim, to discover what really is the answer of genuine "science" to the "riddle of existence." Of course one may at the start question whether science, physical science, is competent to give any answer at all to such a problem, lying as it does beyond her sphere, the domain of experience. Nevertheless, the answer is heralded in her name, and it is well to examine its rational credentials. This the author proceeds to do. No one who has looked into his preceding works, notably that bright little book, *Science and the Scientists*, need

be told that Father Gerard has no quarrel with *science* as such. With Huxley he regards *science* as "nothing but *trained* and *organized* common-sense. The man of science in fact simply uses with scrupulous exactness the methods which we all habitually and at every moment use carelessly. Now so long as men of science really act thus and confine themselves to the treatment of matters as to which they can claim special knowledge, common-sense bids us listen to them with respect and even with submission. But the same common-sense requires that we should satisfy ourselves that they truly deserve the character assigned them and pretend to no knowledge on the score of science but what their scientific methods are competent to acquire. When they step beyond this their own proper domain, whatever weight may be given to their opinion upon other grounds, they cease to speak in the name of Science."

But what has science to tell us concerning the origin of the world and its process of development? Before proceeding to answer this query the author rightly insists on clarifying certain terms as to which no little obscurity is found in popular scientific writing, and under cover of which obscurity pseudo-science is made to pose as genuine, such terms, that is, as "laws of nature," "law of evolution," "law of substance," and the rest.

Having defined these terms he goes on to consider the answers proposed in the name of science to the seven *Welträthsel*, world-riddles, which so competent a scientist as Du Bois Reymond deemed insoluble, viz., (1) the nature of matter and of force; (2) the origin of motion; (3) the origin of life; (4) the apparently designed order of nature; (5) the origin of sensation and consciousness; (6) the origin of rational thought and speech; (7) free-will. The problem of natural order entails such subjects as purpose and chance, monism, and especially evolution. The latter much troubled problem is treated by Father Gerard with comparative fulness, about half the volume being devoted to it, and with marked skill and clearness. The sustained and well tempered criticism of what Professor Huxley considered a *demonstrative* argument of transformism, the genealogy of the horse, is especially satisfactory.

We cannot, nor need we, follow the discussion. The conclusion reached is that while modern discovery has immensely multiplied and magnified the marvels which have to be accounted for, it has disclosed no satisfying solution thereof. So far as the forces of nature are concerned the mysteries that lie beyond are even darker than they were.

On the other hand, the failure of science to solve the problem of existence does not commit us to the agnostic position that we can know nothing concerning the First Cause. We know that such a Cause exists, and that it must possess every perfection which we discover in Nature,—all that she has and more, since what she derives from it the Cause of nature has of Itself.

In it must be all power, for, except as flowing from it, there is no power possible. For, as the proverb says, "Nothing is to be got out of a sack but what is in it." Finally, as a capable cause of law and order in nature and of intellect and will in man, the First Cause must be supereminently endowed with understanding and freedom in the exercise of its might, else were it inferior to its own works (p. 273).

Of course, this conclusion is "anthropomorphic," which formidable term in its proper sense means that it is couched in human language, as it needs must be, to convey the product of man's understanding, but not that it is untrue. Inadequate, indeed, it is, and analogous, yet within the measure of man's present power of conception and expression it corresponds to a reality. With the development of this idea the book is brought to a close—a book which, like all else from the same hand, meets, both in subject-matter and mode of treatment, the needs of the present day.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.

By Frederic W. H. Meyers. In two volumes: Vol. I—xlvi, 700. Vol. II—xx, 660. New York: Longmans, Green & Co. 1903.

MODERN SPIRITISM. A critical examination of its phenomena, character, and teaching in the light of the known facts. By J. Godfrey Raupert. Pp. 248. St. Louis: B. Herder. 1904.

Mr. Meyer's posthumous work on *Human Personality* has been before the public a year or more, and in the meantime has evoked considerable discussion, so that the reader may be supposed to be more or less acquainted directly or indirectly with its general character. The reviewer conjoins it here with Mr. Raupert's *Modern Spiritism*, partly because the respective subject-matter of the two works overlaps and partly because of their divergent interpretation of the same phenomena.

As a compilation of the investigations of the *Society for Psychical Research* into the region of the occult and super-normal, Mr. Meyer's work has a distinct value. It brings together within a relatively small compass a vast amount of important information concern-

ing out-of-the-way phenomena the critical sifting of which has for thirty years enlisted the united efforts of many competent workers. These phenomena relate to what are called disintegrations or alterations of personality, the præter-normal traits of genius, the marvels of somnambulism and hypnotism, hallucinations, telepathy, communications that seem to come from the world of spirits, the strange activities manifested in motor automatism, trance, spirit possession, ecstasy, and the like. In no other single work is there to be found so comprehensive and on the whole so critically digested a mass of information on these præter-normal and super-normal phenomena of human consciousness. So far, therefore, as its matter is concerned the work is highly valuable not only for the student of psychology whom it furnishes with a wealth of data whereon to construct hypothesis or theory, but likewise for the general reader who wishes to be informed as to what experimental research has brought to light regarding certain idiosyncrasies and latent potencies of human nature.

Of the form in which this wealth of matter is set it is almost superfluous to speak. The author's enthusiasm, what Professor James calls his *perfervidum ingenium*, breathes and glows through it all. He lays the ancient classics, the philosophies of all the ages, and the treasures of the sciences under contribution to a most captivating embodiment, and he presents the whole with a method so perspicuous that the reader's apprehension is easily captivated, even though the judgment remain unconvinced.

So much must justly be said concerning the work on its descriptive side. Regarding its theory or philosophy one can say little, if anything, in its favor. The fundamental conception of that philosophy is the well-known doctrine of the "subliminal consciousness," or in a loose sense the "ultra-marginal self or personality." Below and beyond the ordinary waking consciousness there lies in every individual a fund of psychical energy which is habitually dormant but manifests itself to the usually active self on stimulation or suggestion—spontaneously as in dreams, or artificially as in the hypnotic state or trance. Or, to use Mr. Meyers' brilliant simile, each end of the prismatic ribbon on which optical analysis spreads out the component beams of white light are ether waves of which our retina takes no cognizance. Beyond the red come waves whose potency we still recognize, but as heat and not as light. Beyond the violet end are waves still more mysterious, whose very existence man for ages never suspected and whose intimate potencies are still but ob-

scurely known. Even so it may be conjectured, beyond each end of our conscious spectrum extends a range of faculty and perception exceeding the known range, but as yet indistinctly guessed. Beyond the *red* end lie the organic faculties that control the vital processes and the reserve energy needed for extraordinary muscular exertion. Beyond the violet end of our psychological spectrum lie what Mr. Meyers calls the ultra-intellectual or super-normal faculties (p. 18).

Apart from the analogy, under which the conception of this latent or subconscious energy and the ultra-extension thereof under appropriate stimulation is conveyed, the theory, it will be noted, contains nothing substantially different from the Aristotelian doctrine of the soul as the "substantial form" of the body, and it is not unlikely that a closer familiarity on the author's part with that doctrine as developed by neo-scholastic writers, would have rendered it unnecessary to have confessed that he "knows of no source from which valid help has been offered toward the reconciliation of the two opposing systems [the old exaggerated unitary conception and the recent exaggerated coördination conception of the self] in a profounder synthesis" (p. 11).

The two excessive views of human personality are perfectly mediated in the scholastic theory of the single nature of man as composed of the body "as matter" and the soul as "form," the two principles being conjoined in a unity of substance, essence, and person. The fuller development of this point we must leave, however, for another opportunity.

In the author's theory the "subliminal self" is in abiding communication with a "meta-etherial" environment, "the spiritual transcendental world in which the soul exists." Here it is in constant *rappor*t with the "universe," the "Supreme," the Soul of the Cosmos, from which it is capable of drawing renewed energy. This perennial touch with the "world-soul" does not exclude—on the contrary, it includes—mediation with discarnate spirits, the souls especially of our friends who have entered into the meta-etherial universe. There is a yearning for communication on their part with their brethren in the present sphere.

By long repeated effort and experimentation they have succeeded in gaining a response from souls still incarnate, and now that the chasm between the two worlds has been experimentally bridged, faith based on tradition and authority is to merge into science.

When Bacon wrote his *Instauratio Magna* he proclaimed the gradual victory of observation and experiment in every department of

human study save one,—“The realm of ‘Divine things’ he left to Authority and Faith.” Mr. Meyers “urges that that great exemption need be no longer made; that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance with which we make our steady progress in the knowledge of terrene things. The authority of creeds and Churches will thus be replaced by the authority of observation and experiment. The impulse of faith will resolve itself into a reasoned and resolute imagination bent upon raising even higher than now the highest ideals of man.”

When this shall have come to pass, it need hardly be said, “sacerdotalism must disappear; no body of men will any longer persuade mankind of their exclusive right to promulgate or to interpret that Catholic truth, which is bestowed impartially upon all,” and should such a claim be afterwards put forth by “sensitives” or “mediums,” the intermediaries of the new revelation—the peculiarly endowed men and women through whom intercommunication with the world of discarnate spirits is effected—the claim will promptly carry with it its own refutation, for they must rest their messages from the other world not on “authority” but on “evidence and reason.”

As regards the “religious upshot of the now established method of communicating with the other world” Mr. Meyers writes thus: “Observation, experiment, inference have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. . . . Such a *discovery* opens the door also to a *revelation*. By discovery and by revelation—by observation from without the veil and by utterance from within—certain theses have been provisionally established with regard to such departed souls as we have been able to encounter.” Their status he infers to be one of endless evolution in wisdom and in love. Their loves of earth persist, “but those in bliss give no support to any special system of terrene theology. They see the Universe as good, and what of evil they may know is not that of a slavish thing. It is embodied in no mighty Potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man’s punishment and his reward; self-knowledge and the nearness or the aloofness of companion souls.”

From all this it will be seen that, whilst the author starts from the

hypothesis of the "subliminal self" as the side of human personality impinging on the spirit-world, his crowning teaching is, that from these communications we are now in a position, as he thinks, to receive from that world the guarantee of the soul's survival after death, and they shall take the place of the heretofore teachings of Christianity concerning man's destiny in the future life.

But what, it may here be asked, if those supposed communications from the spirit-world turn out to be utterly deceptive messages, emanating, indeed, from disembodied spirits, but subtle forms in which the "father of lies" once again masquerades before his human dupes in the guise of an angel of light? To ask such a question is, of course, to subject oneself to the charge of *naïveté*, of a reactionary appeal to the time-worn explanation of preternatural phenomena by imputing them to Satan and his ministers. None the less is the question pertinent, and the old solution in the present case apparently quite justified.

For the evidence for this latter statement we must refer the reader to the second work whose title appears above. Mr. Raupert speaks with no less and probably with greater authority than Mr. Meyers on the phenomena of modern spiritism. Equally conversant with the literature of the subject, he has studied the facts and forms of spirit communication, as manifested not only in other persons, but in his own self. For a long time an avowed spiritist, he has had exceptional opportunity of empirical study of the subject. In a former book on the *Dangers of Spiritism* he described some of the methods of intercommunication with discarnate intelligences and indicated the baneful consequences, physical and moral, of such practices. The present work contains a more detailed classification of spiritistic phenomena, and proves convincingly that some at least of these phenomena are due to the intervention of intelligences of an independent and extraneous character.

The all-important question is whether that intelligence is the discarnate soul of man—whether directly or through the medium of "sensitives" the departed spirit is permitted or is able to communicate with its kindred on this side the gulf. The affirmative answer to this question is supported by some strong arguments. In the first place, it is the one *increasingly adopted by scientists*. Many testimonies from leading men of science are cited by Mr. Raupert. In the second place, the spiritistic theory is commended by its *simplicity*.

It seems at first sight to harmonize with man's universal belief in a spirit-world, and its acceptance saves a vast amount of trouble and many complications. Lastly, the theory appears to explain all the phenomena and to cover the whole ground. The messengers from the other world often bear a marvellous likeness to the dead. They know the condition of our earth-life; they act and speak like incarnate souls; they know our language and expression, our ways of judging of things seen and unseen; they know our weaknesses, our strong points, the peculiar tendencies of our temperament and character. They fit naturally and normally into our common life and its manifold conditions and circumstances.

On the other hand, however, the facts bearing against the spiritistic theory are seemingly graver and more numerous. Mr. Raupert has very clearly analyzed and grouped these arguments under five headings which we have space here simply to mention. 1. In the first place there is the difficulty if not the impossibility of identifying those who communicate from the other world and claim that they are the spirits of the dead. This applies first to the *name* of the communicating intelligence. That name is never given straightforwardly and unhesitatingly. Again, there is, as Mr. Stainton Moses, one of the most famous and reliable mediums, writes in *Spirit Identity*, "the extreme difficulty in getting any fact precisely given, especially *facts that are certainly external to the knowledge of the sitters.*" Add to this the inconsistencies, incoherencies, contradictions in a communicator's account of himself, oblivion and error about things which it seems inconceivable that the real person should have forgotten or be mistaken about, the usual triviality or unreality of the messages, and the difficulty of identification is greatly increased.

2. The second grave difficulty in the way of spiritistic theory is *the known love of personation on the part of the manifesting intelligences*. Thus, to quote Mr. Stainton Moses again, we meet with "vain creatures strutting in borrowed plumes, Shakespeares who cannot spell, Bacons who cannot convey consecutive ideas; with others, really actors of excellence, who play their part for a time with skill. The free use made of names great and honored amongst men is one of the most suspicious of signs, especially when we find, as is too frequently the case, that they are made the sponsors for the pretensions, nonsense, bombastic platitude, or egregious twaddle; still more so when the claims put forward break down on the simplest examination."

3. A third difficulty in this connection is the *general moral or rather immoral character of the manifesting intelligences*. Mr. Raupert has in his possession a number of carefully investigated and in some instances personally observed cases in which the spirit-intelligence, after giving for many months in succession abundant evidence of its identity with some deceased friend or relative, after conveying the most exalted teachings respecting human duty and responsibility, after habitually introducing itself by prayerful aspirations of the most elevating kind, and completely transforming the mental and moral life of the persons concerned, was in the end discovered to be a masquerading intelligence, and on its own confession keenly intent upon working the moral and the physical ruin of its victims. The ingenuity displayed in attaining this end, the tricks and subtleties resorted to in order to escape detection and to continue "in possession," were in one or two instances of a kind passing all human comprehension and imagination, and the wonder is that anything like an escape from such toils is ever effected at all. In some instances this is only accomplished after the physical constitution of the victim has been completely ruined; in others, the termination of the experiment is reached in the asylum or in some institution for the cure of nervous diseases.

4. A fourth objection to the spiritistic theory is a development of the preceding, viz., that the *general effect of spiritistic practices upon the medium and the investigators is physically and morally baneful*,—mental and nervous exhaustion and collapse. "Ten thousand people are at present confined in lunatic asylums on account of having tampered with the supernatural [preternatural]," says Dr. Winslow in his book *Spiritualistic Madness*. The moral disasters are too obvious to require explicit indication.

5. A fifth and perhaps still more fatal argument against spiritistic theory is the *contradictory character of the teaching given by the intelligences*. Amongst various proofs of this charge Mr. Raupert cites the following from *Spiritism As It Is*, a book written by a quondam spiritist, Dr. William Potter: "The teachings and theories given through the different manifestations are as various as it is possible to conceive. We are taught that God is a person; that He is impersonal; that He is omnipotent; that He is governed by nature's laws; that everything is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal.

That the soul is a winged monad in the centre of the brain ; that it gets tired, and goes down into the stomach to rest ; that it is material ; that it is immaterial ; that it is unchangeable ; that it changes like the body ; that it is developed by the body ; that it is human in form ; that it is in but one place at a time ; that it is in all places at the same time . . . We are taught that there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right. That nothing we can know can injure the soul or retard its progress. That it is wrong to blame anyone ; that none should be punished ; that man is a machine, and not to blame for his conduct"—and much more of this kind. Mr. Raupert concludes with a sufficiently detailed exposition of the general spiritistic creed and philosophy.

It is hoped that the brevity of the foregoing outline of the argument against the spiritistic theory may not leave in the reader's mind the impression that the author indulges in any *a priori* subjective vaporings. As one follows his reasoning in the text, one is impressed with its constant reserve.

Writing from an intimate familiarity with the subject, the result of long personal experience, and with its pertinent literature, he is evidently quite alive to the extreme delicacy of the matter and the danger of overstatement of fact or undue extension of inference. His central thesis contains two parts: (1) that the so-called spiritualistic phenomena cannot be accounted for by the agency of human discarnate spirits; (2) that some of those phenomena at least must be referred to non-human intelligences and those not of a beneficent but of a maleficent character. In defending this position he has not lost sight of the theory which attributes those phenomena to the latent and as yet unexplored forces of man's nature, to a "secondary personality or subliminal self." Mr. Meyers' theory mentioned above has received adequate attention. But we must leave it to the reader sufficiently interested in the matter to follow this in the text, promising that he will find there very much more of importance on a subject that so absorbs and perplexes the modern mind.

WHY I LEFT ST. MICHAEL'S. By the Rev. H. M. M. Evans, B.A.
Late Vicar of St. Michael's, Shoreditch. London: Sands & Co.
Pp. 72.

The case of the Vicar of St. Michael's, Shoreditch, a minister in the East End of London, will be remembered as a veritable *cause*

celèbre. For some years past Mr. Evans had been notorious for the extreme doctrine taught and ritual practised at his church. He has made no secret of his claim to teach his flock every Catholic doctrine, save Papal Supremacy and Infallibility. The late Archbishop of Canterbury, Dr. Temple, when Bishop of London, and Bishop Creighton left him unmolested on account of his devoted and successful work among the poor. Protestant agitation, however, increased; a dead set was made against a parish which was considered to be a weak outpost of the advanced wing of the High Church party; complaint after complaint (culminating in a diatribe by Lady Wimborne, the wealthy head of the "Ladies League," in the *Times*) was made to the present Bishop of London, until, in November of last year, the latter formally admonished Mr. Evans to discontinue in his church the public use of the Rosary, of Invocation of the Saints, of devotions to the Blessed Virgin, and to the Sacred Heart, and of Benediction with the Reserved Sacrament. In reply, Mr. Evans regretted that he was unable to obey the admonition, and was in consequence threatened with a prosecution under the Church Discipline Act of 1840 that had for its object his deprivation.

At this stage in the proceedings Mr. Evans asked certain friends to write short papers on the question immediately at issue, namely, the exact bearing of Article XXII on the Invocation of Saints, and he furthermore submitted his case to the judgment of two well-known ecclesiastical lawyers. This judgment was unequivocally against the tenableness of his position. "Generally on the whole case," conclude Mr. Chancellor Cripps and Mr. Mackarness, the lawyers in question, "we think that Mr. Evans must be found to be wrong in any proceedings instituted under the Church Discipline Act."

The result on Mr. Evans of this twofold examination of the point in dispute was to convince him that "the position" (to quote his own words) which he had "hitherto taken on faith on the authority of others," notably of Bishop Forbes, of Brechin, "now proved to be utterly untenable." With the ground thus taken from under his feet, there was only one honest course left for him to adopt, namely, to resign his benefice. This he did without delay, and the last act of the drama soon followed when, in company with one of his curates and more than a hundred of his parishioners, he sought reception into the Catholic Church.

This brief history of the events which gave rise to the large pamphlet before us is necessary to make it intelligible. It consists of

a short preface by Mr. Evans summarizing his former and later positions, followed first by the Bishop of London's formal monition and his rejoinder, then by the legal case submitted for the opinion of Counsel together with certain notes on Article XXII drawn from three different sources, and, lastly, by the joint opinion of Mr. Cripps, K.C., and of Mr. Mackarness, the latter lawyer also giving a separate and much longer opinion. Two Appendices, the first a *catena* of passages from primitive Fathers in support of Invocation, the second a dissertation on the use of the crucial words "Romish" and "Romanensium" of Article XXII, complete Mr. Evans' "apologia." While much of the book is necessarily cast in a dry legal mould, the section incorporating the three papers written by friends of the author on the precise meaning of Article XXII possesses a wider interest.

The whole question of the legitimacy in the Church of England of the doctrine and practice of Invocation turns upon the interpretation put upon the words of the Article. When it is stated therein that the "Romish doctrine" (*doctrina Romanensium*) concerning Invocation is "a fond thing vainly invented" and "grounded on no warranty of Scripture," what is the teaching singled out for condemnation? According to the writers of the first two papers, no authorized Catholic doctrine is intended by the phrase *doctrina Romanensium*, but the supposition (in Santa Clara's words) that "our prayers are addressed to the Saints ultimately and absolutely, and offered as it were to so many Deities." The writer of the third paper, on the contrary, maintains stoutly that the current Catholic teaching was the "Romish doctrine" referred to and reprobated.

To consider the arguments on either side in order. Both champions are agreed that the *Tridentine* doctrine cannot have been intended by the framers of the Article. For the Article in the Elizabethan form in which the word *Romanensium* was substituted for the *Scholasticorum* of the original Edwardine form, was accepted by Convocation in February, 1563, whereas the Tridentine decree on Invocation was not settled until the following December. But the writer of the third paper differs from the other two writers in maintaining that the word "Romish" condemned Trent explicitly in 1571 and in 1662 when Convocation again sanctioned the Article. The writers of the earlier papers state with considerable force and ingenuity (especially the first of the two, generally understood to be a leader of the extreme party

¹ A Franciscan of the seventeenth century who wrote a work with the object of showing the compatibility of subscription to the Thirty-nine Articles with belief in the Catholic Faith.

among the High Church clergy), the theory, upheld by Newman in Tract XC, and by Bishop Forbes of Brechin in his *Explanation of the Thirty-nine Articles*, that the *Doctrina Romanensium* referred to popular abuses current in the sixteenth century, as distinct from any precise formulated teaching on the part of ecclesiastical authority. Archdeacon Hardwick² is adduced for the statement that "the words *Romanensium* and *Romanistae* were already used as far back as 1520 by Luther and Ulrich von Hutten to designate the extreme mediæval party." On the other hand, their opponent remarks with rebutting force that "to be of the smallest use towards their case they are bound to find instances *later* than 1520." And these are wholly wanting. In 1520 there was still no breach with Rome. The phrase *Romanenses* could consequently then have no other meaning than that of "the specially Roman party within the one Roman Church of which both parties were alike members." But at the time when the Article was framed matters were wholly different. The reformers could have had in view nothing else but the current *official Roman doctrine*. The word *Romanenses* was constantly used by them to denote "of or belonging to the Roman Church." "There can hardly be any serious doubt [the writer sums up his argument under this head] raised as to the meaning of the word 'Romish' in the mouth of the Upper House of Convocation composed of the Elizabethan Bishops of 1562 or 1571. On the face of it the doctrine reprobated by them was the currently accepted teaching of the Roman Church at the time." A practical commentary on their intention, he very justly points out, is to be found in the fact that they studiously eliminated from the *Book of Common Prayer* every vestige of Invocation, moderate as well as extreme. "The complete answer to those who would argue that only certain excesses are condemned while the *Ora pro nobis* remains untouched is that all Invocations of every kind and even all allusions to the intercession of the Saints were removed. . . . Not only has the 'Hail Mary' vanished, and also the three Invocations still left by Cranmer in the first edition of the English Litany, but even such an allusion as that in the Collect for Sexagesima Sunday to the prayers of the Apostle of the Gentiles has been equally cut away."

The strongest part of the argument for the opposite view is that based on the evidence forthcoming as to the distinction made by the Reformers between invocation as a true "calling upon God," implying supernatural faith in, and absolute dependence upon Him, and

² *History of the Articles*, 1876, p. 410.

invocation in the modern general acceptance of the term as not belonging exclusively to divine worship. Bullinger,³ Latimer,⁴ and the *Necessary Erudition*, commonly called the *King's Book*,⁵ are severally cited in support of this contention. It is probable that quotations might be multiplied from the same authorities on the opposite side, as indeed was done by Mr. Mackarness in his "opinion" (pages 62-4), but the references as they stand make out a strong case, although they seem to us unwarrantably stretched to prove that "the censure of the Article *is perfectly in accord with*, and in no way opposed to, Catholic faith and practice."

The best proof that the arguments in favor of the lawfulness of Invocation in the Church of England are not weighty enough to carry conviction, however clever superficially, lies in the fact that they failed to confirm Mr. Evans in his position.

It is a little difficult to follow him in his statement (page 8) that he examined *de novo* the grounds on which (he) had hitherto believed the formularies of the Church of England not to be hostile to the Catholic faith, and "looked into the question for (himself)," not resting content "any longer with the statements and arguments on the subject to be found in such books as that of Bishop Forbes," seeing that he seems to have been content to get his arguments again at second-hand and to reply upon the "authority of others," a proceeding which he deprecated in the case of his earlier belief (page 9). There can be no doubt about his transparent honesty. For conscience sake he has given up everything that this world holds dear and has gone forth from a united congregation, built up by him, through a fruitful twelve years' ministry, to the Catholic faith, to a strange land *nesciens quo iret*. That God may reward him a thousandfold for his sacrifices must be the prayer of every Catholic who reads this document of "the travail of" a soul reaching the light after the darkness of manifold perplexity.

STUDIA BIBLICA ET ECCLESIASTICA. Essays chiefly in Biblical and Patristic Criticism. By Members of the University of Oxford. Vol. V, Part III. Place of the Peshitto Version in the Apparatus Criticus of the Greek New Testament. By G. H. Gwilliam, B.D. Oxford: The Clarendon Press. 1903. Pp. 185-238.

In the third volume of the *Studia* Mr. Gwilliam wrote an essay on the "Materials for the Criticism of the Peshitto New Testament;"

³ 4th Decade, Sermon 11, p. 206, Ed. Parker Soc.; Sermon 5, p. 212; 5th Decade, Sermon 5, p. 163.

⁴ *Remains*, p. 186.

⁵ Exposition of Third Commandment.

he has now supplemented it by a further essay embodying the researches made during the eleven years which have elapsed since the publication of that volume. The discovery of the Lewis Palimpsest of the Syriac Gospels was an event of great importance. Again, Mr. Burkitt¹ has in the meantime traversed the position that St. Ephraim used the Peshitto Version, arguing, from a careful examination of his works, that in many places he quotes a different text. Lastly, the recent publication of the text of the Holy Gospels (*i.e.*, about half of the Peshitto New Testament) has placed the Peshitto text in its earliest form in the hands of scholars.

Mr. Gwilliam now attempts, by following up the latest lines of evidence as to the nature and history of the Peshitto text, to determine its present position in New Testament criticism. The sections that will most interest the ordinary reader are those concerned with the origin and subsequent history of the Peshitto. *Logically*, these sections should have come first. Mr. Gwilliam defends his choice for precedence of an inquiry into the *nature* of the Text, in order to decide whether it merely reproduces the traditional Greek Text in a Syriac dress (and so is worth no more than any of the multitude of Greek copies extant), or readings from the right and authority of the Peshitto Version to testify to the readings of the Greek Testament.

While admitting that obscurity at present shrouds the origin of the Peshitto, the author outlines "certain aspects of conjectures which have been made to serve for history in a region of mist." These "aspects" may be briefly summarized thus :

1. The Peshitto Version was traditionally credited with being the original Syriac vernacular Bible translated as early as the second century A. D.

2. Subsequent comparison with the history of the Latin versions suggested the conjecture that the Peshitto was evolved from some earlier version. This had the effect of greatly reducing the antiquity of the Peshitto.

3. On the discovery that writers before Rabbula (Bishop of Edessa, A. D. 411-435) did not always and accurately quote from the Peshitto, whereas later writers were evidently familiar with it, it was further conjectured that Rabbula was the author of the Peshitto text in its present form. Mr. Gwilliam thinks this theory (favored strongly by Mr. Burkitt) unsatisfactory on the grounds—(*a*) that it involves total silence on the subject on the part of contemporary writers at a

¹ *Texts and Studies*, vol. VII, no: 2.

time of great literary activity in Syria ; (*b*) that it leaves unexplained the loss of the Older Text, (*c*) and the remarkable rapidity with which the new Peshitto Version sprang into favor. He adds, however, with characteristic moderation, that if, in spite of these difficulties, no hesitation is felt in accepting Mr. Burkitt's view, then certain highly important consequences follow necessarily from it, namely—(*a*) that the Peshitto must be as ancient as any of the oldest MSS. of the Greek Testament, except two ; (*b*) that Rabbula's Peshitto represents the readings of Greek codices independent alike of the oldest uncials and the latest cursives ;² (*c*) that the weight of the Peshitto New Testament is greatly increased by giving it the shelter of an authoritative authorship. As is well known, it differs in some important respects (*e. g.*, on the question of our Lord's human nature) from the Curetonian and the Lewis texts. By attributing to it a definite origin and an honorable history, we place it at once in a superior position as compared with the two texts just mentioned, neither of which possesses a history or lays claim to authority, and it can therefore enter the witness-box "to testify to the authentic text of the New Testament with the weight of accepted credibility."

To consider next Mr. Gwilliam's summary of the history of the Peshitto. All critics agree (*a*) that it has been received for many centuries as their accredited version by both branches of the Syriac Church ; (*b*) that the text is attested by an exceptionally large number of very ancient MSS. ; (*c*) that its preëminence was due to the light estimate in which it was held, and not to the absence of competitors. They disagree as to whether, in the era preceding the time when our oldest copies of the Peshitto were written, some other form of translation was in general use. On the one side, it is argued that Aphraates, whose Homilies were composed between A. D. 337 and 345 (*i. e.*, at a time anterior to the earliest extant Peshitto MS.), does not habitually quote from the New Testament Peshitto Text. On the other hand, it is urged that Mar Ephraim (the other great Syriac writer of the period) made use of the Peshitto. Mr. Burkitt, indeed, maintains³ that, after an exhaustive study of the genuine works of Mar Ephraim, the latter used the *Diatessaron*;⁴ but, as Mr. Gwilliam points out, his inference that the Peshitto did not exist in the fourth century is unwarrantable, seeing that the use of the *Diatessaron* does

² Cf. the author's previous essay in *Studia Biblica*, II, pp. 265-6.

³ *Op. cit.*, p. 57.

⁴ For Aphraates and Ephraim, see Wright, *Syriac Liter.*, pp. 32-8.

not preclude the existence of separate Gospels. It is noteworthy that even Mr. Burkitt has to admit the use of the Peshitto in eight out of the forty-eight selected examples.

The rest of the essay is taken up with an attempt to prove that the Peshitto bears independent witness to the Greek Text of the Gospels. This is done by a close critical comparison between the readings of the Traditional Text and that of codex B, followed by a careful examination of the Peshitto Version in order to note to which side the latter leans. By the "Traditional Text" is meant, not necessarily the "Textus Receptus," but "the text which has been handed down to us by and in the Catholic Church, and which is contained in the mass of copies and is attested by ecclesiastical writers." In his defence of the "Traditional Text" Mr. Gwilliam follows the late Dean Burgon,⁵ of whom he is on other points a stout supporter. He does not extend his investigations beyond the Gospels. The thoroughness of his work is sufficiently apparent when we mention, as one instance out of many, that as a result of his comparative study of the text of St. Matthew I-XIV he finds 137 places where the renderings in the Peshitto agree neither with the Greek Text of codex B, nor with that of the mass of Greek copies. The general result of the study of the relation of the Peshitto to codex A and the cursive is stated by the author to be as follows: "In fourteen chapters (St. Matth. I-XIV) the readings of the Peshitto are found to support the Traditional Greek text in 108 places, and the text of codex B in 65 places—more than half the number."

The treatise forms a valuable addition to the *Studia Biblica*, and although naturally it will appeal in the first place to theological experts, there is enough in it of general interest to make it acceptable to the ordinary student. Except for the occasional use of the awkward phrase "and which," the style is as pure as it is clear.

⁵ Cf. *The Traditional Text of the Holy Ghost vindicated and established*, Burgon and Miller, 1896, p. 5, and *passim*; and *Revision Review*, p. 269 (xiii).

Literary Chat.

Our High Church friends are doing valiant work in promoting union of Catholic sentiment by the intelligent adoption of devotional exercises which are generally frowned upon by Protestants as fostering merely pious sentimentality, if not superstition. *Rose Leaves*—from our Lady's Garden—is a periodical booklet published by "The Rosary League," whose centre is at Graymoore, Garrison, N. Y., where is also *The Lamp*, a monthly whose motto is: "Ut omnes unum sint" (that all may be one). It is admirably adapted to make devout and sincere non-Catholics familiar with the practices of the Church. The great obstacle, however, which prevents many who are outside of the pale of the faith; and yet wholly sympathize with its teaching, from submitting to the Church is indicated in the article we publish in this issue from the pen of Mr. H. P. Russell, himself a convert and thoroughly familiar with the Anglican position of to-day.

The August number of *The Cross*, a monthly magazine published at Halifax, N. S., has for its leading article an elaborate review by Professor Stockley, of Dr. Henry's translation of Pope Leo's poems. The professor illustrates the points of his critique with much apt quotation from the volume, distributing praise and blame with an impartial and, on the whole, with a just hand. Sometimes, however, it is not an easy task to gather from the illustration the exact contention of the reviewer. For instance: "One is not happy at 'to glimpse' = to catch a glimpse of, even if it is Chaucer English." James Russell Lowell uses the verb in a transitive sense both in prose and in verse—and if any scholar knew the proper use of words it was assuredly the distinguished Harvard professor. In the finest of his poems, *The Footpath*, he writes:

"City of Elf-land, just without
Our seeing, marvel ever new,
Glimpsed in fair weather, a sweet doubt
Sketched in, mirage-like, on the blue."

Again, in his *Study Windows*, he uses the verb actively: "Chaucer's picturesque bits are incidental to the story, *glimpsed* in passing." Since we are upon the subject of the transitive use of verbs, we may say that Professor Stockley appears to have misapprehended the meaning of the word *blazed* in the translation of

"Et tua . . . fama
mireque incendat eandem
Carpere magnanimos, te praeunte, viam,"

which, he thinks, "has a sad fall" in

"And follow bravely where you blazed a path."

Professor Stockley is probably unaware of the "American" use of the verb *blaze* in a transitive sense. The *Century Dictionary*, in defining its use, employs

almost the exact words of the translation, when it says: "to blaze a path through a forest." So Cooper uses the word in describing the method of a pioneer in marking out for others the path to be followed. Pope Leo in the poem is encouraging Cardinal Massaia to give a narration of his labors in Abyssinia, to the end that others may pursue the path entered upon by him; for he had, in simple truth, "blazed a path" for those who should come after him. Much of the Professor's article deals with questions of taste, where there will probably be *tot sententiæ quot capita*; and a permission *quidlibet audendi* may be extended to a translator, similar to that which Horace allows to a poet.

Herder has just published Father Hilger's, S.J., learned work on the *Index* (*Der Index der Verbotenen Bücher.*) It contains an exhaustive study of the history of the Church's discipline on this vital and not too well understood subject. Another important book from the same publishers is the second volume of Frins, S.J., *De Actibus Humanis*. These works will receive fuller notice in a future number of THE ECCLESIASTICAL REVIEW.

There is the freshness of the morning, the warmth of noon, the peace of evening in Mr. Byrne's verse (*Light on the Broom*). His lyre is attuned to Nature's soul and beats unerringly to her every mood. Here and there one catches a note of joyousness, but on the whole the poet loves best the minor key. This indeed is as it should be with one who sings not alone of

Lights unscreened by hill or spire
From primrose dawn to sunset's farewell fire—

but before all of the deeper things and the greater longings of the human heart—with him who feels that

No pleasure that the soul has known
Is sweet if Sorrow has not flown
To fold it with her healing wings,
And calm us with her pityings.

How happily this sadder chord pervades the dominant motive of the Christian singer is shown in the following lines:

In Sorrow's face One Face I see
Whose look is light and hope for me—
The Face that took away our stain
And solved the mystery of pain.

Though the scientific psychologist is usually sceptical, not to say disdainful, of the claim that caligraphy is an indication of character, there are always observers who, relying more on instinct and insight than on the rigid methods of the laboratory, or the logical workshop, insist that they can see in a man's script the at least salient features of his inner self. Books not a few have been written by these physiognomists of the hidden face in evidence of their theory. Richard Stocker's name is well known in this connection. He has recently produced another interesting volume entitled *The Language of Handwriting* (Dutton & Co.) in which he demon-

strates the principles and value of graphology, illustrating his theory by the autographs of many well known persons. He explains every detail of the signatures, the beginnings, endings, slants, curves of each letter, the meanings of crossings, dots, lengths above and below the line, etc. Another recent book dealing with the same subject, though following a somewhat different method, is Mr. John Rexford's *What Handwriting Indicates* (Putnam). Either book will probably go far to convert the sceptical to the belief that graphology is after all not wholly fancy, that if not just a science it has some claims to be an art, one too that is not without a practical value.

Volapuk having seemingly died, a successor to its function of conveying human thought through a unified world-speech is soon to appear. Mr. Elias Molee of Tacoma, Washington, is bringing out a book on Tutonish. This claimant for international usage is composed of English, German, Scandinavian and Dutch elements, and is said to be quite simple if the learner knows one of the components besides English. The following may serve as an illustration :

Du austspiek and buk-stafing bu, einstimi to deuch mustr, fyrcat dis buk-stafing bi du most geordni and du most kenen, and du most leit zu lern. Dis buk-stafing bi also du most fest-londi and brod-veldi.

Which means in English :

The pronunciation and spelling are according to the German model, because this spelling is the most systematic and best known, and easiest to learn. This spelling is also the most continental and cosmopolitan.

Lord Kelvin, one of the first of living scientists, and so acknowledged in all circles, not long ago said : "Science positively affirms creative power and makes everyone feel the miracle in himself." These words, coming from such a source, are well to remember in these days of so-called "popular" writers on scientific topics, when the notion is so much abroad that the latest discoveries and researches into the laws of nature perforce weaken the old-fashioned theory of a personal Creator. Not the least of the causes of the modern spirit of rationalism has its foundation in the strongly prevalent impression, fostered by those who are forever finding new evidences of the alleged warfare between science and religion, that the greatest scientists have been the greatest infidels. In reality, the very opposite is the truth. The world-renowned discoverers and searchers, both ancient and modern, into the laws that govern the physical universe, have almost invariably been men of solid Christian character, who have professed their humble belief in the God who has created and rules the world in love and power.

For the benefit of an inquirer we give the following interesting explanation of the quaint French proverb which reads, "*Pour un point, Martin perdit son dne.*" According to Blacker, Martin, Abbot of the Abbey of Asello, ordered the line

Porta patens esto, nulli claudaris honesto :

(Gate, be thou open ; be thou shut against no honest man), to be placed as an inscription over the Priory gate ; but by an oversight of the workman, the comma was misplaced, making the line,

Porta patens esto nulli, claudaris honesto :

(Gate, be thou open to no one ; be thou shut against the honest man.)

The Provincial on his visitation was so shocked at this apparently scandalous motto, that he ordered that Martin be deprived and the abbacy given to another, who erased the offensive inscription, and substituted

Pro solo puncto, caruit Martinus Asello.

(For a single stop, Martin lost the Abbey of Asello.)

"Asello" in Italian meaning an ass, the French translated it as well as the rest of the sentence.

A translation of about two dozen of De Laménais' *Sermonettes* has been recently issued by McClurg & Co., Chicago. Some of them are taken from *Paroles d'un croyant*, a book which De Laménais had published through Saint-Beuve, and of which the latter eminent critic relates that he found the compositors gathered around while one of them read the MS. aloud, his voice full of emotion. When the reader was through, he says, "they fell upon each other's necks, kissing one another, and giving it as their conviction that the time would be soon at hand when an era of universal brotherhood would dawn upon the world." The incident is obviously more eloquent of the emotionalism than of the prophetic veracity of the French compositor.

A friend of Henry Harland relates that when the eminent novelist was writing his first story "he worked feverishly—rising at some such ungodly hour as 4 or 5 . . . to write until breakfast. Then he worked at his office where he earned his daily bread . . . and rushed back as soon as he could to work on the book an hour or so before going to bed." The incident may be helpfully suggestive for the aspirant to literary distinction.

The nearest relative in England of our A.P.A. seems to be the Imperial Protestant Federation, one of whose special functions it is to inquire into the iniquities of convents. Its enterprise is thus advertised: "The Imperial Protestant Federation spends both the day and the night with its eyes wide open and a long-range Protestant gun ready for use." Concerning which *Catholic Book Notes* observes: "We should have thought, judging from the capacity of its swallow, that it was the *mouth* rather than the *eye* of the I.P.F. that was wide open and that the long-bow rather than the long-range gun was the favorite Protestant weapon." The appositeness of the pleasantry will be more fully recognized by those who have read the C.T.S. pamphlet devoted by Father Gerard to Mr. S. J. Abbott and the Convent Enquiry Society.

A handy book of reference is Strong's *Social Progress*. It is a year book and an encyclopedia of statistics and kindred information on matters economical, industrial, social and religious. It is fairly up to date. (Baker & Taylor.)

The *Literary Digest* is never slow to reflect what the popular press retails in disparagement of things Catholic. Neither is it overscrupulous of its sources in this connection. Mr. Richard Bagot, the author of some well-known novels that outrage Catholic principle as well as feeling, has been reading the head of the Church another lesson, through the medium of a much read review. It was bad enough that "under Leo XIII Roman Catholicism was subjected to the narrow and retrograde influence

of the Thomist philosophy," but "it has been reserved to his successor, Pius X, to transfer the retrograde policy of the Vatican from the domain of theological philosophy into that of the highest and the most spiritual of all the arts." We can afford no space here for the argumentation which Mr. Bagot adduces to show that in restoring ecclesiastical music the Pope is committing not only "an offence against art but also a psychological error." The reader may estimate the critic's animus and regard for truth by the following statement: "By a few strokes of the pen, and largely, if report be true, by the influence of a priestly composer, whose music, when not a plagiarism from other and greater geniuses, is intolerably insipid and monotonous; by the individual taste of a pontiff who can assuredly have had no opportunity of hearing (!) the music his edict condemns and whose antecedents, we may suspect, would scarcely allow him to appreciate, if he did hear it, the most lofty inspirations of the greatest masters of music are denied to the faithful." *Ex hoc disce reliqua.*

The *Literary Digest* considers Mr. Bagot's "frank criticism remarkable as coming from within the Roman Catholic fold." Those, however, who are acquainted with the critic personally or through his other literary performances will see nothing "remarkable" in his latest pronouncement on the Papal wisdom, and simply because they know that though Mr. Bagot may claim to be *nominally within* the "Catholic fold," he is *really not of it*. Whether he would accept or resent the title agnostic which report from the social circle wherein he moves ascribes to him, we are unable to say, but certainly his novels witness to his meriting the appellation much more justly than that of Catholic. For the rest, Father Ethelred Taunton makes Mr. Bagot a fitting reply in the July *Nineteenth Century and After*.

Our English brethren, with their quick loyalty to meet the desires of the Holy See, have taken effectual steps toward the reinstatement of ecclesiastical music. During the latter half of August, we learn from *The Tablet*, they established a School of Gregorian Music in the Isle of Wight. The students were expected to assist at the conventual Mass in the Abbey of Appuldurcombe so as to hear the rich and varied Plain Song. Lessons were subsequently given by the Monks of Solismes, and after the Vesper service, to which the students were again invited, conferences were held on the æsthetics of Gregorian music and its place in the liturgy.

Mr. William Grattan Flood, Rosemount, Enniscorthy, Ireland, the writer of the article on Irish Church Music in the present number of *THE DOLPHIN*, has recently been honored by a most kindly letter from Pope Pius X, and "the Apostolic Blessing as an encouragement to him in his efforts to promote true church music." Mr. Grattan Flood was the first to introduce the Solesmes chant into Ireland, and his studies in this form of psalmody, as handed down from the traditions of the Irish monks of St. Gall's, have received recognition from the learned Benedictines.

Our spatial limitations rarely allow the taking account of reprints or after editions of books. The substantial improvements, however, made by Fr. Driscoll in his *Philosophy of Theism* call for a commendatory word. Not only has the book reappeared in a much more attractive dress, but its matter has grown considerably. Bibliographical references have multiplied, the author's very able reply to Mr. Mallock's

critique has been prefixed and two timely chapters appended, containing respective criticisms of Professor James' *Varieties of Religious Experience* and Professor Royce's *The World and the Individual*. The work has thus been brought fully abreast with recent philosophical speculation.

Through the courtesy of the editors of *The Philippine Islands: 1493-1893* (A. H. Clark Company, Cleveland), we learn that in Vol. XVII of their painstaking and valuable history will appear a chronological list of all Spanish Governors of the Philippine Islands, for the period between 1565 and 1899.

Subscribers to the excellent annals above referred to will recall the chronological tables in Vol. I, giving lists of the Roman Pontiffs, the rulers of Spain, and of Portugal, from 1493 to 1803. The student of modern European history, no less than the reader of Philippine lore, owes a debt of gratitude to the editors of this series.

M. Waldeck-Rousseau, during whose Premiership was begun the anti-religious legislation in France which M. Combes is carrying to such mad extremes, lived long enough to regret his share in the impious campaign, and died in his impotent regret to bring back to leash the anti-clericals. It cannot now be long before the fury of the movement shall have spent itself. Meantime, whilst the world is forced to look on the sad spectacle of a generous nation in the clutch of the enemies within its own gates, there are unmistakable signs that the reaction will soon come to show us a saner, though sadder, France.

Probably no literary event in connection with matters Irish can have greater significance than the announcement of *Irish Literature*, a library in ten volumes to be published shortly by John D. Morris and Company of Philadelphia. It is significant because for the first time it embodies the recognition of the fact that Ireland has had a continuous and independent literary existence despite the fact that the most part of her literary output has been hitherto classed as English. It is time that Ireland claimed it as her own. The work has been compiled and arranged under the Editorship of the Hon. Justin McCarthy, M.P., assisted by Dr. Douglas Hyde, Lady Gregory, James Jeffrey Roche, Editor of *The Pilot*, Boston, Maurice Francis Egan, Professor of Literature at the Catholic University, Washington, with Charles Welsh, the biographer of John Newbery, friend and publisher of Goldsmith, as Managing Editor. It presents a complete view of Irish literature from the far-off days of the fifth and sixth centuries, when Ireland was "the School of the West, the quiet habitation of sanctity and literature," as Dr. Johnston says, down to our own day when Ireland is employing its own tongue as a medium of literary expression once more.

Books Received.

THEOLOGICAL AND ASCETICAL.

DIE RUTHENISCH-RÖMISCHE KIRCHENVEREINIGUNG, GENANT UNION ZU BREST. Von Dr. Eduard Likowski, Weihbischof in Posen. Mit Erlaubnis des Verfassers aus dem Polnischen übertragen von Prälat Dr. Paul Jedzink, Domkapit-

ular und Regens des Klerikalseminars in Posen. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 379. Price, \$2.10 *net*.

DE ACTIBUS HUMANIS MORALITER CONSIDERATIS. Auctore Victore Frins, S.J. Cum Approbatione Revmi. Archiep. Friburg. et super Ordinis. Friburgi Brisgoviae: Sumptibus Herder. 1904. Pp. 563. Price, \$2.85 *net*.

DER INDEX DER VERBOTENEN BÜCHER. In seiner neuen Verfassung dargestellt und rechtlich-historisch gewürdigt. Von Joseph Hilgers, S.J. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 638. Price, \$3.25 *net*.

DISSERTATIONES SELECTAE IN HISTORIAM ECCLESIASTICAM. Auctore Bernardo Jungmann, Eccles. Cathedr. Brugens, Canon hon. Philos. et S. Theolog. Doct. ac Profess. ord. Hist. eccl. et Patrol. in Universitati cath. Lovaniensi. 7 vols. 1880—1887. Pp. 460, 464, 448, 400, 505, 482, 475.

THE MIRROR OF TRUE MANHOOD AS REFLECTED IN THE LIFE OF ST. JOSEPH. From the French by Rev. John F. Mullany, LL.D. Preface by Rt. Rev. Charles H. Colton, D.D. New York and Cincinnati: Fr. Pustet & Co. Pp. 325. Price, \$0.75.

THOMAE A KEMPIS OPERA OMNIA. T. III. Tractatum Asceticorum Partem Tertiam complectens. Edidit Michael Josephus Pohl. Pp. 439—v. Friburgi (St. Louis, Mo.): B. Herder. 1904.

SACRED SCRIPTURE.

GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Abridged Edition. By Rev. Francis E. Gigot, S.S., D.D. Professor of Sacred Scripture in St. Mary's Seminary, Baltimore, Md.; Author of "Outlines of Jewish History," "Outlines of New Testament History," "Biblical Lectures," etc. New York, Cincinnati and Chicago: Benziger Bros. 1904. Pp. 347.

A DICTIONARY OF THE BIBLE. Dealing with its Language, Literature, and Contents. Including the Biblical Theology. Edited by James Hastings, M.A., D.D. With the Assistance of John A. Selbie, M.A., D.D. Extra volume containing Articles, Indexes, and Maps. New York: Charles Scribner's Sons. Edinburgh: T. P. Clark. 1904. Pp. 936.

DAS BUCH JOB, als strophisches Kunstwerk nachgewiesen, übersetzt und erklärt von Joseph Hontheim, S. J. (Biblische Studien, Bd. IX, Heft 1—3.) Freiburg Brsg.: B. Herder. St. Louis, Mo. 1904. Pp. 365. Price, \$2.15.

MISCELLANEOUS.

A LIGHT ON THE BROOM. By William A. Byrne, author of Maynooth College "Centenary Ode," 1895. Dublin: M. H. Gill & Sons, Ltd.; New York: Benziger Brothers. 1904. Pp. viii—98. Price 2s 6d *net*.

INTRODUCTION TO DANTE'S INFERNO. By Adolphus T. Ennis. Boston: Richard G. Badger (The Gorham Press). 1904. Pp. 141.

THE FIRST EIGHT YEARS OF ST. GABRIEL'S CHURCH, Philadelphia, Pa. In two chapters. By a Member. Pp. 93.

A HISTORY OF MILITARY GOVERNMENT IN NEWLY ACQUIRED TERRITORY OF THE UNITED STATES. By David Yancey Thomas, Ph.D. Sometime University Fellow in History in Columbia University, Professor of History and Political Science Hendrix College. New York: The Columbia University Press. 1904. Vol XX, No. 2.

GOLDEN JUBILEE OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. 1854—1904. Fifty Litanies by Rev. Lawrence Mœslein, C.P. To which are added twenty-five Litanies by other Composers.

TRANSITIONAL ERAS IN THOUGHT. With Special Reference to the Present Age. By A. C. Armstrong, Ph.D., Professor of Philosophy in Wesleyan University. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. xi—348. Price, \$2.00 *net*.

THE ECCLESIASTICAL REVIEW

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OUR CLERGY AND THE READING CIRCLE MOVEMENT.

THE Catholic Summer School at Cliff Haven, New York State, closed a nine weeks' session the first week of last month. This was the thirteenth and most successful meeting of the assembly. Year after year the Summer School shows a steady growth in numbers and influence. As an intellectual, social, and religious force in our Catholic life it has already far surpassed the expectations of its projectors. From the beginning the idea was most warmly received by the laity and clergy. The blessings of the Hierarchy and of our Holy Father, the Pope, have been bestowed upon it so that it has now become an object of abiding interest to the Catholics of the United States. The Summer School has come to stay and work out its mission of good for all that is highest and best, most intellectual and refining in our American Catholic life.

The Institution is too young to be understood by all; it is too great a departure from old lines not to be still regarded with some suspicion, and not to meet with some criticism. Let me briefly define its scope and character. It is not a school in the strict sense; it is rather an assembly of cultivated people who meet to talk, chat, and listen to the discussion of eminent scholars of things of the mind. Nor is it a Sunday-school gathering, though there is a calm, beautiful, devotional atmosphere in the place; it is not a school of special studies in which within a limited time and by concentrated efforts, proficiency may be made in any one branch; it does not pretend to give a complete course and issue a diploma. Later on it may grow to any or all of these, but at present it is none of them.

The main purpose of the Catholic Summer School is this: to give from the most authoritative sources among our Catholic writers and thinkers the Catholic point of view on all the issues of the day in history, in literature, in philosophy, in art; in political science; upon the economic problems that are agitating the world; upon the relations between science and religion; to state in the clearest possible terms the principle underlying truth in each and all of these subjects; to remove false assumptions and correct false statements; to pursue the calumnies and slanders uttered against our creed and our Church to their last lurking-place.

Our reading Catholics in the busy round of their daily occupations, heedlessly snatch out of the secular journals and magazines undigested opinions upon important subjects, opinions hastily written and not infrequently erroneously expressed; men and events, theories and schemes, and projects are discussed upon unsound principles and assumptions which the readers have but scant time to unravel and rectify; the poison of these false premises enters into their thinking, corrodes their reasoning, and unconsciously they accept as truth conclusions that are only distortions of truth. It is among the chief purposes of the Summer School to supply antidotes for this poison. And therefore the ablest and best equipped among our Catholic leaders of thought, whether lay or clerical, are brought face to face with a cultured Catholic audience, and give their listeners the fruits of life-long studies in those departments of science or letters in which they have been eminent. They state in single lectures, or in courses of lectures, such principles and facts and methods as may afterwards be used and applied in one's reading for the detection of error and the discovery of truth. To achieve such work is the mission of the Catholic Summer School.

A distinguished foreign visitor directing a friend about to visit the United States said to him: "Go to Washington, the finest capital in the world; then to Niagara and see the grandest thing in nature; then, if you want to see one of the most interesting things in the United States, come down the St. Lawrence to Montreal and an hour's ride will bring you to the Catholic Summer School, delightfully situated on Lake Champlain. It is a delightful spot; charming, intellectual people are there in hundreds dur-

ing the months of July and August ; it is one of the most interesting places in the States ; don't fail to see it." And he did not.

A friend of mine, one of those "charming girls" who had made just one visit to Cliff Haven, last season, as the annual rush of the fashionable set crowded the decks of the steamers to Europe, had this tempting offer from her good father : "Well, dear, which shall it be ; a four months' trip to Europe or a six weeks' visit to the Catholic Summer School ?" And this Catholic girl, knowing and appreciating the good things in store for her, did not hesitate a moment,—“The Catholic Summer School every time,” she declared.

Now, this splendid institution with its vast possibilities for good is the outgrowth of the Catholic Reading Circle Movement. Within the present generation there has been no movement that aims at doing so much for the intellectual and social advancement of our young people as the Reading Circle Movement. For its purpose is to awaken an interest in the rich heritage that is ours in the world of letters, philosophy, and art ; to create a love of good reading among our people, to encourage the diffusion of sound literature ; it aims especially to give those who desire to pursue their studies, after leaving school, an opportunity to follow prescribed courses of approved reading ; to enable others, who have made considerable progress in education, to review their past studies, and particularly to encourage individual home reading and study in systematic and Catholic lines. It is especially designed to meet the requirements of those who have had limited educational advantages and who are desirous of self-improvement. It aims to unite earnest young Catholic men and women of the land who are ambitious to devote some spare moments of daily life to the pursuit of knowledge and the cultivation of the intellect.

It will be seen at once that such a movement is of the highest importance and must appeal strongly to the Catholic clergy of the country. With the view of directing the attention of the clergy to and of eliciting their interest in the work of Catholic Reading Circles this paper is presented to the readers of the REVIEW. It is obvious, without stating it, that the movement cannot succeed without the earnest and continued support of the

clergy. And here comes a difficulty at the start : there are so many associations at work among the Catholic body to-day in the United States, so many "movements," that the most zealous, best-disposed priest finds himself at a loss to choose that which he thinks is likely to do the most good. Many of us are inclined to study only the movements we are interested in—even these, perhaps, not deeply enough—and to pass the rest. However this may be, there are weighty reasons that must appeal to every priest, but especially to every pastor of souls, urging him to take part in the Reading Circle Movement. Let me indicate just a few : This is "the reading generation ;" never before was reading so widely and generally practised among all classes of people. To-day nearly every inhabited community, from the scattered village to the most populous city, possesses its free library ; circulating libraries bring books to our very doors, while our book shops are filled with an ever-increasing number of newspapers and magazines which may be purchased for a trivial sum of money. These are advantages which our ancestors did not possess. But with all these advantages does our reading, taken generally, measure up to the standard of the past generation ? Regretfully be it said, we do not believe that it does.

The production of books seems to have become a financial industry. Of their making there is no end. The reading of popular novels has become a public passion and craze. These books, fresh from the press, and filled with false types, false ideals of manliness and womanliness, are read with avidity by an ever-increasing number of readers. Now the problem for the Catholic pastor is this : How to save the lambs of the flock—the young people—from this flood of penurious literature ?

"A bad book," wrote Cardinal Manning, "is falsehood and sin in a permanent and impersonal form ; all the more dangerous because disguised, and tenacious in its action upon the soul. I do not know which is the more dangerous, the books which are written professedly against Christ, His Divinity, His Church, or the furtive, and stealthy, and serpentine literature which is penetrated through and through with unbelief and passion, false principles, immoral whispers, and inflaming imaginations !" And we have a flood of such literature to-day, desolating and laying waste

the minds of youth, corrupting their hearts and morals. Is it not our duty as pastors of souls to save our young people from this obvious danger? And what better means is at hand than a Catholic Reading Circle?

Again: the popularizing of education has enormously increased the number of those who read, but who necessarily read without discrimination, taste, or reflection. The rage for swiftness that is so characteristic of this restless age has been extended to fashions of reading. By some sort of a vicious perversion, that he who runs may read seems to have been transposed to "he who reads must run." In other words, there is too often an assumption that the intellectual distinction of an individual is to be estimated by the rapidity with which he is able to hurry through the volumes he handles. Intellectual assimilation takes time. The mind is not to be enriched as a coal barge is loaded. Whatever is precious is taken carefully on board and carefully placed. Whatever is delicate and fine must be received delicately, and its place in the mind thoughtfully assigned.

One effect of the modern habit of swift and careless reading is seen in the impatience with which anything is regarded which is not to be taken in at a glance. The modern reader is apt to insist that a book shall be like a theatre-poster. He must be able to take it all in with a look as he goes past on an automobile, and if he cannot he declares that it is obscure. Some one has said, with bitter wisdom: "As print grows cheaper, thinkers grow scarce." The enormous increase of books has bred a race of readers who seem to feel that the object of reading is not to read but to have read; not to enjoy and assimilate, but to have turned over the greatest possible number of authors. This idea is as if one selected as the highest social ideal the afternoon tea, where the visitor is presented to numberless strangers, and has an opportunity of conversing rationally with nobody. Now the Reading Circle aims at correcting this bad habit of desultory reading and sets one reading aright and with mental profit.

True, there are in the lives of all some hours that need to be beguiled; times when we are unequal to the fatigue or the worry of serious thought, or when some present reality is too painful to be faced. In these seasons we desire to be delivered from self,

and the self-forgetfulness and entertainment that we find in books are of unspeakable relief and value. This is of course a truism; but it was never before so insistently true as it is to-day. Life has become so busy; it is in a key so high; the tension is so great, so nervously exhaustive, that the need of amusement, of recreation which shall be a relief from the nervous and mental strain, has become most pressing. The advance of science and civilization has involved mankind in a turmoil of multitudinous and absorbing interests from the pressure of which there seems to us no escape except in self-oblivion; and the one obvious use of reading is to minister to this end. This is quite legitimate; yet herein also lies a danger not to be passed over lightly. There is steadily increasing the tendency to read as if reading had no other function than to amuse. There is too much reading which is like opium-eating or dram-drinking. It is one thing to amuse one's self to live, and quite another to live to amuse one's self. It is universally conceded, that the intellect is higher than the body; and I cannot see why it does not follow that intellectual debauchery is more vicious than physical. Certainly it is difficult to see why the man who neglects his intellect while caring scrupulously for his body is on a higher moral plane than the man who, though he neglect or drug his body, does cultivate his mind.

In an entirely legitimate fashion, however, books may be read simply for amusement; and greatly is he to be pitied who is not able to lose himself in the enchantments of books. Everybody knows the remark attributed to Talleyrand, who is said to have answered a man who boasted that he had never learned whist: "What a miserable old age you are preparing for yourself!" A hundredfold is it true that he who does not early cultivate the habit of reading is neglecting to prepare a resource for the days when he shall be past active life. While one is in the strength of youth or manhood it is possible to fill the mind with interests of activity. As long as one is engaged in affairs directly, the need of the solace of books is less evident and less pressing. It is difficult to think without profound pity of the aged man or woman shut off from all important participation in the work or the pleasure of the world, if the vicarious enjoyment of human interests through literature be also lacking. It is amazing how little

this fact is realized or insisted upon. There is no lack of advice to the young to provide for the material comfort of their age, but it is to be doubted whether the counsel to prepare for their intellectual comfort is not the more important. Reading is the garden of joy to youth, but for age it is a house of refuge.

Now, the leaders of the Reading Circle Movement fully understand all this; they hope to create that "garden of joy to our youth" and to prepare a "house of refuge" for their old age. They give direction, encouragement, and inspiration to the various Circles; they suggest plans and methods of work, programmes for the meetings are laid down; topics for discussion indicated. The season's work is outlined in advance by a competent board, known as the Reading Circle Union. Different courses of study are prepared to meet the varying tastes and requirements of the membership; a place is given to music and social converse; in fact, nothing is overlooked to make the meetings, which are generally held weekly, bright, interesting, and profitable.

But above and beyond all other considerations it is of the highest value to cultivate among our young men and women a taste for sound, healthful literature so that they will eschew the trashy novel and the sensational newspaper of to-day. Any sacrifice of time and energy given to this work by an earnest, zealous priest will not weigh with him when the intellectual and spiritual benefits to our Catholic youth are considered.

When the Reading Circle Movement began about twenty years ago it was readily taken up all over the country. From 1885 to 1900, there was a wonderful development; in every part of the land, east and west, north and south, Reading Circles were established. Boston, New York, Philadelphia, Pittsburg, Chicago, St. Paul, New Orleans, San Francisco had scores of Reading Circles. Out on the lonely farm in the West a mother and her two daughters had a home Reading Circle in Wisconsin; every convent in Iowa and darkest Missouri had its Circle. Even Kansas is said to have caught the impulse. Interest was everywhere awakened. Our Catholic young people came to know the rich treasures that were theirs by right of inheritance. Many heard for the first time of a Brownson, a Newman, a Faber, a Lingard, a St. Thomas, a Bishop England, a Father Hecker, an

Azarias, and scores of other well known names in the literary world. The story of the Church and its desperate struggle with Paganism was heard for the first time by many; the history of the fierce persecutions by the Roman Emperors; its life in the Catacombs and the final triumph of Christianity—all were recounted. Also was told and studied the history of the Middle Ages—the contest between light and darkness when the rude hordes overran Europe on the Fall of the Roman Empire; the glorious history of its schools and universities stirred the pride and ambition of many. The story of the Conversion of Ireland, England, and Germany; the building of the great Gothic cathedrals of Europe; the fostering and development of Christian Art; Raphael, Michael Angelo, Leonardo da Vinci became familiar names; the founders of the religious orders; the leaders of the Crusaders, the great Catholic discoverers and explorers; the Pope who resisted the tyranny of Emperors; the Catholic barons who wrested from a powerful monarch Magna Charta—these and countless other topics became constant subjects of discussion and study. There was a joy, a pride that came with this growing knowledge. Our young people were not only enlightened in mind but were strengthened in their faith, as they came to read the story of the glorious part the Church has played in the history of civilization.

It was of this period in the history of the Reading Circle Movement that the brilliant author of *My New Curate* wrote:

“I can testify that in America the Church, having accomplished its material work in church and school building, is turning its attention to the more intellectual demands of the age. The great cities have their Catholic Reading Circles, little coteries where books are discussed, week by week, and nothing original or novel is permitted to escape unnoticed. At their Summer Schools lectures are daily delivered by priests and laymen, eminent in some department or other of science or literature. Priests, far away in the Western States, on the very outskirts of civilization, are accumulating vast libraries, and utilizing the solitary intervals between their arduous calls in studies that keep them fully in touch with modern civilization. There is, unquestionably, an educational revival. Men are getting tired of all this grubbing and delving for gold at such immense and costly sacri-

fices to body and soul. They are beginning to perceive that life is not worth living, if it has to be spent in a perpetual fever and fret after the imaginary happiness of wealth. And with this they are beginning to perceive that the best gifts of God lie beneath their hands. Here is the first and healthiest symptom of the general levelling up of the masses, not to the standard of wealth, but to the standard of cultivation and taste. The governments of the world, adapting themselves to the ever-increasing democratic spirit of the age, will have to provide museums, music, art-galleries, libraries, for the great toiling masses; capitalists will have to give their operatives time for mental rest and cultivation; nature must be allowed to claim back her sick children from slums and streets and factories; religious and intellectual socialism will kill political socialism; and literature and religion, hand in hand, will be the interpreters and pioneers of the new order of things."

That is how it appeared to the priest-philosopher across the ocean. And who will say that his views were not just—that the outlook was different from his seeing?

In truth, I know no more hopeful sign of the century whereon we have entered than the hope of an intellectual renaissance of our people. Hitherto, and even still, we are fighting against ignorance, prejudice, and passion. In the coming days we shall have to appeal to wisdom, liberal and unprejudiced minds, and human beings who shall have learned to curb and restrain themselves. The Reading Circle will help to equip our people for the work before us. And if so, surely it is worth while to take it up.

Of the social advantages of the Reading Circle Movement I have not space to write. This much, however, may be said, that Reading Circles nourish a healthy Catholic social life; they infuse into their members a spirit of true Christian democracy, and Christian democracy means a levelling-up; they help to banish that silly and vulgar snobbery from which not even Catholic communities are always exempt, which measures the desirability of social intercourse not by virtue, intellect, and good breeding, but by the size and splendor of the house one lives in and the costliness of one's apparel. Furthermore, the bringing together of our Catholic young men and women in Reading Circles will prove, in some instances at least, a preventive to mixed marriages, because it will promote a sound, healthy Catholic social life. Surely a

work that is so well calculated to effect such splendid results must appeal very strongly to every Catholic man and woman in the land; especially should it appeal to the priesthood of America.

And now a word with regard to methods. Perhaps the readiest way to understand how the work is carried on is to furnish the following programme of an ordinary successful Reading Circle:

1. Some musical members to open and close the meeting.
2. Attention to the social side, which may be subserved by a recess of ten or fifteen minutes in the middle of the evening, or by an occasional reception to some visiting lecturer or Catholic man or woman of eminence.
3. Some lighter literary features of a miscellaneous character.
4. The solid study-work of the season, which demands a connected series of topics, or the use of some special book or books as a text.

Among the miscellaneous literary features which may be interspersed at an evening's programme we may list the following, from among which it will be easy to select two or three:

- (1) Roll-call, with quotations from some classical author—poet, saint, statesman.
- (2) A brief paper conveying information on some current topic.
- (3) A recitation or oration.
- (4) A book review, dealing with some current novel, with some well-known Catholic book, or some masterpiece of a great author.
- (5) Five minutes' readings from the current magazines.
- (6) A connected series of papers—one for each evening—covering the different phases of some topic, as, for instance, the war in the East; the religious situation in France; the school question in England, etc.
- (7) The question-box. Answers to questions placed in the Circle's question-box at the previous meeting. (This work to be in charge of a committee.)

The plan of selecting two or three text-books for the season's study, has been followed with success by most of the Reading Circles.

In a future paper I may dwell more fully on the social benefits

of the Reading Circles, their organization and methods of work. Enough has been written, I trust, to enlist the coöperation of the clergy of the country in the movement.

What I would urge is this: that we, Catholic priests, take up this work of establishing and multiplying Reading Circles; let us aim at making our young men and women prize a little more the things of the mind; let us propagate Catholic truth and support Catholic literature; let us encourage our young writers; let us have in every community an intellectual centre such as a Reading Circle will be, whence will radiate among the people great and ennobling thoughts which will interest, console, and strengthen. For whoever has an abiding and ardent love for knowledge of goodness will, consciously or unconsciously, communicate something of the divine enthusiasm to others. Ten young men, it has been said, acting with a common and intelligent purpose and in earnest about it, can rock an empire. What, then, may not ten thousand Catholic Reading Circles throughout the different dioceses of the United States with a common intelligent purpose effect? Surely no one need have fears for the future of Truth and Justice, the well-being of Church and State, with such agencies at work. For the movement, as has been said, will prove a great means of salvation to our young people. It will help to solve many of the problems of the age—the industrial problem, the municipal problem. It will give us thinking men and women, wedded to principles rather than to expedients; it will give us a generation full of life and movement, that must set a proper value on things of the mind; a generation that must rise above the materialistic interests of the day, and help to save our civilization from the forces now active which, unless curbed, must eventually wreck it. It will be certain to restrain our restlessness and strenuousness; it must put us into a quieter mood and place us in a calmer atmosphere; it will help to give us scholars, and writers, and thinkers who would shed a new lustre on the coming age and add fresh glories to the bright record of Catholicism in history, science, philosophy, art and letters. If it does or can do all or any of these things, it must certainly appeal very forcibly to the interest, encouragement, and support of the priesthood of America.

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BANKRUPTCY AND CONSCIENCE.

CASUISTRY is a word with a rather bad connotation in the English language. Its secondary meaning, according to the *Century Dictionary*, is "over-subtle and dishonest reasoning." I am not concerned to deny that there may be good historical grounds for something of the evil reputation which the word possesses. It is apt to be associated in men's minds with the tortuous reasonings of the Scribes and Pharisees, with their exaggerations of lighter duties and their explaining away of the weightier matters of the law. Their desire to make the yoke of the moral law in certain places more easy for men's shoulders may also have had its parallel among some Catholic theologians; not every Catholic theologian catches or represents the mind of the Church.

Still, casuistry should not suffer for the sins and errors of some of those who have cultivated the science of conduct. Not all who profess themselves mathematicians or physicists write wisely about those branches of knowledge, and yet mathematics and physics are not held responsible for their vagaries. Neither should the great and useful science of casuistry suffer because some casuists have by their labors endangered the supremacy of the great moral law.

It is difficult to see how anyone who admits that there are moral laws or rules of conduct, can reasonably refuse to admit a science of casuistry. Anarchy and confusion would quickly prevail in a country where the interpretation of the laws was left to the judgment or caprice of private citizens. Well-trained and practised intellects are required if law is to be applied with justice, equity, and consistency to particular cases. And so, too, in morals, or the science of right and wrong, the ordinary Christian cannot be expected to apply correctly the rules of Christian conduct to all cases as they arise. He may be able to see, without much difficulty, what the noble, self-sacrificing line of conduct would prescribe in any given case; but that may not be what he is prepared to do. It would doubtless be best if we all on all occasions followed the counsels of perfection, but there is no obligation of so doing, and while human nature remains what it is, there is no

likelihood of the attempt being generally made. And so the question constantly arises in daily life—What am I bound to do under these circumstances? What must I do to avoid moral guilt?

Such questions are frequently of great difficulty and intricacy, as everyone will acknowledge. The judgment of the expert is not less required to solve them, than it is required to solve the nice points of the civil law. This, then, is what the Catholic moral theologian proposes to himself to do. He tries, by taking the Gospel and the Church as his guides, to draw the line between what is lawful and what is unlawful. He does not take upon himself the office of the preacher, and recommend all to follow the decisions he gives. This he no more thinks of doing than does the judge while sitting in his Court. It is not for him to raise as much as possible the standard of Christian conduct, or to make people better than he found them. He is content with the humbler task of laying down what is forbidden and what is not forbidden, and leaving to others the nobler office of tracing the deeds that are becoming to the generous and the self-sacrificing.

Much of the abuse which has been heaped on Catholic and especially on Jesuit casuistry originated from not considering this scope which moral theologians proposed to themselves, and the point of view from which they regarded questions of morality. Most of the great writers on moral theology have been men of saintly lives, who never dreamed of being content in their own conduct with attaining the standard of morality which they kept before their minds in their writings. There they laid down the principles of right and wrong, discussed real or imaginary cases with all conceivable manner of circumstances in order to illustrate those principles, but they never dreamed of limiting their personal aspirations to the mere avoidance of evil. They well knew that we must aim high to attain even a passable mediocrity in conduct, and in many cases they were men who were not content to aim high, they aspired to and attained a great measure of Christian perfection. As in their own lives, so in their training of others, they did not propose the moral standard of their works on casuistry as the ideal of the Christian life. It was the least that was required, it was the line below which no one who wished to save his soul might sink, though he might rise indefinitely above it, according to the gifts which he had received from God.

And let no one say that such work as the moral theologians of the Catholic Church have set themselves to do is useless or unnecessary. It has always had the encouragement of the Church, though some of the sectaries who broke from her at the time of the Reformation affected to despise and repudiate it. They professed to take as their guide the spirit of the Gospel as interpreted by the individual conscience, and they professed to look down upon the ecclesiastico-legal view of morality as one of the errors of Rome. However, the whirligig of time in this as in so many other departments seems to be proving that the action of the Catholic Church was and is right after all. Good and able men among the non-Catholic religious bodies are realizing the necessity of a sound casuistry as a guide of Christian conduct. Thus in the January number of the *Hibbert Journal*, in an interesting symposium on the "Alleged Indifference of Laymen to Religion," Sir Edward Russell, the well-known editor of the *Liverpool Daily Post*, writes:—

"Is there any obvious disconnection, more conspicuous among Christian than among members of other faiths, between their religion and their practically unavoidable daily lives? The reply is twofold: Firstly, this ought not to be. . . . But, on the other hand, secondly, an uncomfortable, illogical, unintelligent state of conscience is maintained by the growing up of, and acquiescence in, customs of business, practices of speculation, usages when in distant countries, and non-moral rules of peace and war and acquisition—to instance a few examples. Efforts should be made by Christian authorities to formulate and apply ethical Christian dicta in such matters. This would need to be done with great care, and with specially cultivated sound casuistry. But it ought to be done, because 'whatsoever is not of faith is sin,' and laymen know they cannot serve two masters." (P. 246.)

This is well put, and justifies in a few words what Catholic moral theologians are constantly striving to perform according to the constantly changing wants of the Catholic clergy and people.

Very little experience within or outside the confessional soon convinces the Catholic priest of the practical necessity of a competent knowledge of casuistry. It is not sufficient for practical

purposes to know the general theory of Christian morals. The judgment must have been trained by exercise, so as to be able to apply with accuracy the general doctrines to particular questions as they arise.

Some years ago a friend I had known at college called on me. He held a responsible position in one of the great Manchester places of business. In course of conversation he asked me what I was doing. "Trying to teach the moral theology of the Catholic Church," I modestly answered. "Oh!" he replied, "I am often puzzled by questions which I suppose you have to treat of in your official capacity;" and straightway he proposed a few. The questions were practical cases of conscience arising out of modern business relations, and it may be of interest if I put down here the result of thought and reading bestowed on them and other similar questions. I will deal in this paper with some difficulties arising out of the law of bankruptcy.

I.—MAKING BANKRUPTCY PAY.

John was a younger member of a family that had always tried to cut a figure in the world. The members of the family had been accustomed to live up to the very limit of their means, and John, who was a dashing and handsome young man, after marrying a wife of similar disposition to his own, set up an establishment for himself. John and his wife soon found that it was impossible to make ends meet with their limited resources, and in the space of a very few years they had been adjudicated bankrupt no less than three times. The worthy couple did not trouble themselves much about the matter; the only inconvenience to their mind lay in the fact that they found it more and more difficult to obtain credit. Even this difficulty, however, was to a considerable extent overcome by judicious changes of residence; they found that people who knew them only imperfectly were very confiding in the matter of loans to such an engaging and well-connected couple, and so they had a tolerably merry time of it; in short, they made bankruptcy pay.

It is obvious that John and his wife had been living largely at the expense of their too confiding creditors; they had been

doing wrong in contracting debts which experience taught them there was little probability of their being able to pay, and if they want to lead honest lives they must lower their style of living and try to balance expenditure with income.

A difficulty may arise about the time of declaring one's self unable to pay one's debts. It is sometimes possible by borrowing again and by other means to avert threatened bankruptcy for a time at least. Is it lawful to have recourse to such means?

The answer to be given to this question will depend upon circumstances. If there is any reasonable probability of being able to meet the new obligation at the proper time, there need be no scruple about contracting it, and saving one's self from bankruptcy. If, however, there is no reasonable probability of being able to do this, it becomes a fraudulent contract,—the debtor undertakes to do what he knows he will not be able to fulfil, and so he sins against justice. As to what constitutes a reasonable probability is a question which depends upon the circumstances, and it must be settled by the debtor himself, after taking the advice of his friends, if he cannot make up his own conscience on the point.

II.—A PERJURED BANKRUPT.

Thomas was a man of about sixty years of age, and for some time he had not been able to give that attention to his business which was required if he was to succeed. In spite of all his efforts he sank deeper into debt, failed to meet his obligations as they became due, and was adjudicated a bankrupt. He was afraid that he would be left destitute, so he kept back \$500 for his private use, but surrendered all his other property to his creditors. He swore that he had made a full and true statement of his affairs, though he made no mention of the \$500.

Thomas did wrong in keeping back and rendering no account of the \$500, and he committed perjury by swearing that he had given a true account of his affairs. The law makes provision for the necessary support of the bankrupt, and so there was no solid ground for Thomas' fear that he would be left destitute, and consequently no good ground for failing to account for the \$500.

However, if the law made no provision for the necessary and

immediate wants of the bankrupt, and if he had no prospect of being able to earn enough for his decent support and that of such as were dependent on him, so that the only prospect before him was to starve or to go to the workhouse, natural equity would then redress the too great rigor of the law, and permit the bankrupt to keep what was necessary for decent support. An unfortunate debtor cannot be justly compelled to reduce himself to destitution in order to satisfy the claims of his creditors, and the laws of modern civilized nations do not attempt to impose such an obligation.

The laws of bankruptcy in modern English-speaking countries are just and humane, and they confer a great benefit on the bankrupt by juridically relieving him of an insupportable burden of debt. They are, it is true, in some instances exacting with regard to the conditions on which the benefit is granted, but that is no more than the public good requires; grave abuses, as we know from the history of legislation in this matter, would inevitably result from a lax law of bankruptcy. It is only right then that stringent conditions should accompany the granting of relief to the bankrupt; the State has a right to impose them, and the subject is bound in conscience to observe them, especially if he is required to affirm on oath that he has done so. The confessor then should urge a penitent, who has had the misfortune to be brought into the Bankruptcy Court, to act in a straightforward way according to the laws of his country, and then he may with a safe conscience take advantage of what the law allows to the unfortunate bankrupt.

III.—A FRAUDULENT PREFERENCE.

George had invested large sums of money in house property. He had borrowed a considerable portion of the purchase money under a well-grounded belief that the property would rise in value and enable him to reap a profit from his bargain. What was his dismay when, instead of rising, it steadily fell; he could not realize any portion of it, and he saw no prospect of being able to pay his debts as they became due. In his straits he went to his brother, who was one of his principal creditors and asked his advice. His brother advised him to make a declaration of ina-

bility to meet his obligations, and that as soon as possible. George promised to do so, volunteering to pay his brother in full beforehand, so that so much money at any rate should remain in the family, as he said. The brother agreed and took full payment for what was owing to him, although the other creditors had to be satisfied with fifty cents in the dollar.

George committed an act of injustice by paying his brother's debt in full, while he knew that his other creditors would have to be satisfied with less than what was due to them. He knew that his property was not sufficient to pay all his creditors in full; they had equal right to receive their due proportion of payment; he defrauded his other creditors of their due proportion when he gave more than his share to his brother, so as to keep the money in the family. Such transactions are against natural justice, they tend to defeat the chief end of bankruptcy laws, which is to secure an equitable distribution of the property of the debtor among his creditors, and they are rightly forbidden by positive law. In England as well as in the United States such preferences are declared null and void, or at least voidable, if made within the period fixed by the law of the country. In the United States the period fixed is four months previous to the filing of the petition, in England three months. If it were discovered that such a fraudulent preference had been given to one of the creditors, the official receiver or the trustee in bankruptcy could claim the money and add it to the assets to be distributed among the creditors according to law.

A doubt might arise as to whether a bankrupt would be justified in conscience in paying a creditor in full on account of his poverty or for some such extrinsic reason. Some theologians hold that, apart from any bankruptcy law, a debtor who could not pay all his debts might for such a reason prefer one creditor to another. However, it would seem to be unlawful to do this when one contemplates bankruptcy. The law allows of no such distinction, and if the bankrupt is to take advantage of the law for his relief, it is imperative, even from the point of view of conscience, that he should conform to the requirements and conditions which the law lays down. The law is his title to relief, and the law grants relief on certain conditions; those conditions then must be loyally observed by the debtor.

There is another question of some nicety connected with fraudulent preferences. The bankrupt does wrong in giving such a preference, as we have seen. Is a creditor who receives a fraudulent preference justified in keeping the money, or is he bound to make restitution?

There is some slight difference between the law of the United States and that of England with regard to fraudulent preferences, but we may here abstract from them, and consider the question from the purely moral point of view.

Such a creditor will of course be bound to make restitution, if the matter comes to the knowledge of the Court, and he is ordered to do so. Whether he is bound in conscience independently of such an order to make restitution is not free from doubt. He has after all only received what he had a right to, according to the terms of his contract with the debtor. The debtor did an injustice to his other creditors in paying this one in full; but the preferred creditor has no contract with the other creditors of the debtor; he is not bound like the debtor to safeguard their rights and satisfy their claims as far as possible; if he has no such obligation, and only receives what is due to him from his own contract, he does not seem to violate justice by taking payment of his debt in full, and so he is not bound to make restitution. I am confirmed in this opinion by what Mr. Brandenburg writes in his authoritative work on Bankruptcy:—"There is involved," he says, "no element of moral or actual fraud. It is simply a constructive fraud established by law upon the existence of certain facts and prohibited by it. There is nothing dishonest or illegal in a creditor obtaining payment of a debt due him from a failing debtor; nor in his attempting by proper and ordinary effort to secure an honest debt, though such act may afterwards become a constructive fraud by reason of the filing of a petition and adjudication in bankruptcy."¹

And again: "While such a transfer is fraudulent and voidable, it is not so because morally wrong, but because the act says it is." (P. 604.)

Against this view it may be urged with some plausibility that as the property of the bankrupt was not sufficient to pay all his

¹ E. C. Brandenburg, *The Law of Bankruptcy*, 3d ed., p. 599. 1903.

creditors in full, no single creditor had a right to receive more than his just share, so that the preferred creditor sinned against justice by taking more than his share. To this, however, it may be answered that the argument holds when the property has been divided into portions, and assigned to satisfy the claims of the several creditors; but that it does not hold while the property is still undivided. When it is divided, each creditor has a right to his share, and injustice would be committed if he did not obtain his fair share; but while it remains, so to say, in bulk, all that can be said is that each creditor has a somewhat undetermined claim against the whole of the property. When therefore one creditor has received payment in full, it is not clear that he is bound in conscience, before any decision of the Court, to surrender a part for the benefit of the other creditors.

IV.—THE DISCHARGED BANKRUPT.

Another question of importance is whether a bankrupt who has obtained his discharge after paying his debts in part only, is bound in conscience to pay in full if he subsequently becomes able to do so.

The question does not arise when the creditors in consideration of the part payment which they have received expressly release the debtor from all further obligations, as, of course, they are competent to do. It is clear, too, that the natural obligation to pay one's debts in full remains in spite of bankruptcy, unless it is extinguished by competent authority. Moreover, the obligation will certainly remain, if the law of the country expressly so decides, as did the Roman Law, which the scholastic theologians generally had in view when they discussed this question. Most modern European codes contain similar provisions. However, it seems equally certain that the law of the country can extinguish the obligation of making further payments, if it pleases to do so in favor of an honest bankrupt. We say "in favor of an honest bankrupt," because the law does not intend to favor a dishonest bankrupt, nor has it the power to free such a one from his obligations. For the law cannot favor and promote injustice, as would be the case if it released a dishonest debtor from the obligation of paying his debts. The law can, however, for the public

good release the honest bankrupt; for with just cause it can transfer property from one to another owner. This it certainly does by the law of prescription, and in other cases. In a commercial community there will not be wanting good reasons for such an exercise of power, for a load of debt pressing on the shoulders of the poor debtor kills enterprise, and injuriously affects trade. The common understanding with which debts are contracted will gradually accommodate itself to such a law, and thus by virtue of the implicit consent of the creditor, the legal discharge of the bankrupt debtor will be absolute and final, if the law so make it.

The whole question then is reduced to one of fact,—What is the law of the country on the point, and what is its effect? With regard to the United States theologians have commonly held that a discharge in bankruptcy does not free the debtor in conscience from liability to pay his debts in full, if he subsequently become able to do so. However, several theologians of note thought the contrary a probable opinion.² Great weight should obviously be given in such a matter to the opinion of lawyers of repute; they are most likely to know the effect of a law. Mr. Brandenburg, in the work quoted above, expressly lays it down that the United States Bankruptcy Law does not free the conscience. "Since the discharge," he writes, "is personal to the bankrupt he may waive it and, since it does not destroy the debt but merely releases him from liability—that is, removes the legal obligation to pay the debt, leaving the moral obligation unaffected—such moral obligation is a sufficient consideration to support a new promise," etc. (P. 257.)

In England on the contrary both theologians and lawyers commonly hold that the law of the land frees the debtor in conscience, if the discharge be absolute and unconditional.³ Otherwise, of course, the obligation will remain.

The same solutions would seem to hold, when after having made a composition with one's creditors, the same question arises with regard to future acquired property. The law of the United States as well as that of England regulates such compositions, and decides that when confirmed they shall have the effect of a

² Marc, n. 1022; Kenrick, II, n. 207.

³ Croll, III, n. 1232; Stephen, II, p. 183.

discharge. So that in the United States one who cannot pay his creditors in full, must make up the deficiency afterwards if he can, whether he makes a composition with his creditors or goes into the Bankruptcy Court; in England, if he has acted honestly and obtained an absolute and unconditional discharge, there will be no obligation to make good any deficiency, though the conduct of a bankrupt who should volunteer to do so would be highly approved by his creditors.

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ASSIGNMENT IN BANKRUPTCY CASES.

De Cessione Bonorum.

CONFERRI possunt de cessione bonorum inter alios: *Lugo, De justitia et jure*, d. 20, s. 6; *S. Alphons.* 1. 3, n. 699; *Marc, Institut. Alphons.*, n. 1021 sqq.; *Aertnys, Theol. mor.* 1. 3, n. 363 sqq.; *Sabetti, Comp.* n. 463; *Crolly, De just. et jure*, tom. 3, n. 1232, etc.

I. CASUS.

Gaudentius negotiator, audax in negotiis suscipiendis, multas conguessit divitias; nunc vero implicatur aliquo negotio, ex quo sibi impendit damnum 500,000 doll. Ex lucro antea facto coëmit praedia et villas et agros valoris circiter vicies centena millium doll. Quae ut salvet, tempore opportuno, transfert in uxorem. Post annum nondum elapsus cogitur cedere bona sua creditoribus, quae 400,000 doll. haerent infra debita adhuc solvenda.

Quaeritur:—1°. Num *Gaudentius* tuta conscientia ita agere potuerit.

2°. Quid dicendum, si ante suscepta negotia, quae vix non semper cum spe lucri etiam periculum damni secum ferunt, maximam bonorum partem vel lucra annua in uxorem transtulerit, sibi retenta sola sorte, qua negotiari pergit.

3°. Debeatne uxor ex bonis acceptis restituere seu integra debita solvere.

Ad 1^m. Rp. 1. Attendendum est imprimis principium ab

omnibus statutum, non licere contrahere debita cum proximo periculo non habendi, unde solvantur, neque licere res alienas gravi vel proximo periculo capiendi detrimenti exponere, ita enim agere, ab omnibus pro injustitia habetur. Haec tractantur late apud *Lugo, De justit. et jur.*, disp. 20, sect 6.

Rp. 2. Similiter tenendum est, quod *Lugo*, l. c. n. 116, tradit: "Communis et verior sententia ponit obligationem restituendi in foro conscientiae, quoties qui rem accipit (vid. a debitore impotente ad solvendum) sive titulo lucrativo sive oneroso, conscius fuit impotentiae debitoris ad solvendum suis creditoribus, sive ad id inducat, sive non inducat sed solum acceptet rem gratis vel cum onere oblatam."

Quod magis explicatur ex iis, quae n. 113 dixerat, videlicet teneri eum, qui mala fide acceperit a debitore impotente, ad restitutionem creditoribus faciendam; quibus addit: "nam qui bona fide accipit ignorans damnum creditorum, non peccat contra justitiam, nec tenetur ad restitutionem, nisi rem alienam vel hypothecatam acceperit, vel si titulo lucrativo accipit, quo casu tenetur ad id, in quo factus est locupletior," videlicet quamdiu non praescripserit.

Rp. 3. Inde deduci debet, negotium aliquod suscipi non licere, si quando grave periculum est, ne damnum oriturum excedat facultates negotiatoris; neque tali periculo gravi objici posse pecunias mutuo acceptas, nisi forte consentientibus mutuatoribus. Communi tamen seu ordinario periculo quod cum negotiatione vel industria, quae spem lucri faciat, conjungi solet, etiam mutuatam pecuniam objicere licebit, idque eo magis, quo maiores usurae annuae solvuntur. Nam hoc ipsum aliquate sortis periculum cum facultate lucri faciendi ex pecuniis inseparabiliter conjungitur atque ita una ex potissimis rationibus est, cur ex pecuniis sine proprio labore annum lucrum percipere liceat.

Rp. 4. Ex dictis patet, Gaudentium injuste egisse, cum periculum ex negotiatione oriendum advertens, debita quidem contraxerit, sed facultatem solvendi per donationem uxori factam sibi adimere conatus sit. Atque etiamsi secundum leges omnia rite peregerit, eo quod donatio illa uxori facta subsequentem bonorum cessionem et solvendi impotentiam declaratam per legale tempus praecesserit, nihilominus in conscientia reus est commissae injustitiae.

Ad 2^m. Rp. 1. In secundi quaesiti suppositione Gaudentius ex suis bonis nunquam amplius quid committit periculo damni nisi certam aliquam pecuniae summam, cum, quod lucro ultra acquirat, eo ipso acquiratur uxori. Quod per se injustitiae accusari nequit; alioquin quaslibet societates, quae vocantur societates "actionum" seu anonymae, injustitiae essentialiter reae essent.

Rp. 2. Attamen ut in tali agendi modo Gaudentius rite et juste procedat (1) hanc bonorum suorum dispositionem iis, quibuscum negotiatur et quorum interest, notam reddere debet (saltem per publicam inscriptionem in tabulis, quae inspicere a singulis possint); (2) Gaudentio non licet negotiationes adeo periculosas inire, quae grave inducant periculum se reddendi impotentem; nam eo ipso injuste agit contra eos, erga quos contrahit debita, quaeolvere verisimiliter non possit.

Rp. 3. Quando negotiator ab initio haec agat, ut bonorum maximam partem in uxorem transferat, quo securius negotiari possit: timendum est, ne audacior pericula etiam gravia damni spernat, si simul adsit spes aliqua, etsi minor, magni lucri, atque ita peccet contra eos, erga quos debita verisimiliter non solubilia contrahat. Sed si revera a tali audacia cavet et solummodo pericula communia et ordinaria subit, non peccat, etsi ex mero infortunio interdum accadat, ut talis negotiator solvendo impar evadat.

Ad 3^m. Rp. In proposito casu translatio bonorum facta est, cum jam existeret periculum damni. Hinc et Gaudentius injustitiam commisit, et uxor in ea coöperata est. Quapropter indubie uxor tenetur in conscientiaolvere debita mariti ex bonis ab eo acceptis, etsi lege regionis cogi non possit.

II. CASUS.

Castor, in suis speculationibus infortunio tactus, solvendo impar declaratus, de novo incipit cum uxore sua aliquod negotium, quod satis prospere succedit. Castore brevi post defuncto, uxor negotium illud porro gerit, atque tum ex lucris negotii, tum ex aliis donis et redditibus bona multum auxit, ita ut jam sine ullo conditionis suae detrimento antiqua illa debita, quae maritus non soluta reliquit, exstinguere posset. Querit autem a confessario, num bona collecta in hunc finem expendere teneatur.

In quaestione proposita ut justum sit responsum, inquiri debet.

1° num maritus, si viveret, deberet debita illa etiam nunc solvere;

2° quanam fuerit uxoris, nunc viduae, conditio et participatio in negotio mariti, quod primo detrimentum ceperat, dein lucrum amplum fecit.

Ad 1^m. Rp. 1. Si quis solvendo impar declaratur atque, cessione bonorum sive sponte sive judicialiter factae, cum creditoribus paciscatur de quota debitorum parte solvenda; haec pactio communiter non continet reliqui debiti condonationem, sed obligationis solvendi suspensionem seu dilationem, ita ut solvendi obligatio, quam primum commode fieri possit, reviviscat. Ita *S. Alphons.*, 1. 3, n. 699, ubi approbat et confirmat doctrinam *P. Busenbaum*: "Quodsi tamen postea redeat ad pinguorem fortunam, tenetur adhuc restituere." *Marc, Instit. Alphons.*, n. 1022, haec habet: "Per cessionem bonorum . . . suspenditur quidem sed non tollitur restituendi obligatio: quia, nisi de opposito alicubi constet, nec lex (saltem in plerisque Europae statibus) nec creditores intendunt remittere debitori illam partem, quam nondum solvere potuit." *Aertnys*, lib. 3, n. 365, post quam retulerit sententiam negantem obligationem postea solvendi et sententiam affirmantem communiorem, concludit: "Usus hodie est inter negotiatores, saltem apud nationes mercatrices, ut post cessionem admissam importunatus debitor in posterum amplius non conveniatur; quod sane prodest bono communi commercii, quia cum precaria semper sit negotiatorum fortuna, par est pro quolibet spes lucri et periculum damni. Utrum autem ex usu isto inferri possit vera condonatio, decidere non audeo. Unde in praxi, donec de condonatione satis constet, debitorem solutioni obnoxium esse concludendum est."

Rp. 2. Interdum fieri potest, ut propter specialia adjuncta creditores satis clare manifestent voluntatem suam nunquam amplius quidquam a debitore repetendi. Quod si vel aperte seu explicite declaraverint, vel si prudenti iudicio id ex modo agendi creditorum colligitur: debita habeto pro exstinctis.

Rp. 3. Immo fieri potest, ut in aliqua regione ea sit communis, etiam piorum, interpretatio cessionis bonorum, ut, qui eam fraudulenter non induxerit, per eam obtineat debitorum integram extinctionem. Quae interpretatio, scientibus omnibus, aliquod periculum imponit imprimis pecuniis mutuo datis: quod ex se non

est injustum, sed potius hodiernae quasi-fertilitatis conditioni pecuniarum consentaneum. Quare ubi de tali interpretatione usuali constiterit, existimo, eum, qui inculpabiliter rerum suarum ruinam passus sit, posse hac consuetudine sibi favorabili uti.

Utrum vero et ubinam de tali consuetudine in decoctione bonorum constet, dijudicare nequeo. *Crolly*, auctor Hibernus, in opere, quod inscribitur, "*Disputationes theologicae de justitia et jure*," tom 3, n. 1232, leges anglicas sic interpretatur, ut judicialis sententia, qua post cessionem bonorum debitor ab obligatione solvendi liberetur, "eum si bona fide conditiones legis impleverit, ab omni obligatione praeterita debita juste contracta solvendi liberare" censeatur, idque etiam in foro conscientiae. Nam post rationes allatas sic concludit: "Itaque sententiam, quam propugnamus, quod ad usum attinet, certam esse censemus, quia stante tali dubio nemo cogi debet, neque in conscientia obligari, ad restitutionem faciendam."

Rp. 4. Quapropter, si Castor in omnibus sincere et candide egit, nullaue fraus intercesserit, nec quidquam, quod leges non permittant, occultando retinuit: pro ipso Castore obligationem strictam postea solvendi, quando ad meliorem fortunam rediturus fuerit, facile in ejusmodi locis dixeris dubiam vel nullam. In America tamen non videtur consuetudo tantam indulgentiam cum cessione bonorum generatim conjungere. *Sabetti, Compend. theol. mor.*, n. 463, pro America scribit, primo voluntariam cessionem non excusare in perpetuum a restitutione facienda; dein neque cessionem judicariam "quia illa cessio est merum beneficium, quod lex concedit debitori bonae fidei et infelici, ut bona cedens libertatem conservet et a coactione in foro externo immunis evadat. Et enim ex una parte futura illa immunitas, quae in perpetuum conceditur a lege (*for ever discharged from all debts and claims*) nequit attingere forum internum; et ex alia parte restrictio ad forum externum favet etiam creditoribus, quatenus infelix ille debitor ita poterit facilius divitias congerere. Quare ait Kent: *It was stated by the Chief Justice, in giving the opinion of the Supreme Court of the United States, in Sturgers vs. Crownshield, 4 Wheaton, 122, that the insolvent laws of most of the States only discharge the person of the debtor, and leave his obligation to pay out of his future acquisitions in full force.*"

Ergo nisi ex actis creditorum appareat absoluta condonatio,

respici debet loci lex et consuetudo. Sed jam liceat ad secundam quaestionem transire.

Ad 2^m. Rp. 1. Si communis fuerit mariti et uxoris negotiatio, ita ut per modum societatis uterque negotii particeps esset: quod dictum est de Castore, etiam ad ejus uxorem applica; si vero ipsa suo nomine, dum Castor viveret, negotii socia non erat, circa debita a Castore contracta, non tenetur, nisi in quantum a marito bona residua post ejus mortem acceperit, immo ne ad id quidem summo jure tenetur, si ex usu regionis, ut dictum est, Castor per cessionem bonorum ab omni obligatione immunis evaserit.

Rp. 2. Si uxor ea vidua post maritum proprio nomine negotiata est vel alio modo bona acquisivit, ex iis non tenetur mariti debita solvere; idque ne tum quidem, si maritus in culpa fuisset, modo ipsa culpam non commiserit. Nam exsulante culpa, uxor non potest teneri nisi ex bonis acceptis; verum ut supponitur, ipsa nihil a marito accepit neque a mariti creditoribus ipsa acceperat.

Rp. 3. Si vero fraus intercessit, etsi coram lege civili fraus non possit probari vel pro fraude non habeatur, *v. g.*, si post cognitum labilem statum fortunae pars bonorum translata fuerit in uxorem atque ideo creditoribus subtracta; uxor etiam post mariti mortem tenetur de omnibus damnis, quae hac agendi ratione creditores passi sunt. Si igitur, fraude non existente, creditores integram solutionem accepissent sive statim sive postea cum maritus consuetis industria et labore verisimiliter ea lucraturus fuisset, quae ad integram solutionem suffecissent: uxor vidua omnia solvere debet eaque cum usuris, si creditores etiam hac in re damnum incurrerunt. Si vero Castoris conditio ea erat, ut, etiamsi fraudes non essent commissae, integram solutionem facere non potuisset, etiam ejus vidua postea non tenetur totum solvere, sed eam partem, in qua ad efficax damnum creditorum coöperta est.

Rp. 4. Ad honorem mariti plenius servandum convenire quidem potest, ut uxor, maxime si idem negotium sub eadem "Firma," ut dicunt, continuat, postea integre solvat; verum obligatione veri nominis non tenetur, nisi contractu se ad hoc obligaverit. Nam etsi forte post maritum defunctum ejus negotium cum omnibus bonis et debitis assumpsit: haec per se intelliguntur de negotio secundum praesentem suam conditionem, non secundum conditionem praeteritam.

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THE RESTORATION OF OUR CHURCHES.

“ON coming to St. Margaret’s he found the interior of what had been originally a fine Perpendicular church metamorphosed into a Georgian changeling of the ugliest and dreariest type. *Heavy galleries*, which my father was wont to compare to the receding forehead of a gorilla, ran around three sides of the building, the choir and organ being, as was usual in Georgian churches, in the *west gallery*; a sham *apse of lath and plaster*, painted blue with gilt stars, desecrated the chancel; the fine Perpendicular mouldings of the windows had been destroyed by Puritans or mere Philistines; the pulpit was one of the old ‘two deckers’; and the walls were thickly plastered with ugly mural tablets setting forth the virtues of worthy citizens long since forgotten, while on the other hand certain beautiful and interesting Tudor monuments were plastered up and out of sight. The very spirit of Georgian apathy and Philistinism seemed to be brooding over this once beautiful church.

“This was a state of things which the Rector would not tolerate for a single day. With impetuous energy he set about the Herculean task of sweeping clean away at once the accumulated filth and the eighteenth-century erections which disgraced the fabric. *The wooden galleries together with the sham apse were ruthlessly demolished, the plaster scraped from the walls*, and the stones pointed. The ceiling was covered in with oak, an *oak screen* was erected, and the choir and the main body of the church filled with carved *oak pews*. A carved stone pulpit replaced the old ‘two decker.’ . . . The final structural improvement was the addition of the beautiful *west porch* in 1891.

“Soon a *large choir* was formed, homely in one sense, a truly parochial choir, composed of men who were never absent, and whose numbers were limited only by the *space in the chancel*. . . . The church was shut for about a year, while the restoration went on under Sir Gilbert Scott and a distinguished committee. . . . When the work was nearly completed, it was difficult to believe that it was the same building. A little girl, upon first seeing the effect exclaimed, ‘Why, mother, this is heaven.’”

So much for the work of a mere Anglican, Dean Farrar, when made rector of St. Margaret's, beside Westminster Abbey.

Such a "Perpendicular" church in England dates from just before the Reformation; as does a "Decorated" church, from a century preceding; an "Early English" from another century back; and "Norman" in its day; and then "Saxon." Even of this last there are examples; of the others, hundreds, thousands, most of them beautiful, all interesting, sound in principles architectural and artistic,—and Catholic. There they stand in the England of St. Dunstan, St. Edward, William of Wykeham, and Henry VI, models of the taste of those builders, witnesses of largeness of mind as of grandeur of soul.

They dreamt not of a perishable home
Who thus could build. Be mine in hours of fear
Or grovelling thought to seek a refuge here,
On through the aisles of Westminster to roam
Where bubbles burst, or folly's dancing foam
Melts if it cross the threshold.

Such even the non-Catholic poet felt the old Catholic college chapel to be, the old Catholic cathedral. And it is in the love and admiration of them, in the union of their artistic spirit, nay with much of their piety, inspired by our religion, that the Anglican possessors of these chapels and churches restore them to-day, if not to their inner, yet to something of their outward glory. It is by learning from the Catholics of old, that both Catholics and Anglicans learn now.

And what do they learn? They learn that true art is the foe, as of luxury and pride, so of sham. They take down lath and plaster, they scrape off paint, they build with brick, unpainted, unwhitewashed; they use stone, not stucco. Their pillars, if they resemble marble, are marble indeed; their communion-rails likewise; their floors are of stone, or of tiles. And so we pass on. To the pews, oak, or if not oak, plain deal, in the beauty of any wood from a real workman's hands. They are open, they do not block the view, and the sacred building does not look like a well-filled upholsterer's wareroom. Nor, over our heads, does it look like a café, or a new Turkish bath. If the roof is not stone, it is open wood-work. The walls, if not stone, are brick. And than

good brick, what better ground of color? Oh!—for this will out—when one thinks of the bare, porchless door, windows and doors nearly flat against the wall, like a countenance eyebrowless; and then the hideous painter's graining of the wood-work, and the pews box-shape, or heavy-looking as lead, and the marbled pillars and the statues all of a piece, and the altars even—maybe oak, painted white, thick-painted white—and the gilt, and the gilded-flower candelabra, and the china, and the glass pendants, and the drawing-room chairs in the sanctuary, and the little tables, perhaps, alas! with marble tops. And then when one thinks *per contra* of the grey stone porch, the holy water stoup itself a part of the building, and, as it were, one more consecration thereof, whose broken remnant, as the heedless Protestant congregations pass it to and fro, already at the entrance seems telling of an enduring past that will not die. All things here speak to the historical imagination, not of the dilettante, but of the Catholic who is of all centuries and of none. He would have these things, and he would use them. He knows how nobly his religion has used things beautiful. Why should he not feel ashamed and distressed when he sees others learning from his own masters, from those of his own household, and then his own to-day seeming unable to learn? He enters his church. He knows that near the door the font stood; he sees it restored in his old churches, sign of the reception by baptism; but in his own new church, in this country where he is free to express all his religious symbolism, he sees it not. His people hardly know that the font ought not to be in a vestry corner; or a confessional either. Ought not; if our churches ought to be full of meaning, and ought really to be what we never cease to say they are. How opposed, say the English bishops, how opposed evidently it is to the spirit of Catholic worship to have a choir in a west gallery as you enter, rather than in a chancel as ministers assisting in a ritual. The tiles of our old naves, we collect them, maybe, in scraps; we write articles on them as we find them in foreign churches; then we lay down wooden floors, to make all seem more shop-like. Those old flagged stones, covering the dead, with names inscribed, within the holy walls, before the altars; *that* spoke a Catholic ideal. Even as did the graveyard round the "Mass house." And how

touching, how wonderful, to see the Catholic instinct that is so readily awakened in our people, which yet is left slumbering. If we put up monuments in our churches, shall they not be those brasses of which some of us have hardly heard, than which what more grave and rich in coloring—rich, not gaudy? And we who use for altars wretched gilt ornaments instead of that fine brass! Against stone, against brick, brass is perfect; and so are mosaics. But what, indeed, would be their lost effect against aimless hanger-and-decorator designs in stucco and paint? Clear them out, clear them out; be plain and true; have the sense that art is founded on utility; favor the workman, shun the middle-man, the contractor; give back—do you, at least, you Catholics, give back—some life to the individual that has ideas of beauty, and the grace and the skill to express them. These things at least are within the power of all. All we can read, we can see; we can distinguish, reject, and prefer. Read Pugin's *Contrasts in Architecture*, as the first means to a good confession, a rude and wholesome stirrer of the conscience. Or know what Byzantine is in its reality, with mosaic, metal, and marble; or what is Italian. But above all, what is Christian Romanesque or Norman, or Gothic in all its forms. Does not the very sound of clean-cut stone, of well-formed brick, of metal work, and the work of the wood-carver, suggest things more pleasing to a clean ear than the making up of paste and paint, sham and show? Build a bit of a stone church. It will last. If you have a good architect, it ought to last. Your stone floor will last, till you have tiles. Brass eternal takes long to be the slave of time. Your religion in many places, in many ages, has given hope and chance to artists; but you, too often, have given to dealers. The works of each live after them. As to most of the works we now erect, for their decay and dissolution, a nobler race will pray. It is sad to speak so of the manifestations of our Catholicism. But when Anglican possessors of old churches have turned to restore chancels and rood screens, preparing places for Catholic ritual, in the spirit of our present Pope restorer, where are the churches among us to which they could go for instructions, for advice, for example, for inspiration? Our Dr. Rock's *Church of our Fathers* has lately reappeared, edited not by his priests, but by the Anglican clergymen,

who do not fail to point out that if you are to seek the successor to the Catholic nuns who centuries ago worked exquisitely on soft and beautiful fabrics and stuff, you will find them not among the Catholics turning out gaudy banners, stiff cut-away vestments without fold or grace, but rather among those dilettanti if you will—yet let us be just: we are with them in theory; and when with them we admire our forefathers' work, if in museums—among those dilettanti who claim and justify a continuity with the Catholic past, though not in authority and steadfast doctrine, yet in the outward expression thereof. We never cease in our papers to decry Puritans. Let us decry our Philistines.

We are for ever saying that the Church favors art. But our churches are living foes of art, stiflers of artistic instinct, murderers of artistic knowledge in generation after generation. Whatever may be said to add to this on the other side, that which is said here is not in the slightest degree an exaggeration. Take our convent chapels where we bring up our girls, to see artificial flowers and the fearful anatomy of disgraceful statues and pictures, everything machine-made, wearisome in mould-like regularity. In our schools I have known youths again and again whose idea after years of Catholic education and worship, was that their modern machines and cast-iron work and painted shams were the finest of things, and as suitable for churches as anything could be. What else indeed did they ever lay eyes on? For them the old was surely worse. Their first feeling was that a church building many hundred years old must be "rotten." That it would be better replaced, was to their Philistinism obvious.

And who are these Philistines? Catholics. Catholics free to learn and to be taught. Children of the Church of the ages, they are, but with no spirit of reverence for the past. The whole artistic movement once guided by the Church, now goes on outside her, and to it her children seem hostile. This *is* a side of truth. Grudge not to listen. Do not hold up holy hands. Do not show foolish anger, or make jests that it makes no matter. "Alas," said a seminary school professor in France, "I see the boys pass through, who are shown nothing, who are told nothing, by which they may have generous and just ideas, strong sympathies, thoughts and aspirations, knowledge of our noble past,

hopes for a future when Catholics again shall know their world, in it though not of it ; guiding it, helping, inspiring, using the world they are in, incarnating in beautiful forms the teaching of greatest moment for the world." Such are the thoughts to put before our youth ; not to let them grow up, if in piety yet in ignorance ; and forgetting indeed that though religion be possible without much knowledge, yet high education is—does not Father Faber remind us ?—as a rule a condition of higher religious life ?

Once more, build your Gothic Christian church, and passing its nave that we have seen with open seats (better still with cheaper yet more open and lighter chairs), pass by its screen that hides nothing, but teaches by its symbolism, and gives length to the building and variety and interest to its proportions—thus pass into the chancel. Build this chancel long and deep : the choir will sit there in surplices, not a lot of dumb-show boys. Your organ is no difficulty nowadays, when organs disappear and are scattered almost invisible, wherever the builders will. A photograph of such a chancel would please the Pope. And what more beautiful in form than a building with chancel duly proportioned ? What uglier than an apse and a base Gothic body ? The sanctuary is not the chancel. But make it also large enough for the sacred ceremonies. Copy the sedilia of the artists, and banish the arm chairs. Copy the piscina, and put the vessels there, not on the parlor tables. Copy the carpets. Or do not copy, but do likewise. Spare us the vulgarity of the hotel, of the boarding-house. Restore to us, even in our humblest houses of God, the truth, the beauty, of an art at once simple and appropriate. Dishearten us no more.

And once again, let us speak together the truth. Is there a building with which we are satisfied, which satisfies us, of all we have been putting up ; as does many an old church we go to see abroad, in countries where almost the only buildings worth seeing are our old churches, grand or humble ? Even where we have been working long, as in Canada, what a tale have we to tell ? And what money spent, on pictures, on gilding, by the yard. Oh, the pity of it. Here and there—I know one—there is a true looking church. It turns out to be Anglican ; *but*, a copy of an old Catholic parish church of England. But who or what will put a

stop to our doing what we ought not to do, leaving undone what we ought? The way is open, the way is simple. Be satisfied only with the best. Often money does not lack. Often not much money is needed. Engage those who know. Live and act at the centre of things, in respect for ourselves; in reverence for the Church. Cease to be the Philistines again who plastered, painted, and stuccoed the old churches. Live with our Catholic forefathers, not with the plunderers and Puritans, whom their own very stock has disowned for very shame.

W. F. P. STOCKLEY.

Halifax, Nova Scotia.

CERTAIN REQUISITES FOR THE LITURGICAL SERVICES.

THE following article contains brief explanations of the various objects required in every well-appointed church. The topics are grouped under three heads as follows :

REQUISITES FOR PROCESSIONS.

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|--------------------------|--------------|
| 1. Processional Cross. | 3. Canopies. |
| 2. Torches and Lanterns. | 4. Banners. |

REQUISITES FOR FUNERALS.

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|----------------|----------------|
| 1. Bier. | 3. Candelabra. |
| 2. Catafalque. | 4. Pall. |

OTHER REQUISITES.

- | | |
|------------------|--|
| 1. Oil-Stocks. | 7. Thurible and Boat. |
| 2. Altar Breads. | 8. Holy Water Vase and Aspersory. |
| 3. Wine. | 9. Boxes for Altar Breads. |
| 4. Water. | 10. Lighter and Extinguisher. |
| 5. Incense. | 11. Basin for Washing Sacred Vessels and Linens. |
| 6. Salt. | |
| | 12. Incidentals. |

I.—REQUISITES FOR PROCESSIONS.

Processional Cross.—The Processional Cross is a cross which has the figure of Christ on it. It is carried upon a long staff, so that at processions it may be seen by the congregation. It is

borne by the cross-bearer in such a way that the figure of Christ faces forward in the direction in which the procession moves; whereas the archiepiscopal cross is always turned toward the archbishop.

The Processional Cross is used at funerals and during the service at the catafalque. At the funeral of a child the crucifix is carried without the pole.¹ The cross is borne with uncovered head, and usually between two acolytes bearing lighted candles.

The Ritual gives a solemn blessing for this cross, which requires a special faculty as prescribed for the form *Benedictio Imaginum*. But this blessing is not necessary, or if imparted privately, may be given by any priest.²

Torches and Lanterns.—1. Four or six large torches are used in the sanctuary from the *Sanctus* to the Consecration, or on some occasions to the Communion. The shafts of these torches are from forty to fifty inches long, made of wood, brass, or other metal. The *bobaches* used for catching the melted wax are usually of metal or of glass, ornamental or plain.

2. When processions of the Blessed Sacrament are held out-of-doors lanterns made of metal, protected by glass sides of various colors, are attached to staffs of wood or metal. It is customary to have four or six of these. The light in these lanterns is supplied by small wax candles.

Canopies.—1. At processions of the Blessed Sacrament or of a particle of the true Cross a canopy is used for a covering. It should be about eight feet long and four feet wide. It is made of white silk cloth, interwoven with colored silk or gold, the sides being usually embellished with emblems, and adorned with galloon and fringes. It is carried on four or six poles according to its size. In the church it is, where possible, carried by clerics, outside the church by laymen.

2. For chapels or rural churches a smaller canopy may be used. It has the shape of an umbrella, whence its name *ombrellino*. It is made of the same material as the larger canopy, but has only one staff, bent at the top in such a way that the carrier, usually a cleric in surplice, may walk behind the celebrant or at his side.

¹ *Rit. Rom.*, Tit. VI, cap. 7.

² *Rit. Rom.*, Tit. VIII, cap. 25.

The ombrellino is sometimes used where the regular canopy cannot be conveniently carried. There is no blessing prescribed for the canopy.

Banners.—I. The Roman Ritual³ states that banners which are carried in ecclesiastical processions and hung up in the churches should be ornamented with sacred images or emblems (*vexillum sacris imaginibus insignitum.*) They are attached by a cross-bar to a pole ending in a cross. Thus they are distinguished from the ordinary civil or secular flags.

2. They are to be blessed, which may be done by any priest. Ordinary banners used by confraternities or societies *may* be blessed, provided

(a) the societies are distinctly ecclesiastical, or have their constitutions approved by ecclesiastical authority;

(b) the banners bear some sacred image or emblem, and have the traditional ecclesiastical form;

(c) they are not used at exclusively secular demonstrations and festivities in which the Church could not legitimately take part.

3. In all ecclesiastical processions or functions and in the decoration of churches only *blessed* banners are to be used.⁴ The parish priest has the right to exclude all other banners, and if they are forced into the church he may protest by refusing to perform the Church services.⁵

4. Banners are blessed with the form *Benedictio Vexilli Processionalis*.⁶

II.—REQUISITES FOR FUNERAL SERVICES.

Bier.—The *bier* is an oblong structure, made of wood or metal about 6 feet long, 2 feet wide and 2 feet high. On it is placed the coffin, the moving of which is facilitated by rollers of wood or metal fastened on the upper surface upon which the coffin rests.

Catafalque.—The catafalque is a structure, made of wood, in the shape of a coffin resting upon a wooden or metal stand. It is about 5 feet high, 3 feet wide, and 8 feet long at its base. Noth-

³ Tit. IX., cap. I, n. 5.

⁴ S. R. C., July 14, 1887, n. 3679, ad I et II.

⁵ *Ibidem*, ad III et IV.

⁶ Rit. Rom., *De Benedictionibus non reservatis*.

ing except the *insignia* of the rank of the deceased for whom the service is held, should be placed on it, *e. g.* the *tiara* for a Pope, the *mitre* for a bishop, the *biretta* and *stole*, violet or black, for a priest,⁷ the *coat-of-arms* or *insignia* of office in the case of the laity.⁸

Candelabra.—Candlesticks, one, two or three, are placed on each side of the catafalque, with candles of unbleached wax. These candlesticks are distinct from those used on the altar.⁹ They are usually of wood, ebonized and polished, lightly decorated with gold or silver.

Pall.—The *Pall* is a cloth, sufficiently large to cover the coffin and bier, or the catafalque, extending on all sides to the floor. It is of a black color, for all adults, even for unmarried persons.¹⁰ It may be ornamented with a large cross of white material or silver cloth in the centre, and a border of the same white material. There is no sanction for the introduction of skulls, cross-bones and other emblems of death.

NOTE.—Instead of the catafalque, a large black cloth may be spread *in plano* at the foot of the altar in the centre of the sanctuary. On it are placed candlesticks, such as are used at the catafalque.

III.—OTHER REQUISITES.

Oil Stocks.—I. The vessels containing the yearly supply of Holy Oils

- (a) are made of silver, or of metal such as tin or pewter ;
- (b) are to be kept clean and securely closed ;
- (c) provided with an inscription not only on the cover but on the side of each vessel, whereby the particular oil contained in the same is clearly designated ;
- (d) enclosed in a leather cover.

2. The oil stocks are kept in an ambry attached either to the wall of the sacristy, or of the sanctuary near the altar,¹¹ or in the

⁷ Annot. super Decr. June 5, 1817, n. 2578, ad 12.

⁸ Emblems of societies which are forbidden by the Church are of course excluded.

⁹ *Rit. Rom.*, Tit. VI, cap. 1, n. 6. ¹⁰ S. R. C., July 21, 1855, n. 3035, ad XI.

¹¹ Never in the tabernacle, *Rit. Rom.*, Tit. IV, cap. I, n. 6, *De SS. Eucharistiae Sacr.*

baptistery, either in a separate place or in a compartment of the cover of the baptismal font. They are to be kept under lock and key.

3. The oil of the previous year can be destroyed only after the newly consecrated oils have been received; hence:

(a) If there be only *one* oil stock, the old oils should be poured into some neat and clean vessels, so that in case of necessity they may be used before receiving the new oils. The vessels are then cleaned with absorbent cotton, the oil being pressed out of the cotton and poured into the altar-lamp, whilst the cotton is burnt and the ashes are thrown into the sacarium.

(b) If there be *two* oil stocks, the one containing the old oils is cleaned in the manner indicated, after receiving the new oils.¹²

Altar Breads.—For *valid* consecration the hosts must be made of wheaten flour and pure natural water, and they must not be in any way tainted or corrupted. It is unlawful to use hosts which are made from any admixture other than pure wheat or natural water. The mixture must, moreover, be unleavened; recently made; round in form and not broken; clean and white, of a thin layer, and of a size conformable to the regular custom in the Latin Church. As a rule the image of Christ crucified is marked in the centre of the host. These requisites for *licit* celebration are expressed in the following verse:

*Candida, triticea, ac tenuis, non magna, rotunda
Expers fermenti, non falsa, sit hostia Christi.*¹¹

NOTES.—1. If the host is not made of wheaten flour, or is mixed with flour of another kind in such quantity that it cannot be called wheat bread, it may not be used.¹⁴ If not natural but distilled water is used, the matter becomes doubtful material for consecration.¹⁸ If the host is corrupted it may not be used.¹⁶

2. Leavened bread can be used in the Latin Church only in one case, *i. e.*, if after the Consecration the celebrant adverts to the fact that the host before him has some substantial defect, and no other but leavened bread can be procured at the time.¹⁷

¹² The same is to be done with the smaller vessels (oil stocks) for daily use.

¹⁸ De Herdt, vol. II, n. 134.

¹⁴ *Missale Rom.*, De Defectibus, Tit. III, n. 1.

¹⁶ *Ibidem*, n. 2.

¹⁶ *Ibidem*, n. 1.

¹⁷ De Herdt, vol. II, n. 136, n. 3.

3. The rubrics do not specify the term *recentes* in speaking of the hosts.¹⁸ In Rome the bakers of altar breads are obliged to make solemn affidavit before the Cardinal Vicar that they will not sell breads older than fifteen days, and St. Charles, by a statute of the fourth Synod of Milan, prescribes that hosts older than twenty days are not to be used in the celebration of Mass. In practice, therefore, those that are older than three weeks ought not to be used.

4. The large host is about three and one-tenth inches in diameter and the small host given at Communion to the laity about one and one-third inches in diameter.¹⁹ When a large host cannot be obtained Mass may be said with a small host *in private*. In cases of necessity, such as permitting the people to fulfil the precept of hearing Mass, or administering Viaticum, the Mass may also be said with a small host, but as liturgists say, *facta monitione ad vitandum scandalum*.²⁰

5. As a rule the image of Christ on the cross should be impressed on the large host,²¹ but the monogram of the Holy Name is also frequently adopted as a symbol of Christ crucified.

N.B.—A parish church ought to have its own bread irons and cutters, so as to secure clean, fresh, perfect and neatly cut hosts and particles.

Wine.—For *valid* and *licit* consecration *vinum de vite*, i.e., the pure juice of the grape *naturally* and *properly* fermented is to be used. It may be white or red, weak or strong, sweet or dry.

Since the validity of the Holy Sacrifice and the lawfulness of its celebration require absolutely genuine wine, it becomes the serious obligation of the celebrant to procure only *pure* wines. And since wines are frequently adulterated, so as to escape minute chemical analysis, it may be taken for granted that the *only* safe way of procuring pure wine is to buy it, not at second hand, but directly from a viticulturist who understands and conscientiously respects the great responsibility involved in the celebration of the Holy Sacrifice. Neither the question of taste nor the presumed integrity of wine merchants and commission agents should induce a priest to set aside the primary duty of procuring an unquestionably pure altar wine from first hand.

¹⁸ *Rit Rom.*, Tit. IV, cap. I, n. 7.

¹⁹ Schober, *Caer. Miss priv.*, p. 5.

²⁰ De Herdt, vol. II, n. 137.

²¹ S. R. C., April 26, 1834, n. 2714.

NOTES.—1. If the wine is changed into vinegar, or is become corrupted or putrid, if it was pressed from grapes that were not fully ripe, or if it is mixed with such a quantity of water that it can hardly be called wine, its use is forbidden.²²

2. To conserve weak and feeble wines and in order to keep them from souring or spoiling during transportation, a small quantity of spirits of wine (grape brandy or alcohol) may be added, provided the following conditions are observed :

The added spirit (alcohol) must have been distilled from the grape (*ex genimine vitis*).

The quantity of alcohol added, together with that which the wine contained *naturally* after fermentation, must not exceed *eighteen* per cent. of the whole.²³

The addition must be made during the process of final fermentation.²⁴

Water.—1. The rubrics prescribe that water be mixed with the wine which is to be consecrated.²⁵ Only *natural* water may be used,²⁶ and in small quantity (*parum aquae*).²⁷ The mixture is to be made at the altar at the Offertory.²⁸

2. For the blessing of holy water and the baptismal font, only pure natural water ought to be used so as to maintain the requisite reverence for sacred things; to avoid contagion or disease; and to prevent disgust and aversion on the part of those who assist at the ceremonies of the Church.

Incense.—The incense used in the Church should be pure, fragrant and of suitable form for the ready use in the sanctuary.

There are two kinds: the East Indian and the African. The East Indian incense comes in qualities called *choice* (*olibanum electum*), which consists of kernels about the size of a pea, and *ordinary* (*olibanum naturale*), which consists of lumps to be ground into powder. The African is like the *ordinary* East Indian, but burns more slowly.

²² *Missale Rom.* De Defectibus, Tit. IV, n. 1.

²³ The limit formerly was *twelve* per cent.

²⁴ *S. R. Univ. Inquis.*, Aug. 5, 1896. Approved by Leo XIII, Aug. 7, 1896.

²⁵ *Missale Rom.*, Ritus Celebr., Tit. VII, n. 4.

²⁶ *Ibidem*, De Defectibus, Tit. IV, n. 2.

²⁷ *Ibidem*, Ritus Celebr., Tit. VII, n. 4.

²⁸ *Ibidem*.

Other odoriferous substances, such as *resin, lavender, storax*, are sometimes added to it in smaller quantity.²⁹

Salt.—Salt is used at Baptism, at the blessing of holy water, and for cleansing the fingers after the anointing with the Holy Oils. The ordinary table salt, reduced to fine powder, clean and dry, serves for this purpose.

The blessing of baptismal salt is found in the *Ordo Baptismi Parvulorum*³⁰ and of that used at the blessing of holy water in the *Ordo ad Faciendam Aquam Benedictam*.³¹ The one cannot be used for the other. Once blessed the salt may be used at successive functions until consumed. If it becomes unfit for use it is thrown into the *sacrarium*.

The salt for cleansing the fingers is not blessed. It is not advisable to give this salt to lay people, who might make superstitious use of it; it is thrown into the fire or into the *sacrarium*.

NOTE.—If lay people ask for blessed salt for a good purpose, it is blessed for them with the formula *Benedictio ad Quodcumque Comestibile*.³²

Thurible and Boat.—The thurible and boat used for the incensing should not be too light nor too heavy, so as to make their use awkward. The boat should not be quite filled to the top so as to cause its being spilled. The cover should easily move on hinges, allowing one half of it to be turned over in opening. The little spoon used to dole out the incense is usually attached to the boat by a small chain. Thurible, boat and spoon are usually of the same material; and no blessing is prescribed for them. Two thuribles are required for processions of the Blessed Sacrament.

Artificial charcoal commonly used for igniting the incense is most serviceable, since it burns readily without giving flame or smoke and does not extinguish unless the air is excluded.

Holy Water Vase and Aspersory.—The holy water vase may be of any metal, form or size. The aspersory was formerly a bunch of hyssop or sprigs. At present it is usually either a per-

²⁹ *Caerem. Epics.*, Lib. I, cap. XXIII, n. 3.

³⁰ *Rit. Rom.*, Tit. II, cap. II, n. 6.

³¹ *Ibidem*, Tit. VIII, cap. II.

³² *Rit. Rom.*, Tit. VIII, cap. XVIII.

forated metal globe which contains a sponge, or a bunch of bristles attached to a haft. The vase and aspersory are not blessed.

Boxes for Altar Breads.—These are made of wood, tin, britannia or silver. In order that the breads may not become bent or curved a round flat weight, covered if necessary with silk or linen, and having a knob on top, so as to catch easily hold of it, is placed on the breads. The cover must fit tightly, so that the breads become neither damp nor soiled. The box for the large hosts is of suitable dimension. A larger box is used for the particles used at the Communion of the laity.

Lighter and Extinguisher.—To extinguish the candles on the altar a hood of brass, nickel or tin attached to a pole or handle is used, corresponding to the size of the candles and their higher or lower position on the altar. A wax taper in the tube at its side serves for lighting the candles. This device should be cleaned once a week by immersing it in hot water. A separate instrument of suitable construction is used for lighting and turning off the gas.

Basin for Washing the Sacred Vessels and Linens.—The sacred vessels and the chalice linens are washed in a large basin which is not to be used for any other purpose. It is made of copper, brass, or other suitable material, and should be about two feet in diameter and one foot deep, provided with handles and an indented lip to facilitate the pouring out of the water. The water used at the washing of the vessels and linens is poured into the *sacrarium*.

Incidentals.—The following articles should always be on hand in a well-appointed church :

- (a) Vases of different sizes and forms for cut flowers.
- (b) Candlesticks and candles of various sizes ; two special candlesticks for the acolytes ; wax and floating tapers ; lamps for decoration ; oil.
- (c) Absorbent cotton.
- (d) Small pieces of chamois, sponges, cloths for mopping and dusting.
- (e) Brooms, brushes of feathers and bristles, with long and short handles, and dust-pan ; buckets.

(f) Cushion with violet cover for the prostration at the altar and for the adoration of the Cross on Good Friday. In larger churches there must be *three* for use of celebrant, deacon, and subdeacon on Good Friday and Holy Saturday during the Litany.

(g) Priedieu, with a cover of green or red baize to be placed in the sanctuary for the altar boys when adoring the Blessed Sacrament during the Forty Hours' Devotion or on Holy Thursday. A smaller priedieu for use of the bishop, with cushions for knees and arms, during his visit.

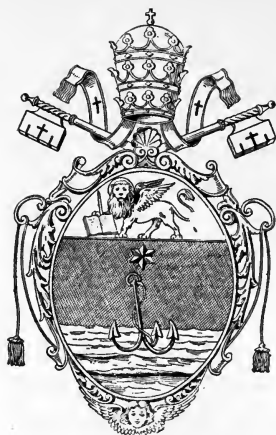
(h) For each altar a card containing prayers prescribed by Leo XIII to be recited after every low Mass. For the high altar a book containing prayers for the *Asperges* and the Benediction of the Blessed Sacrament. The *Raccolta* for devotions, novenas triduums, etc.

(i) Large *Rituale Romanum* or at least a sacristy Ritual containing excerpts from the *Rituale Romanum* (Administration of Baptism and Matrimony, Funeral Rites, and various blessings).

(j) Missal-stand covers of the different liturgical colors; covers for the pulpit on solemn occasions.

(k) Pulverized salt and bread crumbs for removing oil from the fingers, on occasion of baptisms, etc.

S. L. T.



Analecta.

EX ACTIS PII PP. X.

DILECTO FILIO NOSTRO, JACOBO TIT. S. MARIAE TRANS TIBERIM
S. R. E. PRESBYTERO CARDINALI GIBBONS ARCHIEPISCOPO
BALTIMORENSIUM.

PIUS PP. X.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Americae regionem, inter praestantes humanitate gentes multiplici recommendatam Nobisque apprime caram, tuae Nobis cariorem reddidere litterae, quas nomine Praesulum Foederatarum Americae Superioris civitatum haud ita pridem dedisti. Affectos enim istic mirifice in Romanum Pontificem esse animos, quamquam et saepe alias, et a te Ipso etiam, quum primum fuimus ad Petri Sedem evecti, didicimus, novo tamen placuit constituisse argumento. Quod communi annui conventus voto gratulari Nobis dignitatem Sacerdotii summam voluistis, id humanitati plane congruit comitatuque vestrae. Ecclesiam autem quum simili prosequendam gratulatione putastis, quippe cui cum Christus Vicarium praefecerit qui instaurare omnia in eodem Christo constitutum habeat, id enimvero

non sine obsecratione ac prece vos fecisse censemus, ea Nobis e coelo subsidia impertiri, e quorum vi debet proficisci tota, si quae erit unquam in Nobis, sollicitudinis Nostrae efficacitas. Vobis demum ipsi estis ea de re gratulati, quod nempe propensissima Nostro in animo insit erga Americanam gentem voluntas. Hunc porro sensum, e quo tam multum voluptatis, perinde quasi e vestri argumento amoris luculentissimo, cepimus, afficere non modo laude, sed confirmare etiam gaudemus. Quam enim observantiam caritatemque catholicus Americae populus, optimorum exemplo Praesulum obsecutus, exhibendam Nobis, pro filiorum officio, censuit, eam studiosissima voluntate rependimus. Nostrae vero impertiendae demonstrandaeque in Vos benevolentiae si assidua se occasio praebebit, erit Nobis id ad laetitiam, plurimumque procul dubio conducet ad necessitudinem arctius devinciendam, quae illustri vestro industrioque populo cum Apostolica Sede intercedit. Testem interea animi Nostri coelestiumque munerum auspicem Apostolicam Benedictionem tibi, collegis tuis, universisque dioecesium vestrarum fidelibus peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XIII Junii Anno MDCCCCIV, Pontificatus Nostri primo.

PIUS PP. X.

E SACRA CONGREGATIONE INDICIS.

DECRETUM.

Feria VI. die 3 Iunii 1904.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO PIO PAPA X Sanctaeque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum e delegatorum, habita in Palatio Apostolico Vaticano die 3 Iunii 1904, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

CIRO ALVI, *S. Francesco d'Assisi*. Romanzo. Milano-Palermo-Napoli 1903.

ALBERT HOUTIN, *L'Americanisme*. Paris 1904.

ANTON VOGRINEC, *Nostra maxima culpa! Die bedrängte Lage der katholischen Kirche, deren Ursachen und Vorschläge zur Besserung*. Wien und Leipzig 1904.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

CAROLUS DENIS et MICHAEL GEORGE Decreto S. Congregationis, edito die 4 Decembris 1903, quo eorum quidam libri notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

Quibus SANCTISSIMO DOMINO NOSTRO PIO PAPAE X per me infrascriptum Secretarium relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 3 Iunii 1904.

ANDREAS Card. STEINHUBER, *Praefectus*.

L. + S.

FR. THOMAS ESSER, *Ord. Praed.
a Secretis*.

Die 6 Iunii 1904 ego infrascriptus Mag Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

E SACRA POENITENTIARIA.

DUBIA CIRCA VISITATIONES ET IEIUNIUM, OCCASIONE IUBILAEI
IMMAC. CONCEPTIONIS.

Beatissime Pater,

Episcopi regni Borussici per infrascriptum Episcopum Wratislaviensem quoad obligationes pro Iubilaeo lucrando Litteris Encyclicis Sanctitatis Tuae d. d. 2 Februarii a. c. impositas, sequentia exponunt dubia, quorum solutionem humillime efflagitant.

1. Potestne ecclesia respectiva visitari ter uno eodemque die, an debet hoc fieri tribus diversis diebus?

2. Debetne Episcopus in iis locis, in quibus non est ecclesia cathedralis, sed plures sunt ecclesiae parochiales, designare unam ex istis, quae visitetur, an ab omnibus et singulis est visitanda propria ecclesia parochialis?

3. Ieiunium et abstinencia praescripta estne ieiunium dictum "*magro stretto*" an licet saltem apud nos usus ovorum, lacticiniorum, pinguedinis, vel *strutto*, iuris ex carnibus expressi, qui usus apud nos in diebus ieiunii sive cum sive absque abstinencia permissus est? Sanctitatis Vestrae,

Humillimus et devotus servus.

G. Card. KOPP, Princeps Epus Wratislaviensis.

Sacra Poenitentiarum perpensis propositis dubiis,

Ad 1 respondet: "*Visitaciones fieri posse pro lubitu fidelium sive tantum uno sive diversis diebus.*"

Ad 2: "*In casu iuxta Litteras Apostolicas visitandam esse ecclesiam parochialem propriam uniuscuiusque fidelis.*"

Ad 3: "*Ieiunium pro iubilaeo consequendo praescriptum adimpleri non posse nisi adhibeantur cibi esuriales vetito usu circa qualitatem ciborum cuiuscumque indulti seu privilegii. In iis vero locis ubi cibus esurialibus uti difficile sit, Ordinarios posse indulgere ut ova et lacticia adhibeantur, servata in caeteris ieiunii ecclesiastici forma.*"

Romae, 23 Martii 1904.

L. † S.

B. POMPILI, S. P. Dat.

DE S. CONGR. RITUUM ET INDULGENTIARUM.

I.

URBIS ET ORBIS.

INDULGENTIAE CONCEDUNTUR RECITANTIBUS INFRASCRITAS INVOCATIONES IN HONOREM IMMACULATAE VIRG. MARIAE.

Ex quo Immaculati Beatae Mariae Virginis Conceptus a f. r. Pio IX. dogmatica definitio solemniter proclamata fuit, ardens efferbuit in Christifidelibus studium prosequendi singularibus pietatis argumentis Beatissimam Virginem absque originali labe conceptam. Ad id vero studium hoc anno vertente, qui quinquagesimus advenit ab illa solemnī definitione, impensius augendum, utque tam auspiciatissimi Jubilaei perennis aliqua extet memoria, enixae plurium Sacrorum Antistitum, Religiosorum Ordinum Moderatorum, necnon Christifidelium postulationes SSmo Dno Nro Pio Pp. X delatae sunt, ut sacro indulgentiarum thesauro ditare dignaretur infrascriptas invocationes, quae apud

christianum populum in honorem eiusdem Immaculatae Virginis iam frequentatissimae evaserunt, videlicet :

V Tota pulchra es, Maria.

R Tota pulchra es, Maria.

V Et macula originalis non est in Te.

R Et macula originalis non est in Te.

V Tu gloria Jerusalem.

R Tu laetitia Israël.

V Tu honorificentia populi nostri.

R Tu advocata peccatorum.

V O Maria.

R O Maria.

V Virgo prudentissima.

R Mater clementissima.

V Ora pro nobis.

R Intercede pro nobis ad Dominum Jesum Christum.

V In conceptione tua, Virgo, immaculata fuisti.

R Ora pro nobis Patrem, cuius Filium peperisti.

ORATIO.

Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti, quaesumus, ut qui ex morte eiusdem Filii tui praevisa Eam ab omni labe praeservasti: nos quoque mundos, Eius intercessionem, ad Te pervenire concedas. Per eundem etc. Amen.

Porro Sanctitas Sua, quae maxime in votis habet, ut erga Deiparam honor et pietas apud omnes succrescant, huiusmodi postulationibus libentissime annuens, in Audientia habita die 23 Martii 1904 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne concessit universis Christifidelibus: I. Indulgentiam tercentum dierum, semel in die acquirendam, supra relatas invocationes corde saltem contrito ac devote recitantibus: II. Plenariam, ab iisdem lucrandam diebus festis Immaculatae Conceptionis, Nativitatis, Purificationis, Annunciationis et Assumptionis Beatae Mariae Virginis, si memoratis diebus easdem preces devote recitaverint, simulque sacramentali confessione rite expiati sacraque Synaxi refecti, aliquam ecclesiam vel publicum sacellum adiverint, ibique ad eiusdem

Sanctitatis Suae mentem pias ad Deum preces effuderint. Quas indulgentias idem Sanctissimus defunctis quoque applicabiles declaravit. Praesenti in perpetuum valituro. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria eiusdem Sacrae Cong.nis, die 23 Martii 1904.

L.†S.

ALOIS. *Card. TRIPEPI, Praef.*
Pro Secret. JOS. M. COSELLI.

II.

INDULG. 7 ANN. ETC. CONCEDITUR TER RECITANTIBUS POST PRECES
PRAESCRIPTAS IN FINE MISSAE PRIVATAE, INVOCATIONEM:
"COR IESU SACRATISSIMUM, MISERERE NOBIS."

Quo ferventius Christifideles, hac praesertim temporum acerbitate, ad Sacratissimum Cor Iesu confugiant Eique laudis et placationis obsequia indesinenter depromere, divinamque miserationem implorare contendant, SSmo Dno N. Pio Pp. X supplicia vota haud semel sunt delata, ut precibus, quae iussu s. m. Leonis XIII post privatam missae celebrationem persolvi solent, ter addi possit sequens invocatio "Cor Iesu Sacratissimum, miserere nobis," aliqua tributa Indulgentia Sacerdoti caeterisque una cum eo illam devote recitantibus.

Porro Sanctitas Sua, cui, ob exultam vel a primis annis pietatem singularem, nihil potius est atque optatius, quam ut gentium religio magis magisque in dies augeatur erga sanctissimum Cor Iesu, in quo omnium gratiarum thesauri sunt reconditi, postulationibus perlibenter annuere duxit; ac proinde universis e christiano populo, qui una cum ipso Sacerdote, post privatam Missae celebrationem, precibus iam indictis praefatam invocationem addiderint, Indulgentiam septem annorum totidemque quadragenarum, defunctis quoque applicabilem, benigne elargiri dignata est. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria S. Cong.nis Indulgentiis Sacrisque Reliquiis praepositae, die 17 Iunii 1904.

A. *Card. TRIPEPI, Praefectus.*

DIOMEDES PANICI, *Archiep. Laodicen., Secretarius.*

III.

E S. CONGREGATIONE RITUUM.

MISSA VOTIVA DE IMMACULATA B. M. V. CONCEPTIONE EXTENDITUR AD SINGULOS DIES TRIDUANAEE VEL NOVENARIAE EIUSDEM FESTIVITATIS INSTITUENDAE.

Qui munus sibi demandatum, ad quinquagenaria a dogmatica definitione de Immaculato B. Mariae Virginis Conceptu solemniam provehenda, E.mi Patres Cardinales naviter et in exemplum exercent, recentia quaedam eaque communia quoque pluribus Sacrorum Antistibus atque christifidelibus vota Sanctissimo Domino Nostro Pio Papae X humillime depromere e re esse existimarunt. Summus vero Pontifex, qui nihil magis in optatis habet quam novis sedulo argumentis Suum in Deiparam Sanctam primaevae labis nesciam amorem et obsequium testari, enixas preces, referente infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto, nuper exhibitas perlibenter excepit. Et proinde Missam votivam de ipsamet Immaculata Conceptione qualibet die octava uniuscuiusque mensis vel Dominica sequenti una cum Eiusdem commemoratione, indultam per Decretum S.R.C. *Urbis et Orbis*, die 14 Augusti 1903, *extendere dignatus est ad singulos dies triduanæ vel novenariæ festivitatis quæ in quibusvis ecclesiis seu oratoriis approbante loci Ordinario, in honorem Virginis Immaculatae intra hunc vel proximum annum instituetur*, servatis tamen ceteris clausulis et conditionibus quæ in memorato Decreto præscriptæ sunt. Contrariis non obstantibus quibuscumque.

Die 22 Iunii 1904.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

D. PANICI, *Archiep. Laodicens., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTER addressed to his Eminence, Cardinal Gibbons, in response to the congratulations extended in the name of the American Hierarchy to the Holy Father on the occasion of his elevation to the Pontificate. See Letter of the Cardinal, pp. 393 and 394.

S. CONGREGATION OF THE INDEX (*a*) censures as dangerous to faith and morals certain works of Alvi, Houtin, and Vogrinec ; (*b*) and declares that the Abbé Charles Denis and M. Georgel, whose works were censured last December, have withdrawn the same and acknowledged their error.

S. POENITENTIARIA answers certain difficulties regarding the Jubilee visit, which is to be made in each case to the parish church ; the abstinence is to be understood strictly—that is, as excluding eggs, milk, etc., except in places where fish or other Lenten fare cannot be readily had.

S. CONGREGATION OF INDULGENCES (1) grants an indulgence for the devout recitation of certain prayers in honor of the Immaculate Conception ; (2) also for the invocation—*Most Sacred Heart of Jesus, have mercy on us!* (3) extends the privilege attached to the Votive Mass of the Immaculate Conception (for the eighth day of each month) to Triduums and Novenas celebrated in honor of the same mystery during the present year, and also next year.

THE JUBILEE FAST.

Qu. There appears to be some difference in the various diocesan regulations for the Jubilee. Some Bishops prescribe the *black fast*, which excludes the use of *lactinia*; that is, milk, eggs, etc., restricting the faithful to vegetables and fish or sea food. Others permit the

application of the Lenten Indult, which seems contrary to the express requirement which the Holy Father states in his Encyclical on the subject. Has the Lenten Indult been granted in this case to some dioceses by way of special privilege?

Resp. There is no special extension of the Lenten Indult or privilege in the case of the present Jubilee. Such extension is excluded, probably because the abstinence covers only one day within a period of three months to suit the individual's convenience. But as there are regions where fish or sea food and vegetables can be obtained only with difficulty, so that many persons would find themselves obliged to be without sufficient food for a day, the Holy See allows that in these places, according to the prudent judgment of the Ordinary, *lacticinia* may be used.

This is the burden of two decrees published by us in the August number of the REVIEW (pp. 159 and 160). As a matter of fact the Bishops use their power of interpreting the ability of their flocks to observe the abstinence, which power the confessor exercises in the case of the individual penitent. "Posse Ordinarios indulgere ut *in locis ubi cibis esurialibus uti difficile est*, ova et lacticinia adhibeantur." But this is not so much a privilege like the Lenten Indult, as rather a concession to local needs, and hence may be granted in one diocese and not in another, according to the reasons assigned.

[The same rule is reiterated in a reply of the S. Congregation of Indulgences given in the present issue of the REVIEW.]

THE CHURCHES TO BE VISITED FOR THE JUBILEE.

Qu. Can the Ordinary appoint one church to be visited by all the faithful in a town where there are four or five parish churches of different nationality with resident pastors?

Resp. We think not, at least not without such reason as would sanction the setting aside of the general law indicated in the words of the Papal Encyclical. According to this law the parish church of each locality outside the cathedral city, or where there is no parish church the principal church of the place, is to be visited. By parish church the Holy Father obviously means each one's own parish church, or quasi-parish church.

CONFESSORS OF RELIGIOUS FOR THE JUBILEE INDULGENCE.

Qu. May any priest having faculties from his own bishop without being specially approved for religious, hear the Jubilee confession of religious who have made only simple vows but have a separate confessor appointed by the Ordinary?

Resp. No. To hear the Jubilee confession of religious for whom the bishop ordinarily appoints a special and regular confessor, it is requisite to have the bishop's special approval for hearing the confessions of religious.

THE BISHOP'S POWER TO PRESCRIBE MASSES FOR BENEFACTIONS WITHOUT STIPEND.

Qu. I am particularly anxious to have an expert opinion on the following matter: A certain mission was founded by the benefactions of A, B, and C; that is to say, they provided the funds for building the church, presbytery, and school.

If they did so unconditionally, is the priest in charge of the mission under an obligation of saying Masses for them *sine stipendio*, if the bishop of the diocese in which the said mission is situated requires him to do so?

Resp. It need not be explained that a priest has the right in general of disposing of his intention for Masses and of accepting therefore what is called a "manual stipend."

This right is limited by the law of the Church binding pastors to offer the parochial Mass on certain days of the year for the people under their jurisdiction. It is further limited by the expressed obligation attached to certain benefices which have been instituted under the condition that the incumbent or beneficiary offer Masses specified by mutual agreement or by testament, and recognized by the proper ecclesiastical authority.

This latter obligation becomes void when the benefice ceases or is reduced to such a degree as to render the original onus imposed on the incumbent disproportionate. In this case application for a *reductio* is to be made to the Holy See, although the bishop, under certain circumstances, has the right to interpret the extent of the obligation.

In the foregoing cases there is question only of an obligation

explicitly stipulated and expressed in legal terms or their recognized equivalent, showing that a benefactor has secured a title to the prayers of the Church in return for the gift by which he facilitates or enhances its sacred ministry. What, if there is no legal or quasi-legal instrument to show that a benefactor intended to bind those whom he sought to benefit to make any return by celebrating Masses or otherwise?

Does it suffice, in order to create any kind of reciprocal obligation on the part of the Church or her ministers, that there is a prudent presumption that the benefactor meant to impose such an obligation? And if so, who is to determine or interpret the unexpressed will of a benefactor to the Church?

Whether or not a benefactor to the Church dispenses his largess with a view of obtaining the prayers of the Church for his soul, must depend to some extent on his faith. Few, if any, who claim the name of Catholic, would be willing to forego the beneficent fruits of the atoning Sacrifice whence their main hope of salvation must be derived. It may be the result of generous charity or of modesty that a Catholic who builds a church or an altar or a parish house or a school for the preservation of faith omits to stipulate for Masses to be said in his behalf, but that very temperament implies a benefactor's confidence in those whom he benefits to make some return, not only by profiting of the gift, but by that gratitude to the giver which is part of every rightly used benefit.

Since, however, this presumption, whether small or great, which must depend on individual circumstances, carries with it an altogether indefinite obligation which might be easily exaggerated or minimized, it behooves those who dispose of the benefaction to adopt some rule of judgment that they may carry out that retributive justice which each separate case calls for according to the probable will of the testator or benefactor.

This judgment belongs, as in the present case, to the Ordinary or bishop of the diocese, under whose jurisdiction is placed the administration of church property. "*In dubio, Episcopus est pium voluntatum legitimus interpret et exsecutor*" is a principle in Canon Law which applies to the "*onera missarum a piis benefactoribus instituta*," not only in the interpretation of doubtfully

worded prases in a will, but to the full extent of their presumable intention, "juxta eorum veram et prudenter praesumptam voluntatem."¹ And since it is for the bishop a matter of conscience to see fulfilled the presumed wish of a benefactor, by regulating the administration of benefices in such a way as to return justice for generosity, it follows that he acts within his right when he conditions the enjoyment of the parochial benefice by attaching thereto the obligation of saying a certain number of Masses for the founders.

To the parish priest belongs the duty of fulfilling these conditions, and this obligation takes precedence of any other Mass for which he may accept a manual stipend. "Parocho competit juxta officium exonerandi fundationes in ecclesia parochiali constitutas; imo manualia stipendia Missarum prohibetur accipere priusquam oneribus fundationis satisfecerit."²

A PRIEST'S TESTAMENT.

The following passage, quoted from a recent Pastoral Letter of the Archbishop of Philadelphia, bears repetition in every clerical household:

"We call the attention of the priests of the Diocese to the necessity, arising both from charity and justice, of keeping all their accounts in such a manner that, at any moment, and especially in case of sudden death, the ownership of all that is in their possession may be perfectly clear. The failure to do this causes grave scandal, and may bring about serious acts of injustice, and sometimes vexatious lawsuits, when a priest's relatives claim and take possession of property which does not belong to them.

"This can be avoided, if the following simple rules are followed:

"Every priest should make a will at once, if he has not done so, and mention in it all the personal property which he wishes to claim and dispose of; he should add that everything, not specifically mentioned, belongs to the Church; he should take care to leave at least part of his estate in charity; and he should have at least one priest for executor. An excellent precaution against accident would be to

¹ Deshayes, *Mem. Juris Eccles.*, n. 1308.

² Decr. *Nuper*, S. C. C. 23 Nov. 1697.

file a copy of each will, duly authenticated and sealed, with the Chancellor.

“Those who have church or society funds entrusted to them should open distinct accounts, marked ‘In trust,’ and mention the specific purpose. All personal accounts should be marked ‘Personal.’

“We must remind the Reverend Clergy again of the necessity of keeping parish accounts carefully; of making the annual report to us clearly and correctly, and of drawing up and filing with their wills an inventory of all property, which will show clearly what belongs to themselves and what to the parish. We recommend them to file a copy of this inventory, duly authenticated and sealed, with their wills, in the Chancery.”

PRAYERS AT HOLY COMMUNION ADMINISTERED OUTSIDE MASS.

Qu. At a theological conference just held among some of our priests, it was asserted that the oration and versicles to be said by the priest *post administrationem Communionis extra Missam* should be omitted also *pro Communionem immediate ante Missam administranda*.

The Reverend gentleman advocating this practice, stated that about two years ago a decree of Rome decided this question, making it obligatory to omit not only the blessing but also the oration with the versicles, whether the Mass be *de Requie* or *de festo*.

I contended against the alleged fact that a Decree of that character had been issued by Rome, arguing that the Congregation ratified the omission of the blessing (not the prayers) in the case of Communion *immediate ante Missam de Requie danda*, and that it could hardly be that Rome would abrogate what it had insisted on by various decrees concerning the saying of the Oration, *Deus qui nobis*, and versicles, and also, in certain cases, the benediction.

If such a Decree was ever issued, or if my inference is wrong, I would wish you would let us know, as this question was warmly discussed and an explanation would certainly be greatly appreciated by all our priests.

P. A. O.

Resp. The antiphon, *O Sacrum Convivium*, may be omitted; but the prayer, *Deus qui nobis*, with the preceding versicle, *Panem de coelo*, is obligatory whenever Communion is given outside the Mass.

The same rule applies to the Blessing which is prescribed after distribution of Communion outside the Mass. It is omitted only when Communion is given before or after a *Missa de Requie*.¹

THE OBLIGATION OF THE JUBILEE VISITS FOR RELIGIOUS.

Qu. Must religious, who live in a community and have a chapel, go to the parish church to fulfil the obligation of the Jubilee?

Resp. Yes, unless they are cloistered, or otherwise hindered, in which case the confessors are empowered to commute the obligation.

THE JUBILEE FAST ON EMBER DAYS OR VIGILS.

Qu. May the prescribed fast of the Jubilee be made on an Ember Day or Vigil, on which *lactinia* are ordinarily allowed by the extension of the Lenten Indult, provided the privilege of *lactinia* is not used on that day?

Resp. Yes.

LETTER OF CONGRATULATION TO THE HOLY FATHER.

In the *Analecta* of this number we publish the reply of the Holy Father to the Letter of Congratulation sent him by the American Bishops on occasion of his accession to the Pontificate. The original of this Letter was not printed at the time. We now give the full text of it here, in connection with the above-mentioned reply of His Holiness.

Baltimorae, die 7 Maii 1904.

Beatissime Pater,

Ex quo faustissimus nuntius electionis Sanctitatis Tuae ad nos pervenit, compluribus ex hac regione jam obtigit ut obsequia debitae devotionis et filialis amoris erga S.T. ipsi deferrent. At, ut omnium votis fieret satis, Illmi et Rmi Archiepiscopi, in annuo conventu qui primus, Te Pontifice, nuper habitus est, in id consilii devenerunt, ut datis a me eorum nomine literis, ad Sanctitatem Tuam totius Ecclesiae Americanae gratulationes simul mitterentur.

Dignetur igitur S. T., Archiepiscoporum, Episcoporum, Cleri, Fidelium omnium gratulationes accipere, quas ex intimis cordibus ad Te mittere gaudemus.

Tibi in primis, Beatissime Pater, gratulamur, a divina Providentia

¹ Cf. Van der Stappen, Vol. IV, Qu. 200. Appeltern, Vol. I, p. 273, n. 1.

ad summum Pontificatus apicem evecto; quo tanto Te digniorem praebuisti, quanto maiori animi demissione, non eius labores reformatidans, sed Tuis meritis Te imparem existimans, ab eodem munere suscipiendo, quoad Tibi licuit, abhorrebas.

Gratulamur insuper Ecclesiae, cui furentibus undique procellis, concessit Dominus tam expertum naviculae Suae gubernatorem. Ad Te siquidem respicientes, Vicarium Christi dignissimum, omnes firma spes tenet, fore ut opus iam a Te alacriter inceptum "instaurandi omnia in Christo" etiam ad exitum perducere Tibi concedatur.

Nobismetipsis tandem gratulamur, quibus Tu, Beatissime Pater, vix ad Pontificatum evectus, Tuae erga Americanam gentem benevolentiae signa ostendere dignatus es, dum altera die ab electione peregrinos, qui ex hac regione Romam petierant, summa benignitate excepisti. At nos quoque vicissim, cum primum Te noscere didicimus, coepimus statim venerari et amare; praesertim cum illam in Te praeclarissimam dotem admirati sumus,—quae et virum apostolicum tantopere decet, et gubernatorem patefacit aetatis qua vivimus non ignarum,—illam videlicet animi indulgentiam, qua, in summa licet dignitate constitutus, omnibus omnia fieri cupis, nec homines ex inferioribus societatis gradibus, minus quam illos qui in altioribus sunt positi, dignaris complecti.

Dum hos animorum nostrorum sensus dicimus, omnia fausta atque felicia Tibi adprecamur, Teque, Beatissime Pater, humillime rogamus ut Statuum Foederatorum Americae Septentrionalis Praesulibus, Clero et Populo benedictionem Tuam faveas impertiri.

Sanctitatis Tuae,

Humillimus, Dmus, Obmus Servus,

J. CARD. GIBBONS,

Arch. Balt.

THE "FACULTIES" DURING THE JUBILEE.

Qu. Are the faculties of absolving from reservations, etc., granted to confessors during the three months of the Jubilee, applicable only to persons when they make the Jubilee confession, or may a priest exercise them in a general way during the three months to others who do not intend to gain or who have previously obtained the Jubilee Indulgence?

Resp. The faculties mentioned in the Encyclical are applicable only to those who are making the Jubilee *hac vice*, and for this one time and purpose.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **New Exegesis.**—Father A. J. Delattre, S.J., has published a little work entitled *Autour de la Question Biblique*.¹ The writer believes that the *vogue* against which he writes would count more opponents if independence of character were not so rare. And what is the new fad? Fr. Delattre calls it New Exegesis. It claims, however, to be the ancient and true method of explaining Sacred Scripture. Its leader, Father Lagrange, describes the Catholic exegesis practised from the fourteenth to the nineteenth century as *un exercice en chambre* with little history and less philology. The countless folios written by the illustrious commentators of the last five centuries may be allowed to rest in their dust with impunity. A gap of exegetical barrenness separates St. Thomas from Father Lagrange. This position appears to be sufficiently clear and sweeping. Yet V. Ermoni desiderates greater clearness in certain points of Fr. Lagrange's *Méthode historique*.² What is worse, M. Blondel discovers philosophical loopholes in the New Exegesis.³

But to return to Fr. Delattre's book. He observes that the New Exegetes have found themselves constrained to harmonize their results with Catholic tradition concerning Biblical inspiration and inerrancy. Such attempts at harmony between criticism and tradition are not isolated phenomena. Mgr. Mignot, *e. g.*, expressed his view on the subject in an article contributed to *Le Correspondant*,⁴ and thus elicited the able replies of C. Maignan⁵ and A. Lott.⁶ W. J. Beecher, too, contributed an article entitled

¹ Une Nouvelle École d'Exégèse et les Autorités qu'elle invoque; Liège, 1904, H. Dessain.

² *Ann. de phil. chrét.*, sér. 3, t. ii, 425-429.

³ Histoire et Dogme; les lacunes philosophiques de l'exégèse moderne; *La Quinzaine*, January 16, 1904, pp. 145-167.

⁴ January 10th, pp. 3-32; Critique et Tradition.

⁵ La Vérité franç., January 21, 22, 25, 26, 1904.

⁶ *Ibid.*, February 2, 1904.

"The Old Tradition and the New" to the *Bible Student*,⁷ in which he describes our present-day criticism as a transitory phase of thought. Fr. Delattre finds that the New Exegesis claims to be in harmony with Catholic tradition on the strength of two main authorities. The first is the Encyclical *Providentissimus Deus* of our late Pope Leo XIII; the second is the teaching of St. Jerome. Either authority, even taken singly, is of considerable weight; both combined form a well-nigh unanswerable argument; but Fr. Delattre grants neither to the New Exegesis.

Pope Leo's utterances concerning Biblical criticism have been repeatedly the subject of special investigation. One of the latest articles on the question appeared in the *Rassenga Naz.* of November 1, 1903.⁸ Fr. Delattre may be wrong in his contention that the Encyclical was not understood in the sense of the New Exegesis for some three years after the publication of the document; but he is on safer ground in his main contention. And what is his main contention? The Rev. author denies the statement of the New Exegetes that their results harmonize with the principles advocated in Leo's Encyclical; or, to be more explicit, Fr. Delattre does not admit that, according to the teaching of the Encyclical, the inspired *historian* "went by what sensibly appeared."

A few words of explanation will throw the necessary light on the state of the question. The Holy Father, dealing with scientific problems which cross the field of Biblical exegesis, draws attention to three main points: First, one must discriminate between scientific facts and fancies, between truth and mere hypothesis; secondly, the inspired writers do not speak like scientists, but they "went by what sensibly appeared"; thirdly, the authority of the Fathers must not be urged outside of their proper sphere of teaching. Then, passing on from scientific problems to historical difficulties and to questions arising in the field of the cognate sciences, the Holy Father, by way of transition, uses the phrase "*haec ipsa deinde ad cognatas disciplinas, ad historiam praesertim, juvabit transferri.*" Here is the bone of contention. Does the Holy Father mean to apply the foregoing

⁷ New Ser., i, 1-13.

⁸ Leone XIII, e la critica biblica, pp. 28-45.

principles to historical and other similar problems also, or did he intend the phrase to be a mere rhetorical transition? Fr. Delattre has written well on the subject; but many things and good things will, no doubt, have to be written before it be generally admitted or generally denied that, according to the teaching of Leo XIII, the inspired historian "went by what sensibly appeared."

Fr. Delattre makes out a better case when he treats of St. Jerome's view on the question at issue. In general, such patristic investigations have been considerably facilitated by the excellent patrological monographs that have recently appeared or are in the course of publication. The reader will grasp the drift of this remark, if he remembers the names of Bardenhewer,⁹ Harnack,¹⁰ and Schmid.¹¹ At the same time, we must keep in mind that St. Jerome's authority does not finally settle the question whether the inspired historians "went by what sensibly appeared." His opinion on the Canon of the Old Testament, and on other points of Catholic teaching is not considered decisive; why then make him the highest arbiter in the present question? The New Exegesites may be right, or Fr. Delattre may be right, even in spite of St. Jerome's position in the case. But the patrons of both sides of the controversy are well able to defend their respective views, and neither side has as yet spoken its last word.

2. Inspiration and Exegesis.—By a singular coincidence Father Fr. von Hummelauer, S.J., wrote a monograph on the meaning and the probable extent of the New Exegesis while Fr. Delattre composed the above work against it. The title of Fr. von Hummelauer's pamphlet suggests an intimate connection between inspiration and exegesis,¹² and thus insists on the principle that must be decisive in the question as to the proper method of exegesis. If we wish to know how much money we can draw out of a bank, we need only remember how much we deposited; similarly, if the interpreter wishes to know how much information as to profane subjects he may look for in the Bible, let him consider how much of it was deposited in the Sacred Books by the

⁹ *Geschichte der altkirchlichen Litteratur*, vols. i, ii; Herder.

¹⁰ *Chronologie der althristlichen Litteratur*, vols. i, ii; Leipzig, Hinrichs.

¹¹ *Grundlinien der Patrologie*, 6 ed.; Freiburg, 1904, Herder.

¹² *Exegetisches zur Inspirationsfrage*. Mit besonderer Rücksicht auf das Alte Testament. *Biblische Studien*, ix, 4; Freiburg, 1904, Herder.

inspired authors. In this sense, exegesis and inspiration are correlative terms: both have truth for their object; inspiration deposits truth; exegesis draws it forth from the inspired books.

It must not be imagined, however, that inspiration and exegesis cannot be considered absolutely. Recent publications on inspiration alone or exegesis alone are too numerous to allow of such a mistake.¹³ Billot, *e.g.*,¹⁴ Schanz,¹⁵ Dahle,¹⁶ Sheraton,¹⁷ Merisi,¹⁸ Portig,¹⁹ Burrell,²⁰ Grannan,²¹ Curry,²² and Gaucher²³ have written on inspiration, while Fonsegrive,²⁴ Ermoni,²⁵ Fontaine,²⁶ and Cheyne²⁷ have contributed special studies on exegesis. Professor Cheyne invites the reader not to be content with the principles of textual and literary criticism; he is to look at the political character of the writer and at the Babylonian and North-Arabian influences under which he lived, in order to arrive at the true meaning of the Sacred Books.

Father von Hummelauer considers the terms inspiration and exegesis more in their correlative than in their absolute meaning. Hence he limits his investigation to three points: (1) the form of literature in which the narrative portions of the Old Testament have come down to us; (2) the human side of Biblical inspiration; (3) the human authors of the inspired books.

¹³ Cf. *Biblische Zeitschrift*, ii, 3, 303 ff.

¹⁴ De inspiratione sacrae Scripturae theologica disquisitio; Rome, 1903, de Prop. Fid.

¹⁵ Die Inspiration der Heiligen Schrift; *Kölnische Volkszeitung*, 1904, Lit. Beilage 11.

¹⁶ Der Ursprung der Heiligen Schrift; Leipzig, 1903, Ungleich.

¹⁷ The Process of Inspiration; *Bible Student*, New Ser., i, 13-20.

¹⁸ Le fonti dei Libri Sacri e il dogma dell' ispirazione; *Scuola Catt.*, Nov., 1903, 423-438.

¹⁹ Helmholtz und die Inspiration; *Glauben und Wissen*, i, 11 H.

²⁰ "Is" or "Contains"? *Bible Student*, New Ser., i, 22-24.

²¹ Questions d'écriture sainte; trad. de l'anglais par l'abbé L. Collin; Paris, 1903, Lethielleux. A collection of articles which have been published in the *Catholic University Bulletin* and the *American Catholic Quarterly Review*.

²² Vocal and Literary Inspiration of the Bible; New York, 1903, Macmillan.

²³ Saint Jérôme et l'inspiration des livres deutérocanoniques; *Science cathol.*, Febr. 1904

²⁴ A propos d'exégèse; *La Quinzaine*, Dec. 16, 1903, 441-453.

²⁵ La crise de l'exégèse biblique; *La Quinzaine*, Febr. 16, 1904, 481-499.

²⁶ Exégèse catholico-protestante; *Science cathol.*, March, 1904.

²⁷ An Appeal for Higher Exegesis; *Expositor*, ix, 1-19.

3. Literary Form of the Narrative Portions of the Old Testament.

—A few years ago a Jesuit Father who had been working quite successfully among the Indians conceived the unlucky idea of writing an historical novel concerning the principal worthies of his particular tribe. Forthwith the Indians regarded him as the greatest liar they had ever known. He had to abandon his mission, and begin his career anew in parts where he was not known. And still, the civilized reader does not consider the historical novelist in the light of a prevaricator. Now suppose the Bible should contain a historical novel, ought the Bible student to agree with the Indian standard of truthfulness or with that of the civilized reader? Father von Hummelauer draws the attention of his readers not merely to the historical novel, but also to the fable, the parable, the epic; again, to the form of *religious* history, of antique history, of national tradition or folk-lore, of the Midrash, and of the prophetic or apocalyptic narrative. The author believes that God can move the inspired writer to make use of one and all of these various literary forms in his narratives. And what becomes of Biblical inerrancy in this case? An inspired parable, or epic, or historical novel is truthful in the same way in which profane works of the respective literary form are considered truthful. The reader well knows that the *religious* historian makes the material and the form of his narrative subservient to edification; he knows that the *antique* historian represents his facts in an artistically free form; that in folk-lore, fiction is not limited to form, but extends to the contents of the narrative, though some, and perhaps a great many, of its statements, may be historically true; that the Midrash resembles our passion-play in representing a Biblical narrative in such a way as to inculcate a religious or moral lesson; finally, that the apocalyptic narrative contains a great many symbolic representations.

According to Fr. von Hummelauer, several of the Old Testament narratives actually present some of the foregoing literary forms. Scholz had suggested that the Book of Judith might be a parable, but Fr. Prat mentions the Book in connection with the Midrash.²⁸ The epic is represented in the psalms on creation, *e. g.*, Ps. 135, and on Pharaoh's death in the Red Sea. The historical

²⁸ *Études*, 1902, iv, 625.

novel is mentioned in connection with the Books of Ruth, Judith, Esther, and Tobias by such writers as Fr. Prat,²⁹ Fr. Brucker,³⁰ Scholz,³¹ Schanz,³² Vigouroux,³³ E. Cosquin,³⁴ L. Fonck,³⁵ A. Durand,³⁶ Lagrange,³⁷ and Gayraud.³⁸ Finally, and here we touch upon the most important point, Fr. von Hummelauer is of opinion that the Book of Genesis presents the form of national tradition or folk-lore, while the Book of Ruth may be considered as a form of family tradition. He gives three reasons for his view as to the Book of Genesis: (1) The formula "these are the generations" or "this is the book of the generation" occurs some ten times in Genesis, and replaces the Hebrew expression '*elle toledoth*'; it appears to be agreed that the rendering is not exact, but the Rev. author believes that the rendering "this is the national tradition concerning heaven and earth," or "this is the folk-lore concerning Adam," would be correct. The author of Genesis claims, therefore, to write a series of national traditions. (2) The primeval records of all other nations have passed into national tradition or folk-lore; now, there is no evidence to prove a special divine intervention in favor of the earliest Hebrew records. (3) The first eleven chapters of Genesis present a remarkable affinity to the national traditions of other nations, so that we naturally consider them as their Hebrew parallels.

Fr. von Hummelauer's brief treatise on the various kinds of Old Testament narratives is far from being singular. For the convenience of the reader we give a few references to other recent studies of the same character.³⁹ The opinions of a number of recent exegetes as to the presence of myth and fiction in the inspired books of the Bible were collected in an article published

²⁹ *Études*, 1902, iv, 624 ff.

³⁰ *Études*, 1903, i, 231.

³¹ *Kommentar über d. B. Judith u. über Bel u. Drache*; Leipzig, 1898.

³² *Apologie*, 576, 582.

³³ *Revue Biblique*, 1899, 50.

³⁴ *Ibid.*, pp. 50 ff.

³⁵ *Civiltà Catt.*, 1903, x, 580.

³⁶ *Revue du Clergé franc.*, 1902, xxxiii, 8.

³⁷ *La méthode historique*, Paris, 1903, 83 ff.; *Revue Biblique*, 1896, 511.

³⁸ *Revue du Clergé franc.*, 1903, xxxiv, 118.

³⁹ Cf. *Biblische Zeitschrift*, ii, 3, pp. 307 ff.

in the *Biblical World*.⁴⁰ Fr. Fontaine vigorously opposes such views,⁴¹ but Hehn defends the other extreme, combining even the vagaries of Gunkel, Winckler, and Zimmern with Catholic exegesis.⁴² A French writer known by the initials S. L. agrees with König's view as to the legendary character of the earliest Hebrew period, whilst he finds the epos prevalent in the period from the Egyptian bondage down to the time of Samuel.⁴³ Winckler's astral myths are rejected by H. Guthe in his *Geschichte des Volkes Israel*.⁴⁴ Single phases of the question have been considered by Magnani Seconda,⁴⁵ Molloy,⁴⁶ Drexler,⁴⁷ Hoppe,⁴⁸ Davidson,⁴⁹ Bezold,⁵⁰ Schneider,⁵¹ and Currell.⁵²

4. The Human Side of Inspiration.—Fr. von Hummelauer considers in this part of his pamphlet again the historian of the Old Testament rather than any other inspired author. The author supposes the well-known principle that by merely quoting a source we do not become responsible for the objective truthfulness of the same. A quotation is true if it faithfully reproduces the original text. In the same way, a history of Rome according to Livy, *e. g.*, does not vouch for the objective truthfulness of the narrative; such a history is true, if it faithfully represents the history of Rome according to the record of Livy. It cannot be called in question that the Bible contains quotations, and at times these quotations are said to be colorless so that they cannot be distinguished from their context except by critical means.⁵³

⁴⁰ xxii, 342-357; Myth and Fiction as employed in the Bible.

⁴¹ La Bible : histoire ou légende? *La Science cath.*, Nov., 1903, 1017-1041

⁴² Sünde u. Erlösung; Leipzig, 1904, Hinrichs.

⁴³ *Ann. de phil. chrét.*, cxlvi, 207-213.

⁴⁴ 2d ed., Tübingen, 1904, Mohr.

⁴⁵ I primi capitoli della genesi dalla creazione del mondo alla torre babelica Rome, 1904.

⁴⁶ Caractère historique du premier chapitre de la Genèse; Rome 1904, Cugliani.

⁴⁷ Wann lebte Adam? Ravensburg, 1903, Alber.

⁴⁸ Das erste Blatt der Bible; Mölln, 1903, Eckel.

⁴⁹ The Bible Story of Creation; *Expositor*, ix, 286-300.

⁵⁰ Die Schöpfungslegende; Bonn, 1904, Marcus.

⁵¹ Was ist's mit der Sintflut? Wiesbaden, 1903, Staadt.

⁵² Ruth: A Study in the Short Story; *Bible Student*, viii, 283-288.

⁵³ Cf. Prat, *Études*, 1901, i, 485; Durand, *Revue du Clergé franç.*, 1902 xxxiii, 20 ff.; Lagrange, *Revue Biblique*, 1896, 508.

Now Fr. von Hummelauer maintains that the Books of Samuel, of Kings, and of Paralipomenon are a history of Israel according to the Annals quoted in these books and corrected according to the prophetic source utilized by the writers; that II Mach. iii—xv professes to be a history according to the writings of Jason;⁵⁴ that the Books of Josue, Judges, and of I Mach. must be considered historical in the same way in which the foregoing books are historical; that most of the Old Testament quotations found in the New Testament are citations according to the Septuagint translation; that several typical applications of Old Testament passages on the part of New Testament writers may have been made according to the current interpretation of Judaism; that finally the names of the Old Testament authors are given by New Testament writers according to the current Jewish tradition. In none of these cases, therefore, can we hold the inspired writer responsible for the objective truthfulness of his course, unless he freely vouches for the same. This does not impair the historical character of the inspired books; for they are as truthful as historical documents usually are. In fact, they are more reliable than other historical documents, seeing that gross errors are incompatible with the dignity of an inspired work. Nor does this explanation conflict with the Fathers, seeing that they explained away their historical difficulties by having recourse to a spiritual meaning of Sacred Scripture.

5. Human Authorship of the Inspired Books.—It is quite certain that every book of the Bible has a human author besides the divine; it is certain that the Book of Acts was written by the author of the Third Gospel; it is certain that nearly all of the fourteen Pauline epistles were written by the Apostle of the Gentiles; it is certain that the Old Testament books were written by authors living before the date of the New Testament books in which they are cited; it is certain that the New Testament authors lived during the life-time of the Apostles. But beyond this, Fr. von Hummelauer believes the Church has no authentic tradition as to the authorship, the composition, and the history of the inspired books. Moreover, the Rev. author believes that the whole question outside of the foregoing limitations belongs to

⁵⁴ Cf. Prat, *Études* for 1902, iv, 621, ff.; 1901, i, 483; Schanz, *Apol.* ii, 573.

literary criticism rather than to theology. It is, therefore, as independent of the authority of the Fathers as are other scientific problems.

The same question has been considered by Fr. von Hummelauer in an article contributed to the *Civiltà Cattolica*,⁵⁵ by McPheeters,⁵⁶ by a contributor to the *Beweis des Glaubens*,⁵⁷ by Brucker,⁵⁸ by Cereseto,⁵⁹ by Wright,⁶⁰ by Trabaud,⁶¹ by Vetter,⁶² and by Crawford.⁶³ The incarnate Word of God became like unto men in all things excepting sin; similarly, the inspired word of God became like human writings in all things excepting error.

⁵⁵ 1903, Febr. 21, ix, 397 ff; cf. *Osservatore Cattolico* of Milan, 1903, Febr. 26, 27; Condamin, *Revue Biblique*, 1900, 34 ff.

⁵⁶ The Question of Authorship; *Pr. Th. Rev.*, i, 579-596.

⁵⁷ Die Frage; 3 F., vi, 10 H.

⁵⁸ *Études*, xcvi, 386-401; *Bulletin d'Écriture Sainte*.

⁵⁹ Tre classi di dottori; Monza, 1903, Artigianelli.

⁶⁰ Dr. Driver's Rope of Sand; *Bible Student*, New Ser., i, 151-157.

⁶¹ Les origines de la loi mosaïque; *R. Th. Ph.*, xxxvi, 281-307.

⁶² Die literarkritische Bedeutung der altt. Gottesnamen; *Th. Qu.*, lxxxv, 520-547.

⁶³ The Canon in the Time of Samuel; *Bible Student*, viii, 339-345.

Críticas and Notes.

THE CATHOLIC PAROCHIAL SCHOOLS OF THE UNITED STATES.

Chapter XXI of the Report of the Commissioner of Education, for 1903. United States Bureau of Education: Washington, Government Printing Office. 1904. (Advance Sheets.) Prepared by the Rev. Morgan M. Sheedy, Altoona, Pa.

TENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS FOR THE ARCHDIOCESE OF PHILADELPHIA, FOR THE YEAR 1903—1904. Catholic Standard and Times, Philadelphia, Pa.

REPORT OF THE CONFERENCE HELD BY PAROCHIAL TEACHERS of the Diocese of Rochester. July 26-28, 1904. Rochester: John P. Smith Printing Company.

"OLD TIMES IN THE COLONIES." By the Rev. H. T. Henry, Litt.D. From Records of the American Catholic Historical Society of Philadelphia. No. 7 of Educational Briefs, published by the Superintendent of Parish Schools, Broad and Vine Streets, Philadelphia, Pa., July, 1904.

MORALITY WITHOUT RELIGION IN EDUCATION. By the Rev. Joseph J. O'Connell, Rector of St. Stephen's Church, Port Carbon, Pa. Published by Chronicle Publishing Co., Pottsville. 1904.

In the above list we have a representative exposition of what is being done at the present date in Catholic Parochial School work, and what is most needed for the perfecting of the same work.

I.

Father Sheedy, of Altoona, Pa., makes a report (covering about twenty closely printed pages) to our National Government, in which he sets forth the actual condition of the Parochial Schools in the United States. This statement includes a brief history of the origin of the Parochial School, in which the author takes just occasion to make clearly understood the reason why Catholics find themselves compelled to organize a method of education which lays them open to the charge of holding aloof from the popular aim represented by the Public School system. He shows how well disposed the Church is toward popular education, provided it be an education which does not

injure the heart whilst seemingly helpful to the development of the mind. The irrefutable proof of this attitude of the Church in favor of education is to be found in the sacrifices which Catholics make for the maintenance of a separate school system wherein they are free to impart the lessons of morality and religion together with secular knowledge. Besides paying their regular quota of taxes for the support of the Public School, the citizens whose Catholic convictions prevent them in conscience from sending their children to the State School expend more than twenty million dollars annually to provide an education for their young which does not neglect the essential environment of a religious atmosphere.

With admirable skill and yet without exaggeration, Father Sheedy demonstrates by comparison of efforts and results that the "greatest religious fact in the United States to-day is this, that over a million children are being educated in the Catholic parochial schools without any aid from the State." Nor does he confine himself to figures and facts, which, whilst they represent a certain numerical strength and growth, are in themselves no proof of solid scholastic work. He enters into an examination of the methods adopted in our best parochial schools, the steady tendency of modelling the Catholic system upon the highest standards of known pedagogy, and of bringing the management of the classes into a harmonious movement by which the training in our schools is being perfected so as to reach the ultimate intellectual requirements of a secular culture no less than that moulding of character by which virtuous conduct and an excellent quality of citizenship are attained.

A considerable part of Father Sheedy's report is taken up with the outline of parochial school work, the course of studies in our Catholic graded schools, the methods of control by means of weekly and monthly reports, the visitations of diocesan superintendents. But of special interest are the paragraphs devoted to what might be called the Normal Methods in connection with our schools. Here the author shows what is being done to aid the training of our teachers, the development of Catholic teachers' institutes, and the various means adopted to bring about a mutual understanding and common uniformity among the different bodies of teachers represented mostly by the Religious Orders whose members devote their whole lives to the work of educating.

In concluding his survey of the activity of the Parochial School in the United States, Father Sheedy sums up the results. Apart from

the directly beneficial influence derived from the system by the mass of our Catholic youth, the writer notes a growing change in the convictions of public-minded educators outside the Catholic Church in favor of religious training. "For a long time, Catholics were alone in their stand for denominational schools; but the logic of events has brought to their side many Lutherans, Methodists, Episcopalians, and even Baptists." He refers to the recently-formed Association of Educators at Chicago, which has avowed its purpose of making efforts from a new standpoint "to obtain religious and moral education in the Public Schools." The testimony of men like President Hadley, of Yale University, to the effect that, for the preservation of our commonwealth, "a way must be found to blend religious and secular instruction in the schools," is a striking proof of a gradual change in public opinion, even among men who look mainly to the economical and political welfare of the nation. Even President Eliot of Harvard allows that "our educational system has not solved any one of the great problems that trouble the country at the present time," and he may come to recognize that his colleague of Yale is right in asserting with the Catholic Church that you cannot "make the right kind of a citizen by a godless education and then adding on religion afterwards. That idea is wrong. Education and religion must go hand in hand."¹

II.

A striking illustration of the actual work done in conformity with the foregoing report to the United States Commissioner of Education regarding the Catholic Parochial Schools, is had in the Annual Diocesan Report by the Rev. Philip R. McDevitt, Superintendent of the Philadelphia Parish Schools. In 104 parishes there are 115 schools; some of these are exclusively for boys, in others girls only attend, but most of them are equipped with teachers and appointments for children of both sexes in different departments. The growth of these schools within the diocesan limits is indicated by the statistics of the last year. At the close of the year 1903-1904 the number was 48,756, an increase of 3,403 over the previous year. The enrolment is 52,005 pupils for the present scholastic year.

The work of Father McDevitt during the past year consisted partly in observation of the teachers' work, partly in examination of the pupils. The Report deals in the main with the practical deductions to

¹ Page 1100 of the U. S. Report.

which his observations of the teachers' work have led him ; and here we meet with an analysis of Catholic principles in their application to effective instruction which every teacher should take to heart. Religious instruction is the keynote to our system. "It should be the predominating factor, the informing element of our educational system. It is this conviction that has brought our parish schools into existence ; wanting this element they have no reasonable claim on Catholic support or patronage."

Father McDevitt does not merely dogmatize, though his words must be of sterling worth to those who find a way to take them to heart. He labors, devises plans and means, with infinite considerateness and patience, by which his teachers may carry into effect the advice he offers them. It has been our blessed privilege to coöperate with this high-minded leader among Catholic educators and with the self-sacrificing religious who have readily followed his suggestions by preparing the *Manual* for Teachers of Christian Doctrine ; and we might be induced to speak with enthusiasm of a work which so deeply concerns the Catholic cause in our land, but the testimony of other religious throughout the country, the testimony of bishops who have given the matter their conscientious thought and who approve without reservation of this step inaugurated by the Philadelphia Superintendent of Parish Schools, relieves us from any suspicion of overestimating the efforts thus begun in furnishing admirable pedagogical helps where they are needed.

The Report is not, however, limited to urging a correct and helpful method of Christian Instruction. It dwells upon the other fundamental branches, particularly the three R's ; and a detailed outline, furnished by Professor Robert F. Anderson, directs the teachers to a uniform method of teaching arithmetic for the grades below the High School.

The latter half of the Report is devoted to an exposition of the system of High Schools which act as unifying centres for the coöperative work of the Parochial Schools. The Resolutions of the Catholic High School Committee which met at St. Louis, last July, are set forth with such comments as tend to the practical development of a Catholic High School for girls similar to the finely equipped and splendidly active High School for Boys under the direction of Dr. H. T. Henry. In conclusion Father McDevitt adverts in detail to the prospects of an "Educational University" where our teachers may enjoy the common advantages of the best pedagogical training.

III.

In direct convergence with the lines suggested by the Superintendent of the Philadelphia Parish Schools, for the formation of a Teachers' Institute which might eventually become a general educational university, is the work of three Teaching Orders in the diocese of Rochester, N. Y. The Sisters of St. Joseph, the Sisters of Notre Dame, and the Sisters of Mercy, representing the principal orders in charge of the parochial schools, convened for a three days' conference under the presidency of the Vicar General. The immediate object of the Conference, at which some 200 Sisters of the three Orders mentioned assisted, was "to compare educational experiences, with a view of adapting from various educational sources whatever was found valuable; how means and methods of instruction might be improved and thus a greater excellence in the school system might be secured." A second object of the conference was "to discuss the matter of text-books, with a view of securing uniformity throughout the schools." Other incidental topics which became the subject of mutual agreement were those of uniformity in the time of closing the schools in June, and of determining fixed dates for the semi-yearly grade examinations. The Report prints in full the papers read before the Conference on subjects previously assigned. These included *Reading and English*; *Arithmetic* (how to improve its study); *History*; *Music* (how to teach it); *The Teaching of Spelling*; *Geography*; *Penmanship*. After the reading of each of the foregoing essays embodying practical suggestions there followed an expression of views, criticisms, experiences eminently helpful, and a committee was appointed to incorporate the results of the discussions in a programme tending to render them practical in the schoolwork. We note with pleasure that the Conference in one of its resolutions recommended to all the teachers the *Manual* of the DOLPHIN Press under the approval of the Right Reverend Bishop. Another excellent and practical measure adopted by the Conference was the recommendation to teach choral singing, in connection with the course in vocal music in our schools, as a preparation of future church choir work.

IV.

The selection of proper text-books in our parochial and secondary schools is of great importance. In the matter of secular learning, such as science, history, and general literature, we have to keep

abreast with the demands of the times and places in which we expect our youth to take active part. This makes it necessary to keep in touch with the progressive movements of our public schools, and to draw, as much as possible, from the same or similar sources whatever appertains to the intellectual and physical discipline, by which a harmonious culture of all the elements in a commonwealth is promoted.

Incidentally, we have another interest in the public schools of our land. Whilst, because of their insufficiency in divorcing religion from education, we cannot conscientiously patronize them ; we have a right, as taxpayers and supporters (however reluctant) of these common schools, to contend against their being made hotbeds of a culture that is directly hostile to Catholics, or that propagates lies about the Catholic Church. Thus there devolves upon us the duty of protesting against sectarian activity in the public schools by means of textbooks which distort history, or inculcate immoral principles, to the detriment of truth, charity, and social purity.

This task has been undertaken in the two last pamphlets placed at the head of this notice, in a widely different, yet withal very effective way. The first is a brochure of nearly 60 pages, from the pen of the Rev. H. T. Henry, Litt.D., President of the Philadelphia Catholic High School for Boys. It was originally published in the *Records* of the Philadelphia Catholic Historical Society, but finds a timely re-issue in the *Educational Briefs*, edited by Father Philip McDevitt. "Old Times in the Colonies," is the title of a volume composed by Charles Carleton Coffin, published in 1881, and recommended for "Lessons in Language," and "General Reading," by Dr. Edward Brooks, Superintendent of the Philadelphia Public Schools. The book thus expressly endorsed by the head of the Philadelphia Public School system for instruction "in Language in our Elementary Schools," teems with evidences of ignorance and malicious errors about Catholic principles, doctrines, and institutions. To allow the teachers of the public schools to poison the minds of our young by such means would be criminal; and Dr. Henry has made such capital work by exposing the dishonesty and mischief of the whole matter, that Superintendent Dr. Brooks felt obliged to withdraw the obnoxious volume from his catalogue of books proposed for reading in the public schools. Quite distinct from its polemical value Father Henry's brochure deserves to be read as a bit of delicious satire from which every vulgar breath or commonplace is excluded. It has a real claim to being classed as good literature.

V.

Father O'Connell's pamphlet is not unlike in its purpose to the foregoing, although it addresses itself to the general public and combats—not a specific misuse of the public school as a means of arousing anti-Catholic prejudices, by a distortion of facts, but rather the attitude of its representatives who teach false principles in so vital a matter as moral training. The complete title of the brochure before us is: “In defense of Religion and the Dignity of Labor; or *Can there be true Morality without Religion in any System of Education?*” The discussion embodied in its pages was provoked by the blatant utterances of a local superintendent of Public Schools, who as President of the County Educational Association undertook to advocate certain pedagogical principles which not only ignored the essentials of morality in the training of our youth, but also were directly calculated to discredit the Catholic claim of religion as the basis and concomitant of all sound education. With admirable directness, and in a style at once convincing and moderate, the priest exposes the unsoundness of Mr. Ditchburn's principles, lays bare the lack of logic in his argument, points out the one-sidedness of his statistics, and then dwells with earnestness upon the injurious effects which must result to the individual and the community from the advocacy of a doctrine which ignores religion in education. Father O'Connell demonstrates in a terse and interesting fashion that the true standard of morality—upon which a healthy and contented society is to be based—must be sought in religion. In corroboration of this claim he quotes the testimony of facts, the experience of educators, and the statements of public men in Church and State. In conclusion he applies the doctrine of religious education to the conditions of the workingman whose life he knows as only a priest interested in the spiritual and temporal welfare of his flock can know it. We understand that Mr. Ditchburn has been obliged—as a direct consequence of Father O'Connell's exposition—to resign his position as Superintendent of Public Schools in the district. It will be well for priests who have a school to maintain in the midst of a prejudiced community to make themselves masters of Father O'Connell's arguments.

H. H.

THE HOUSEHOLD OF FAITH. Portraits and Essays. By George W. E. Russell, London: Hodden & Stoughton. Pp. xii—425.

Mr. Russell's *Household of Faith* reminds one, in its eclecticism, of the Cathedral of Emmanuel Swedenborg in whose chapels each religion of the world was to worship contentedly. It embraces Dr. Pusey and Cardinal Manning, Archbishop Tait and "Father" Mackonochie, Mr. Gladstone and Zachary Macaulay, Dean Burgon and Archbishop Magee. In this strange "household" of contradictory faiths, Evangelicals dwell side by side with Anglo-Catholics: the Plymouth Brother is to be found cheek by jowl with the Irvingite and the Christian Socialist. The very diversity of the contents provides the reader with novel and oftentimes instructive matter. The author's cosmopolitan tastes make him a trustworthy cicerone in opening to the stranger the inner thoughts, purposes, schemes and ambitions of leaders of Ritualism and Evangelicalism, tinged by a stray coloring of socialism, and flavored by radicalism which has "disestablished" for its watch-word.

He stoutly champions the cause of the late Mr. Mackonochie, the erstwhile leader of Ritualism; his volume is dedicated to Mr. Stanton, the latter's veteran curate, who has blended in himself the most uncompromising Evangelicalism with the full teaching of Catholicism on the Sacraments and the veneration of Saints; he defends against Mr. Round the right of the Church of England to retain the term "Mass" and the doctrine embodied in the term; he praises unreservedly Evangelicals for their piety, their personal devotion to Christ, their deep sense of sin, their reverence for the Written Word, their firm hold on dogmatic truth; he denounces the recent judgments (euphemistically styled "opinion") of the two Anglican Archbishops on the ceremonial use of incense and on the reservation of the Sacrament as "a mockery, a delusion, and a snare"—a caustic phrase which he justifies by an appeal to similar strong language used by Dr. Temple, in a letter written in 1861 to Bishop Tait at the height of the "Essays and Reviews" controversy; and he repeatedly puts forward freedom of the Anglican Church from the fetters that bind it hand and foot to the State as the one true panacea for its doctrinal and other ills.

The Catholic reader will very naturally turn to the essay on Cardinal Manning. Let us say at once that it is written from the standpoint of a friend. Mr. Russell informs us that he was admitted

to intimate intercourse with his subject during the last ten years of his life, and from the concluding words of his appreciation can be gauged the tone of the earlier part: "Here was a man who was a priest in every fibre of his being; who was utterly devoted to the Will of God, and to the Church, which, for him, was the organ of that Will; who served it through a long life of absolute and calculated sacrifice; and who now enjoys his everlasting reward in the company of 'just men,' once like himself encompassed with human infirmity, but now through grace 'made perfect.'"

In parts it is to be regretted that Mr. Purcell's uncalled-for innuendoes and petty criticisms of a great character which he was constitutionally incapable of appreciating, have been allowed to warp his usually fair judgment, notably in misreading Manning's share in the Errington incident,¹ and in exaggerating what he is pleased to call the "judicious wire-pulling" of the Pope by Manning in England through the agency of Mgr. Talbot at the Vatican,—and few dispassionate readers, we imagine, will accept his *ipse dixit* that Mr. Purcell has "effectually justified himself" against the critics (not, be it noted, in many cases, Roman Catholics) of the methods and statements of his biography. On the other hand, Mr. Russell dismisses, we trust forever, the unworthy suspicion fomented by Manning's brother-in-law, the celebrated Bishop Wilberforce, that the Cardinal forsook the Church of England for the Church of Rome because he saw that there was no chance of an Anglican mitre for him, while there was a prospect (if only a remote one) of receiving a bishopric in the Church of his adoption. The history of his refusal of the Sub-Almonership to Queen Victoria—a sure stepping-stone to the episcopate—offered him by Archbishop Harcourt (the present statesman's grandfather), and the reasons set down in a private memorandum, with a touching unveiling of the secrets of his inmost soul, for the refusal, prove above all question the working of an exactly opposite spirit. "I am afraid," he writes, in words that would require

¹ For example, on page 153, after quoting Mr. Purcell's "significant footnote" that, after Wiseman's death, there was a break in the correspondence between Manning and Mgr. Talbot "either (because) no letters were exchanged . . . or (because) the correspondence has not been preserved," he adds, "I incline to the latter hypothesis." This remark, with its implied suggestion of disingenuousness, is, we take leave to observe, quite unwarrantable, unsupported as it is by a vestige of evidence.

the perverse ingenuity of Mr. Purcell to misread, "of venturing out of the Church into the Court. . . . I would fain simply deny myself as an offering to Him who pleased not Himself, and perhaps, in a distinction and an honor having worldly estimation, such a denial is better for me, than in money and the like."

Mr. Russell also fairly judges Manning's after-history, which, to the superficial mind, might seem to be directed by motives of ambitious self-advancement, as dominated by the desire to further "the advancement of Christ's Kingdom in every possible way." "He felt that he had a special mission, which no other man could so adequately fulfil, and that was to establish and popularize in England his own robust faith in the cause of the Papacy as identical with the cause of God. . . . He identified his own purposes with the will of God." His narration of the differences on matters of ecclesiastical policy (such as the establishment of a Catholic College or Oratory at Oxford) between Manning and Newman is not so satisfactory. The shadows of the picture are so exaggerated as to obscure the lights. Had the great Oratorian been included in Mr. Russell's cosmopolitan *Household of Faith*, no doubt we should have been given a fairer view of his relations, official and private, with his brother Cardinal. As it is, the brief reference to him in the essay on Cardinal Manning "is adequate where it is not misleading."

Turning to the more theological parts of the volume, we find Mr. Russell rivalling the late Dr. Littledale in denying that St. Peter was ever at Rome, or Bishop thereof, or, that "if ever he had been Bishop there and had enjoyed any headship over the rest of the Apostles, he transmitted that headship or had the power to transmit it, to his successors in the Roman See." Nay; he goes farther, for he declares that he is unable to recognize "even that Primacy of Peter which moderate Anglicans are sometimes ready to concede." To other points of Catholic doctrine he has no such objection; Sacramental Confession is defended with genuine zeal; prayers for the Faithful Departed are declared to be a part of the heritage of English Churchmen; Lord Shaftesbury and Dr. Arnold are quoted convincingly in favor of the use of the Crucifix and of Sacred Images. On the thorny subject of Eucharistic doctrine, Mr. Russell connects the Presence with the Consecrated Elements, and asserts roundly that "the Mass is the service of the Holy Communion—nothing more or nothing less," stating elsewhere that the Sacrifice of the New Law "merely presents and pleads before the Eternal Father the one atoning Sacrifice

once for all offered on the Cross.' In support of this latter contention he provides a *catena* of witnesses, from Cranmer and Ridley to Jeremy Taylor and the two Wesleys. The quotations from the Reformers are not very convincing; they have the air of being raked up at second-hand without regard to the context, and while in some respects they might have been supplemented by other and stronger passages, they strike one as ambiguous in their present form. It should be added that Mr. Russell altogether exaggerates the prevalence of the pre-Reformation theory that the Mass was a Sacrifice "separate from, or additional to, or repetitively of, the one Sacrifice on the Cross," instead of its re-presentation.

The remaining essays afford instructive reading to those interested in the histories of Anglican worthies, archiepiscopal, clerical, and lay. The Erastianism of Archbishop Tait, a Presbyterian at heart; the dour doggedness of the ritualistic Mr. Mackonochie; the uncompromising Churchmanship of Mr. Gladstone (Mr. Russell's hero, a Bayard *sans peur et sans reproche*); the learning and saintliness of Dr. Pusey; the eccentricities of Dean Burgon, the stout attacker of the Revised Version, an aggressive controversialist sparing no man in public, sympathetic and tender-hearted to a degree in private; the worldly common sense of Archbishop Magee; the history of the "Restored Apostolate" of the Irvingite sect with its fascinating account of that strange pilgrimage of latter-day Apostles to the successor of Peter in whom (though they knew it not) was concentrated the fulness of the Apostolic power that they deemed in abeyance;—are all described vividly and crisply with many a shrewd observation and happy witticism. Mr. Russell is to be congratulated on having combined considerable instruction with not inconsiderable pleasure.

THE EDUCATIONAL THEORY OF IMMANUEL KANT. Translated and edited with an Introduction, by E. F. Buchner, Ph.D. Pp. xvi—309. Philadelphia: Lippincott Co. 1904.

It is not likely that readers of these pages will go to Königsberg, present or past, for their pedagogy. At the same time, whatever the great genius who made the quaint old Prussian city famous for all time has thought and said on so vital a subject cannot but have an interest for those whose duty or taste inclines them to the study of educational theory. One must, it is true, dissent from the Kantian philosophy as a whole, and one must deplore the modern agnosticism which is its logical consequence. Nevertheless, this need not blind

one to the fact that a profound thinker and a strong character such as Kant's could not fail to bring forth not a little that is deserving of serious attention. The present work, in which his theory of education is set forth in a translation which probably represents his thoughts more clearly than does the original crabbed German for which he was noted, presents the substance of what he produced both professedly and incidentally in that connection. The treatment falls into three sections. The introduction gives the chronology of Kant's life and writings, the history of the *Lecture-Notes on Pedagogy*, the sources of his theory, its philosophical basis and its relation to the rest of his system, together with a very good critical appreciation of its value (pp. 11-98).

The second part of the book contains a translation of Kant's *Lecture-Notes on Pedagogy* (pp. 101-222), and the third part gives selections on education from his other writings (pp. 225-291). These selections cover a large range of subjects and reflect at once the attainment of the scholar, the insight of the philosopher, and the practical experience of the man.

In looking over Kant's theorizing one is struck less by the influence of his peculiar philosophical system, though of course the traces thereof are unmistakable if the eye be trained to find them, than by the sound sense and strong hold on duty which were so marked in the stoically living Kant, philosopher. Taking up the book at random one reads for instance: "Can necessity ever justify a lie? No. There is not a single conceivable case in which it is excusable and least of all before children who would look upon every trifling thing as a necessity and would often allow themselves to lie" (p. 206). And again: "A child's envy is aroused when he is constantly reminded to value himself according to the standard of others. He should, on the contrary, consider himself according to the ideas of his own reason. Humility, therefore, is nothing else than a comparison of one's worth with moral perfection. The Christian religion, for example, makes man humble by leading him to compare himself with the highest model of perfection rather than by teaching humility directly. It is absurd to make humility consist in valuing one's self less than others: 'See how such and such a child behaves,' etc. To speak to children in such a manner produces only an ignoble turn of mind. When a man estimates his value according to others he attempts either to lift himself above them or to diminish their worth. The latter is envy." One might go on quoting such passages indefinitely. These

may suffice to give the reader some impression of at least one trend of the Kantian theory of education and to show how well the translator has succeeded in a task the difficulty of which only those can measure who have attempted to blaze a path through the jungle of the Kantian German.

MAN'S PLACE IN THE UNIVERSE. A Study in the Results of Scientific Research in Relation to the Unity or Plurality of Worlds. By Alfred R. Wallace, LL.D., D.C.L., F.R.S. Pp. viii—326. New York: McClure, Phillips & Co.

Dr. Wallace, who, as is well known, shares with Darwin the prestige of having framed the hypothesis of *Natural Selection*, deserves the credit of a much higher service to science. In a work devoted to the vindication of that theory he declares that, far from the way of transformation of species being opened out by science from end to end, "there are at least three stages in the development of the organic world where some new cause or power must necessarily have come into action. The first stage is the change from inorganic to organic, when the earliest vegetable cell, or the living protoplasm out of which it arose, first appeared. The second is the introduction of sensation or consciousness. The third is the existence in man of a number of his most characteristic and noblest faculties—those which raise him furthest above the brutes and open up possibilities of almost indefinite advancement. These faculties could not possibly have been developed by means of the same laws which have determined the progressive development of the organic world in general, and also of man's physical organism" (*Darwinism*, c. xv). In the same chapter in which Dr. Wallace indicates these stages in the upward march of the living world to its present plane he goes on to say that, in contrast with "the hopeless and soul-deadening belief" of materialism, "we who accept the existence of a spiritual world can look upon the universe as a grand consistent whole, adapted in all its parts to the development¹ of spiritual beings capable of indefinite life and perfectibility. To us the whole purpose, the only *raison d'être* of the world, with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man, was the development² of the human spirit in association with the human body" (iv).

¹ Not evolution.

² Not evolution.

The fuller evidence of this sanely rational and theistic conception of the universe is presented by Dr. Wallace in the more recent volume here under notice. The facts on which his main thesis is based are drawn from the teachings of recent astronomy, physics, chemistry, and biology. The inferences from these facts are not, of course, as the author explicitly states, *demonstrative*; "but, in the absence of any direct proofs, it is clearly rational to inquire into the probabilities"—probabilities to be determined, not, indeed, by *a priori* prepossession, but by impartial and unprejudiced examination of the tendency of the evidence. That this mental attitude has been maintained throughout the work, a calm perusal thereof will, we think, convince the reader.

The conclusions to which the evidence afforded by the physical sciences seems to lend itself are thus summed up: (1) The stellar universe forms one connected whole, and, though of enormous extent, is yet finite and its extent determinable; (2) the solar system is situated in the Milky Way and not far removed from the centre of that plane. The earth is therefore nearly in the centre of the stellar universe; (3) this universe consists of the same kinds of matter and is subjected to the same chemical and physical laws.

The conclusions for which the author claims "enormous probabilities" are: (4) That no other planet in the solar system, than our earth is inhabited or inhabitable; (5) that the probabilities are almost as great against any other sun possessing inhabited planets; (6) that the nearly central position of our sun is probably a permanent one, and has been especially favorable—perhaps absolutely essential—to life development on the earth.

Some few years ago much was said and written concerning the actual habitation of Mars, and speculation was abroad as to the possibility of our communicating with its people. It may interest the reader to have Dr. Wallace's opinion on this matter. Mars, he says, receives less than half the amount of sun-heat per unit of surface that we do. And as it is almost certain that it contains no water (having not sufficient mass to retain aqueous vapor; its polar snows are probably caused by carbonic acid or some other heavy gas), it follows that although it may produce vegetable life of some low kinds, it must be unsuited for that of the higher animals. Its small size and mass (the latter is only one-ninth the size of the earth) may probably allow it a very rare atmosphere of oxygen and nitrogen, if those gases exist there; and this lack of density would render it unable to retain dur-

ing the night the very moderate amount of heat it might absorb during the day. This conclusion is supported by its low reflecting power, showing that it has hardly any clouds in its scanty atmosphere. During the great part of the twenty-four hours, therefore, its surface temperature would probably be much below the freezing-point of water; and this taken in conjunction with the total absence of aqueous vapor or liquid water would add still further to its unsuitability for animal life (p. 263). In face of this line of reasoning one must abandon hope of telegraphic connection with our brother planet.

Whatever light the future discoveries of science may reflect on his general subject, it must be allowed that Dr. Wallace has made good use of the scientific evidence at present available. If he had done no more than bring together into one convenient treasury so large a wealth of interesting and instructive data, he would have deserved the gratitude of his readers, but in devoting his undoubted ability and attainments to the defence of a thesis that ennobles man by recognizing his divinely-given place in creation—a thesis which modern scientists so generally shun as involving religiousness and emotionalism—he has merited the admiration of all who estimate aright the true dignity of human nature.

TRACTATUS DE VIRTUTIBUS INFUSIS. Auctore P. Sancto Schiffini, S.J. Pp. vi—xi and 1—695. Friburgi Brisgoviae: B. Herder. 1904. Vindobonae, Argentorati, Monachii, S. Ludovici Americae.

In a preceding volume Father Schiffini explained the theology of grace, the touch of light and heat and the abiding life of the Holy Spirit in the purified soul. In the present work he studies the energies that result from that supreme relationship, the habits or virtues of faith, hope, and charity and their moral consequent. So far then as its matter is concerned the work is strictly theological. But the author is eminently a neo-scholastic philosopher, as those who know his preceding work, *Principia Philosophica*, are aware, and he treats his present subject in a markedly philosophical spirit and method. The general philosophy of the virtues, with which he introduces the book, though brief, is comprehensive, and, it need hardly be said, luminous. Then fully half of the stately volume is given to what may be called the philosophical theology of the object sphere, the act and habit and necessity of divine faith in a supernatural order and life. Herein lies the value and the perennial timeliness of works of this kind. That is no pessimistic view of things which sees in the world

of to-day an ever-growing nescience as to the essence of faith and a wider spreading unbelief in its necessity. Never, perhaps, to quote an experienced writer, though one not prejudiced in our favor, did man's spiritual satisfaction bear a smaller proportion to his needs. What Mr. Meyers calls the "old world sustenance" has become, he thinks "too unsubstantial for the modern cravings. He discerns two conflicting currents pervading our civilized societies." On the one hand health, intelligence, morality—all such boons as the steady progress of planetary evolution can win for man, are being achieved in increasing measure. On the other hand this very sanctity, this very prosperity, do but bring out in stronger relief the underlying *Welt-Schmerz*, the decline of any real belief in the dignity, the meaning, the endlessness of life.

If we seek a remedy for this deepening world-pain, this widening decay of faith, we get it according to the Catholic theology before us in the formation within the individual soul of those dispositions under whose presence the fruitful virtues of faith, hope and love effloresce through the fecundating energy of the Divine Spirit. This is indeed an ancient remedy and yet for this all the more hopeful in that it has been well tried and proved availing. The nature, origin, development of these highest of the soul's endowments have of course been treated countless times by as many hands, notably indeed by the deep-visioned Thomas and the far-seeing Suarez; but it is the merit of an author like Father Schiffrini that he places in a form more adapted to the needs of the modern scholastic student the thought of the masters—enlarging it with the results of more recent theological development and expounding and enriching it from his own resources. The work is not directly at least apologetical, though it contains much that the apologist can use to advantage. It is, as was said above, a positive exposition of the supernatural energies and as such appeals primarily to the student of divinity. To him it should be an aid to foster in his own soul and then in the souls of those to whom he is sent with the message, a profound conviction of the reality, bases, range, and direct bearings of those spiritual forces. The growing unappreciation and misappreciation, the denial of their reality or the merging of them into the purely psychological faculties of intuition and emotion on the part of the non-Catholic are apt to find a kindred obliquity in the Catholic mind when the spiritual sense grows dim and the piety of faith becomes dissipated. Nor is it the lay mind only that is liable to this

¹ *Human Personality*, Vol. II, p. 279.

beclouding of the higher vision. The light in the sanctuary sometimes flickers feebly, even if it be not extinguished. The tendency to exaggerate the analogousness of theology, the feeling that the sacred science is at best but a faint and inadequate expression of things divine, is easily misinterpreted and extended either to an outright denial of any answering objectiveness or at least to the dimmest kind of appreciation thereof. Not the least helpfulness then of solid Scholastic works such as the one at hand lies in this that the earnest thinking which they demand quickens and deepens the mind's hold on things transcendent, a conviction which is at least the natural basis of a supernatural realization.

DE LAPSU ET PECCATO ORIGINALI DISSERTATIO HISTORIOO THEOLOGICA quam ad lauream consequendam in Collegio S. Patricii apud Manutiam scripsit ac cum subjectis thesibus publice propugnavit Patricius J. Toner, presbyter dioecesis Armacanæ. Dublini: Browne et Nolan. 1904 Pp. 195.

The importance of this academic dissertation about the existence, the essence and the effect of original sin lies in its historical aspect and treatment. There is a certain logical sequence in the doctrinal development of Catholic belief which receives its best illustration and often its most accurate definition from the history of authoritative teaching at different periods and in different places. And this means much more than a mere chronological order of testimonies in behalf of a dogmatic definition. Indeed the study of Church history might be made to include the study of dogma to the extent of showing the organic growth of the living tradition, which we hold to be a direct medium of revealed truth, claiming an infallibility equal and even superior to that on which inspiration has built the written word. That would remove the lengthy discussions about long-forgotten heresies, which survive only in principle and under quite new names, from the domain of dogmatic theology, and relieve the student of much cumbersome material by which he is mystified instead of helped in his appreciation of dogmatic truth.

Apparently following some such distinction our author first gives the Scriptural authority for the dogmatic belief, and then reviews the history of Catholic belief on the subject of original sin, down to the time of St. Augustine. The central point of interest here lies of course in the definition which was the condemnation of the Pelagian heresy. In the second part Fr. Toner deals with the period following St.

Augustine down to our own time. Here we have the Council of Trent as the main determining factor of doctrinal exposition.

Keeping in mind the distinction between the fall and original sin as its consequence, our author makes his exposition succinctly turn upon the following points: (1) The Catholic teaching as evidenced in the definitions of the Church regarding the state of innocence and its loss; (2) the essence of Original Sin; (3) the propagation of Original Sin; (4) the effects of Original Sin. The array of authorities mentioned in copious footnotes need not surprise the student who knows how readily accessible theological sources of this kind are; nor need we look for elegancies of Latin diction. The main worth of the dissertation—and this worth it actually possesses—lies in the analysis and application which the writer makes of the Fathers of the Church as historical witnesses of a consistent development of Catholic doctrine regarding the effects of original sin and the elements required to counteract them.

THE IMMACULATE CONCEPTION OF THE MOTHER OF GOD. An Exposition by Archbishop Ullathorne. Revised by Canon Iles, D.D., and with an Introduction by the Bishop of Birmingham. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

Although the late Archbishop Ullathorne was a master writer, as well as a master theologian, his work on the *Immaculate Conception*, written in 1854, was not quite to his own satisfaction, and when he found that it was in much demand, since it at once obtained a large circulation, he set about revising the volume. Before he was able to complete the task, he was called to heaven. The increased interest in the study of the subject of the Immaculate Conception, due to the coming Golden Jubilee of its dogmatic definition, has induced Bishop Ilesley, the heir of the original author's episcopal responsibilities, to procure the complete revision desired. The work has been ably done by Canon Iles, who nevertheless states that he was not in every case able to verify the quotations, many of which we fancy share the anonymity of the old masters, since they loved to work and write unknown, leaving it to the doubtful editorship of later days to label the products of their genius and devotion.

The book is already known in its general contents which consider the title of the office and dignity of the Mother of God whereon the fitness of the Immaculate Conception rests its fundamental claim. The author shows in what sense we are to understand the Mystery of

the Immaculate Conception, traces its development through the laws of gradation in perfection, meets the objections that might be urged against it, and registers the voices that have proclaimed it throughout the ages of the Christian Church from Apostolic days, which find their last concordant expression in the solemn definition of the Council, reëchoed in the present year of Jubilee. The Index and Scripture references make the volume of practical use for preaching and instruction. The typographical arrangement is exceptionally good and befitting the noble theme.

HANDBUCH DER PRIESTERLICHEN LITURGIE nach dem Römischen Ritus. Von Christian Kunz, Praefect am bish. Clerikalsminar zu Regensburg. Vol. I.—Der Dienst des Messners. Pp. 148. Vol. II.—Die liturgischen Verrichtungen der Ministranten. Pp. 370. Vol. III.—Die liturgischen Verrichtungen der Leviten und Assistenten. Pp. 316. Vol. IV.—Die liturgischen Verrichtungen des Celebranten. Pp. 352. Regensburg, Rom, New York, und Cincinnati: Fried. Pustet & Co. 1904.

A more complete and in every sense satisfactory set of manuals embodying the requisites of the liturgical services can hardly be conceived. The set, of parts of which we have had already occasion to speak in the REVIEW, covers the whole field of separate duties in the sanctuary and with reference to the service of the altar, under the distinct offices of sacristan, altar-boys, ministers of the solemn functions, and the celebrant. The text is clear and explicit; the footnotes are copious without being indiscriminate; the illustrations serve a definite purpose of orientation. In short, although these books treat of matter well known and often described in other places, they serve a new purpose by the excellent method in which the topics are treated, and the form of distinct volumes, neatly printed and handsomely bound. The REVIEW urges a similar work for English readers.

LIVES OF THE ENGLISH MARTYRS declared Blessed by Pope Leo XIII in 1886 and 1895, written by Fathers of the Oratory, of the Secular Clergy, and of the Society of Jesus. Completed and edited by Dom Bede Camm, O.S.B. Volume I, Martyrs under Henry VIII. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 547.

A history of the English Martyrs was projected by the Fathers of the London Oratory in 1886. Father Edward Keogh was the first to take up the work, and he had completed a number of the Lives when

in the following October he died. The late Father Richard Stanton succeeded to the task and was assisted by Father Sebastian Bowden to whom we owe in particular the biography of Blessed Edmund Campion. The next to put hand and heart to the work was the Jesuit Father, John Morris, who completed the Lives of Blessed John Forest, the Franciscan Observant, and of Blessed Adrian Fortescue, Knight of St. John. On the sudden death, in 1893, of Father Morris the manuscripts passed to Father John Pollen, S.J., who, in 1899, turned over the entire material to the present editor, Dom Bede Camm, although he acted as the ultimate reviser and corrector of the whole book.

The immediate scope of this series of Lives embraces the story of the beatified martyrs who suffered death under Henry VIII and Elizabeth. The whole is completed in two volumes, of which the first—the present one—ends with the execution of BB. John Larke, a secular priest, and German Gardiner, a layman, at Tyburn, in 1545. The second volume, now in press, completes the list of Beatified; but there is further material for the history of the martyrs thus far declared only Venerable.

An instructive and interesting feature of the present volume is the historical Introduction, covering about fifty pages, in which the author explains what is meant by the process of Beatification, and then traces the history of the persecutions in England which led to the martyrdom of so many of its noblest children. A separate section of authorities, referring the reader to the original sources, chronicles, and early histories, as well as more recent works dealing with their interpretation, completes the preface, and gives to the account that stamp of authenticity which renders it of actual value to the student of Church history.

The Lives, of which we have here an outline, are those, first of all, who were martyred at Tyburn during 1535—that is, the Carthusians John Houghton, Rob. Lawrence, Augustine Webster, Humphrey Middlemore, William Exmew, and Sebastian Newdigate. To these must be added the secular priest John Haile, and the Bridgettine Rich. Reynolds, who died on May 4th. The following month Cardinal John Fisher, Bishop of Rochester, and a few days later Thomas More, Lord Chancellor of England, were executed at Tower Hill, which fact recalls Aubrey de Vere's beautiful lines, not published in his collection of poems, we believe:

“Fisher and More ! in you the Church and State
Of England—England of the years gone by—
Her spiritual law, her civil equity,
Twins of one justice, for the last time sate
On equal thrones.”

The other martyrs mentioned in the volume are the Carthusians John Rochester, James Walworth, William Horne, and Thomas John-son, with eight companions ; John Stone, an Augustinian Friar, and John Forest, a Franciscan ; seven Benedictines, of whom we have the names of Richard Whiting, Hugh Faringdon, and John Beche. Of secular priests, there are Thomas Abel, Edward Powell, Richard Fetherton, and John Larke. Besides brief accounts of Fortescue and Gardiner, representing the laity, we have an extended report of the Countess Margaret Pole, of Salisbury, who was martyred in 1541 at East Smithfield. A general index of topics is to be printed with the second volume, thus making the work of service, not only for devout reading, but also for historical reference touching the period of the so-called Reformation.

HANDY MANUAL OF PONTIFICAL CEREMONIES. By P. Francis Mershman, O.S.B. St. Louis, Mo. : B. Herder. Pp. 275.

Being a brief summary of the principal Pontifical functions for the guidance of the ministers on ceremonies, this *manual* will commend itself in particular to the parish-clergy who have to provide for the Reception of a Bishop, at Confirmation, the Laying of Corner Stones, Blessing and Consecration of Churches, or Altars, or Bells. The rubrics are in English, while the prayers, blessings, and ritual forms are retained in their Latin text. The author makes his compilation in the main from Martinucci's well-known *Manuale Sac. Caeremoniarum*, corrected by recent Decrees of the S. Congregation. Masters of ceremonies, especially in smaller churches, where pontifical visits occur only at rare intervals, will find this little book a ready source of general information.

Literary Chat.

To the clergy whose business, like that of judges, it is "to hear," and to preserve the delicacy of the organ as of that conscience, there may be some suggestiveness in the statement of a specialist, M. Delie, at a medical congress recently held at Bordeaux. The address discussed the injurious effects of tobacco on the auditory nerves, and concluded with the caution: "Tobacco should always be used in moderation, especially where trouble with hearing is being experienced, and patients should be warned at an early date. In fact, there are certain conditions of the tissue when all smoking should be forbidden, and especially where the patient is comparatively young."

At last Father Sheehan, the parish priest of Doneraile, now Doctor and Canon, whom it was our privilege to introduce to the reading world at large by the publication in these pages of *My New Curate* and *Luke Delmege*, and later by the philosophical reflections, *Under the Cedars and the Stars*, which appeared in THE DOLPHIN—is going to give us a new story of that delightful type of Irish life of which he has proved himself the unequalled master by reason of the fresh genius of the priestly life breathing through his writing. And of course the new serial will first appear in THE DOLPHIN.

Although introduced by a priest, the genial pastor of *Glenanaar*, from which place the story takes its name, the plot is that of a romance with an historical setting in which the great Liberator, O'Connell, and other well-known personages of the same period figure. The narrative opens with the appearance in his native town of an Irish lad who, after having spent twenty years in America, returns as a Yankee in appearance, but with his heart full of the love for the old sod and the Colleen Bawn whom he had left because he deemed himself unworthy of her. It is a beautiful story, full of the pathos and wit, which like mist and sunshine so aptly combine to produce the rainbow glories of the Irish character.

Some one asks: "Is *Glenanaar* a real town or a fiction?" Not precisely a fiction though not a town or village. There is near the boundary of Limerick and Cork, five miles south of Kilfinane, a fine valley which bears the popular name *Glenanair*, that is to say, the "glen of slaughter," because here a great battle was fought in defence of Erin's liberties. There are similar names to be found all over Ireland, such as Glenane, Glennaun, Glenaree (valley of the king), and Glennageare or Gleann-na-gear (glen of the berries).

Mr. Henry Van Dyke has some fine things in his article on *The School of Life* in the current (October) *Harper's Magazine*. He pleads for serious reading that, will educate not only the reader but those with whom he or she comes in contact:

"I want books not to pass the time, but to fill it with beautiful thoughts and images, to enlarge my world, to give me new friends in the spirit, to purify my

ideals and make them clear, to show me the local color of unknown regions and the bright stars of immortal truth.

"I wish to go abroad, to hear new messages, to meet new people, to get a fresh point of view, to revisit other ages, to listen to the oracles of Delphi and drink deep of the springs of Pieria. The only writer who can tell me anything of real value about my familiar environment is the genius who shows me that, after all, it is not familiar, but strange, crowded with secrets unguessed and possibilities unrealized.

"The two things best worth writing about in poetry and fiction are the symbols of nature and the passions of the human heart. I want also an essayist who will clarify life by gentle illumination and lambent humor; a philosopher who will help me see the reason of things apparently unreasonable; a historian who will show me how peoples have risen and fallen; and a biographer who will let me touch the hand of the great and the good. This is the magic of literature. This is how real books help to educate us in the School of Life."

One of the most able and enthusiastic supporters of the Solesmes Chant in Europe is Professor Wm. H. Grattan Flood, whose articles on *Irish Church Music* appear in the current issues of THE DOLPHIN. Cardinal Merry del Val, Pontifical Secretary of State, has written a flattering letter to the author, in which it is stated that the Pope had gladly approved of Mr. Flood's efforts in the cause. It is well known that he was the first to introduce the Solesmes Chant into Ireland, and his studies of the present form of this psalmody, as handed down from the traditions of the Irish monks of St. Gall's, have received recognition from the learned Benedictines.

In England the chant is being successfully introduced in the Catholic churches; in some of the cathedrals, like that of St. Osmund in Salisbury, it has been performed for years. The Westminster choir in London is doing splendid work in the same direction. Perhaps we shall not deem it so difficult after a while.

Etienne Dumont, whose *Souvenir sur Mirabeau* has just appeared in English translation (Putnam's Sons) by Lady Seymour, recalls numerous political incidents from the days of the "Declaration of the Rights of Man" which might serve in a sketch of the present democratic rule in France. Historians will some day point out the imbecility of the leaders who sway the destiny of France to-day with all the glamour and false *réclame* of which the Parisian *regisseurs de théâtre* are masters. Says Dumont: "The prevailing characteristic of the French is conceit; every member of the Assembly considered himself capable of undertaking everything. If you proposed to the first hundred men you met in the streets of Paris, and to the same number in the streets of London, to undertake the charge of the Government, ninety-nine of them would accept in Paris and ninety-nine would refuse in London."

Mr. C. S. Devas writes a very thoughtful paper in THE DOLPHIN under the somewhat startling title, *Is Democracy Bankrupt?* We may assure the prospective reader that this is not a political campaign document, but rather a study in economic and social science which calls for the attention of educated men who are interested in the welfare of our Republic. An honest statesman might choose to differ from the author, but he cannot afford to ignore the arguments of the ethical philosopher where

they rest upon logical deductions. Mr. Devas is an Oxford man, the author of *Groundwork of Economics*, and has contributed to the Stonyhurst series of text-books in philosophy the volume on *Political Economy*. His *Studies of Family Life* among the various historical nationalities is a most interesting as well as instructive contribution to the literature on Social Science, which deserves to be reprinted.

An American lady, president of the *National Congress of Mothers*, has something practical to say on the subject of marriage and divorce. She lays down the following precepts for different classes of people, which, if somewhat drastic in form and difficult to carry out, commend themselves as being sound in principle.

Begin at the beginning by teaching children the real meaning and sacredness of marriage.

Teach them that it is a permanent relation for life, or nothing.

Enlighten girls as to their duty as future wives and mothers.

Impress upon boys the fact that marriage is the holiest bond in life.

Never advise girls to marry for any other motive than love.

Money should be strictly ruled out of the marriage consideration. Character is the chief requisite.

Make re-marriage for divorced people impossible.

Ostracize absolutely divorced couples who re-marry.

Let ministers all over the country unite to refuse sanction to such marriages.

Let unhappily mated pairs focus every effort to making the best of the situation.

Let impossibly mated couples separate, but not re-marry.

Let parents, teachers, clergymen, legislators, and all reformers unite to utterly discourage the evil and stamp it out of the country.

Mr. Orby Shipley, the veteran hymnologist, has transmitted to THE DOLPHIN an elaborate essay in comparative hymnology by Mr. C. F. S. Warren, M.A., entitled "Notes on the *Dies Irae* and its English Versions." Mr. Warren and Mr. Brooke collaborated in the preparation of the excellent list of translations of the great Hymn into English which appears in the *Dictionary of Hymnology*. To the same scholar's long labors in collecting versions of the Hymn Mr. Shipley acknowledged indebtedness for references, in the latter's now classical essay on "Fifty Versions of *Dies Irae*," which appeared in the *Dublin Review* in 1883. Mr. Warren's extended essay will appear serially in THE DOLPHIN, commencing with the November issue.

Father John B. Tabb writes to us: "In the Literary Chat of your current issue, Mr. Lowell is quoted as using the worn *glimpsed* in an active sense where in each instance it is evidently passive. 'Glimpsed in fair weather,' 'Glimpsed in passing' surely means 'seen' and not 'saw' in such circumstances."

Father Tabb seems to have misapprehended the question at issue, which is not one of the technical *naming*, in grammar, of a certain part of speech, but the *meaning* of the verb itself. Professor Stockley complained of the use of the verb "to glimpse" in a transitive sense. "One is not happy," he wrote, "at 'to glimpse' = to catch a glimpse of, even if it is Chaucer English." A passive participle (glimpsed, or "seen in passing") implies an active transitive meaning in the verb itself. The verb "to glimpse" is also used intransitively; but it is very clear that the mean-

ing is different in that use, while "to glimpse" = "to see in passing" is the transitive sense in which Lowell uses it in the quotation referred to by Father Tabb. The *Century Dictionary*, indeed, under the heading of "glimpse, trans." gives the very participle "glimpsed" as the *first illustration* of the verb used transitively. It gives another illustration (from *Science*) of the verb transitive, "glimpsing." It also gives "glimpsed" = "saw" and another illustration of "glimpsed" = "seen." All of these four illustrations occur as illustrations of "glimpse" used *transitively*.

Probably there has never before assembled a body of scholars quite so representative of the present status of secular philosophy as that which at this writing is gathered together at the St. Louis Exposition (September 19-25). The general purpose of the International Congress of Arts and Sciences is to aid in the unification of knowledge by bringing into personal contact a large number of specialists in all branches of science. Philosophy occupies the position of Department I in the division of normative science. The speaker for the Division is Professor Royce of Harvard, Ladd of Yale and Howison of California being the speakers for the Department. The Sections of Philosophy are represented by the most eminent workers in that field. To mention only a few of the best known, there is Otto Pfeleiderer of Berlin, in the *Philosophy of Religion*; Windelband (Heidelberg), in that of *Logic*; Benno Erdmann (Bonn), in that of *Methodology*; *Ethics* has such scholars as Palmer (Harvard), and Sorley (Cambridge, England); *Aesthetics* has Tufts (Chicago), and Dessoir (Berlin); *General Psychology* has Strong (Columbia), Hoeffding (Copenhagen), and Ward (Cambridge); *Experimental Psychology* is presided over by Dr. Pace (Washington), and has for speakers Ebbinghaus (Breslau), and Titchener (Cornell). *Comparative Psychology* is under the headship of Sanford (Clark University) and Lloyd Morgan (University College, Bristol), whilst *Abnormal Psychology* has so distinguished a scholar as Pierre Janet amongst its speakers. It were, of course, too much to expect that the coöperation of even these luminous minds and their hardly less notable associates will result in a very marked unification of philosophy; their habitual divergence of view can hardly be brought into convergence within a week. Still the grouping of so much light even for so short a time is not unlikely to result in a wide radiation at least through the publication of the addresses and discussions.

Critics of English speech who stand for correct expression are apt to overstrain the demands of good form in language to the entire exclusion of usage, which also claims its rights. We all know that there are certain direct violations in writing and speech of the canons of æsthetic science and of grammar, which nevertheless everybody condones because nobody takes them literally. Thus we speak of sun-rises when we mean earth-turnings, or we tell a child in a railway car to "look out" when we mean "look in." The following conversation, overheard in a telephone station, is quoted by a recent writer as an illustration of the peculiarities of conversational expressions. B. A. (at the telephone): "Good morning, Mrs. —. I'd like to speak to Mr. — for a moment."

Mrs. —: "I'm sorry, Mr. —, but my husband isn't down yet."

B. A. (*inquiringly*): "Isn't down yet?"

Mrs. —: "I mean he isn't up yet. I'm letting him sleep late this morning ;

he was so down last evening over his office troubles that he was about ready to give up. He says he'll be down as soon as he gets up."

Similarly amusing and confusing is the following doggerel printed under the title of "Vapid Vaporings," in which odd suspension is created by the misplaced punctuation :

" In his court King Charles was standing on his head a golden crown,
And his royal brow was wrinkled in a most portentous frown.
Fifty courtiers entered walking on their hands were jewels bright,
Set in rings of gold and silver, what a rare and splendid sight ;
Four and twenty noble ladies, proud and fair and ten feet long
Were the trains that flowed behind them borne by pages stout and strong.
See the Queen how sad and tearful, as the King cuts off her head
One bright tress of hair, at parting, and she wishes she were dead."

Messrs. H. M. Caldwell and Co. are preparing a volume of the poems of the late John Boyle O'Reilly which is to form one of the Remarque edition of Literary Masterpieces. Mr. W. A. Horey, formerly editor of *The Transcript*, and one of the Irish poet's most intimate friends, is to contribute an introduction.

In his most recent book, *Aubrey de Vere : A Memoir Based on His Unpublished Diaries and Correspondence*, Mr. Wilfrid Ward gives records of the poet's intercourse with Wordsworth, Tennyson, Carlyle, Browning, and Cardinal Newman ; selections from his correspondence with Sir Henry Taylor and Mrs. Edward Villiers and contemporary incidents of the Irish famine of 1846. Some letters of Cardinal Newman, hitherto unpublished, will be included.

The title of father of lexicographers, which Dr. Johnson long enjoyed, at least in the popular mind, is a misapplication. In the latest volume issued by the Historical Manuscripts Commission on Manuscripts in the Welsh Language, it is stated that the idea of illustrating the meaning of words by quotations from the literature of a living language seems to have been first put in practice by Griffith Hiraethog, the Herald Bard of Wales, who died in 1564. An abbreviated copy of Griffith Hiraethog's Welsh Dictionary was made by William Llyn, a pupil of his, between 1567 and 1573, a copy of which is now in the Free Library at Cardiff.

In the September issue of *The Lamp*, Mrs. John van Vorst discusses the life and work of M. Ferdinand Brunetière, the eminent French critic. He substituted, she says, "humane" for "natural," which had been the rallying-cry of literary men since the days of Rousseau.

Books Received.

THEOLOGICAL AND ASCETICAL.

DE JUSTO AUCTARIO EX CONTRACTU CREDITI. Dissertatio Historico-Moralis quam ad gradum Doctoris S. Theologiae in Universitate Catholica Lovaniensi consequendum conscripsit Ernestus Van Roey, S. Theologiae Licentiat. Lovanii, excudebat J. Van Linthout, Universitatis Catholicae Typographus. Pp. vii—300.

DE CANONICA CLERI SAECULARIS OBEDIENTIA. Tomus Prior. Dissertatio quam cum subjectis thesibus annuente summo numine et auspice Beatissima Virgine Maria, ex auctoritate Rectoris Magnifici Adolphi Hebbelynck et consensu S. Facultatis Theologiae pro gradu Doctoris SS. Canonum in Universitate Catholica, in oppido Lovaniensi, rite et legitime consequendo, publice propugnabit Ferdinandus Claeys Bouuaert, Gandavensis, Presbyter Dioecesis Gandavensis, Juris Canonici Licentiat. Collegii S. Spiritus Subregens. Lovanii, excudebat J. Van Linthout. Pp. vii—359-13.

DISSERTATIO HISTORICO-THEOLOGICA DE LAPSU ET PECCATO ORIGINALI; quam ad lauream consequendam in Collegio S. Patricii apud Manutiam scripsit ac cum subjectis thesibus publice propugnabit Patricius J. Toner, Presbyter Dioecesis Armacanac. Dublini: Typis Browne et Nolan. 1904. Pp. 159.

WITHIN AND WITHOUT THE CHURCH. By Rev. J. Laxenaire. Adapted from the French by Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 76. Price, \$0.30.

SEQUENTIA CHRISTIANA, OR ELEMENTS OF THE CHRISTIAN RELIGION. By Charles B. Dawson, S.J., B.A., Exeter College, Oxford. R. and T. Washbourne: London; New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. vii—316.

THE IMMACULATE CONCEPTION OF THE MOTHER OF GOD. An exposition by Archbishop Ullathorne. Revised by Canon Iles, D.D., and with an Introduction by the Bishop of Birmingham. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 221. Price, \$0.70, *net*.

DAS KLEINE OFFIZIUM DER SELIGSTEN JUNGFAU MARIA FÜR DIE DREI ZEITEN DES JAHRES NACH DEM RÖMISCHEN BREVIER. Lateinischer Text mit deutschen Rubriken und Vorbemerkungen. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 309.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII EPISTOLAE ENCYCLICAE. Series sexta (ultima). Cum nominum et rerum indice omnium sex serierum. Friburgi Brisgoviae: Sumptibus Herder. Pp. 41-22. Price, \$0.90, *net*.

DER HEILIGE THOMAS VON AQUIN UND DIE VORTRIDENTINISCHEN THOMISTEN ÜBER DIE WIRKUNGEN DES BUSSSAKRAMENTES. Dogmengeschichtliche Studie. Von Dr. Joseph Gottler. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 280. Price, \$2.75 *net*.

CONCILII TRIDENTINI ACTORUM Pars Prima. Monumenta Concilium Praeidentia, Trium Priorum Sessionum Acta. Collegit Edidit Illustravit Stephanus Ehse. Friburgi Brisgoviae: Sumptibus Herder. 1904. Pp. vii—619. Price, \$15.00 *net*.

KONFESSIONSSTATISTIK DEUTSCHLANDS. Von H. Krose, S.J. Mit einer Karte. Freiburg in Breisgau: Herdersche Verlagshandlung. 1904. Pp. 198. Price, \$1.35 net.

CATHOLIC TRUTH SOCIETY, London, England. *Rome's Appalling Record, or the French Clergy and Its Columniators*, by the Rev. John Gérard, S.J.; *A Spanish Heroine in England; Dona Louisa de Carvajal; A Tale of Mexican Horrors*, by the Rev. Herbert Thurston, S.J.; *Are Indulgences Sold in Spain (The Bula de la Cruzada)*, by the Rev. Sydney F. Smith, S.J.; *Motu Proprio of Pope Pius the Tenth on Christian Democracy and Sacred Music*. Price, One Penny.

WITHIN AND WITHOUT THE CHURCH. By the Rev. J. Laxenaire. Adapted from the French by the Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 76. Price, \$0.30 net.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium Seminarii Beatae Mariae de Monte Melleario. Volumen II: Cosmologia et Psychologia. Dublinii: Apud Browne et Nolan. 1904. Pp. vi—423.

LITURGICAL.

DER DIENST DES MESSNERS. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 144.

DIE LITURGISCHEN VERRICHTUNGEN DER MINISTRANTEN. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1902. Pp. 370.

DIE LITURGISCHEN VERRICHTUNGEN DER LEVITEN UND ASSISTENTEN. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1901. Pp. 316.

DIE LITURGISCHEN VERRICHTUNGEN DES CELEBRANTEN. Von Christian Kunz, Präfekt am bischöfl. Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 352—4.

SACRED SCRIPTURE.

B. ALBERTI MAGNI O. PRAED. RATISBONENSIS EPISCOPI COMMENTARII IN JOB. Additamentum ad opera omnia B. Alberti. Primum ex V codicibus manuscriptis edidit Melchior Weiss. Cum effigie Beati Alberti Magni et octo tabulis phototypicis. Friburgi Brisgoviae: Sumptibus Herder. 1904. Pp. 567—viii. Price, \$4.20 net.

BIBLISCHE ZEITSCHRIFT. In Verbindung mit der Redaktion der "Biblichen Studien." Herausgegeben von Dr. John Göttberger und Dr. Jos. Sickenberger, Professoren an der Universität München. Zweiter Jahrgang. Drittes Heft. Freiburg im Breisgau: Herdersche Verlagshandlung. 1904. Pp. 225—336. Price, \$0.85 net.

PHILOSOPHY.

MORALPHILOSOPHIE von Victor Cathrein, S.J. Vierte, vermehrte Auflage. Band I, pp. xiv—677; Band II, pp. xii—744. Freiburg und St. Louis, 1904. Pr. \$6.75.

CURSUS PHILOSOPHICUS. Pars II, Ontologia. Auctore Carolo Frick, S.J. Ed. tertia, aucta et emendata. Friburgi: Herder (St. Louis). 1904. Pp. x-288. Pr. \$1.00.

HISTORY.

LE CATHOLICISME DANS LES TEMPS MODERNES. Tome Premier. Ses Résistances. Le Concordat—les Événements—les Doctrines. Abbé Gibier, curé de Saint-Patens, à Orléans. Paris: P. Lethielleux, Libraire-Editeur. 1904. P. viii—595.

BIOGRAPHICAL.

LIVES OF THE ENGLISH MARTYRS Declared Blessed by Pope Leo XIII in 1886 and 1895. Written by Fathers of the Oratory, of the Secular Clergy and of the Society of Jesus. Completed and Edited by Dom Bede Camm, O.S.B., of Erdington Abbey. Volume I: Martyrs under Henry VIII. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 547. Price, \$2.75 net.

MISCELLANEOUS.

THE RAY. A Story of the Time of Christ. By R. Monlaur. Translated from the French by Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 203. Price, \$0.45 net.

THE CATHOLIC FOREIGN MISSION FIELD, and the Society for the Propagation of the Faith. Two papers read at the Missionary Conference held at Washington, D. C. (April 6-12, 1904). By the Rev. J. Freri, D.C.L., National Director, and the Rev. James A. Walsh, Boston Diocesan Director of the Society for the Propagation of the Faith. Published by the Society, 627 Lexington Avenue, New York. Pp. 32.

ELEMENTARY WOODWORKING. By Edwin W. Foster. Boston, New York, Chicago, London: Ginn & Co. Pp. 129. Price, \$0.75.

DE SERMONE ENNODIANO. HIERONYMI SERMONE IN COMPARATIONEM AD-HIBITO. Dissertatio Philologica quam philosophorum ordini in Universitate Americae Catholica oblatam ex parte requisitam ad gradum in Philosophia Doctoris capessendum. Scripsit Jacobus J. Trahey, C.S.C. Nostrae Dominae. Indiana: Typis Universitatis. 1904. Pp. 200. Price, \$1.00.

MANUEL DU LATIN COMMERCIAL. Par le Docteur Ch. Colombo. Les nations unies par la vapeur, par l'électricité, sont désunies par le langage: le XX^e siècle mettra fin à cette monstruosité. Deuxième édition. Le Latin a ouvert le monde au commerce et à la civilisation. Paris: P. Lethielleux. 1904. Pp. 192. Prix, broché, 1 franc; en cartonnage classique, 1 fr. 25; en reliure souple, 1 fr. 50.

"OLD TIMES IN THE COLONIES." Educational Briefs, No. 7. By the Rev. H. T. Henry, Litt.D. Philadelphia, Pa. Pp. 58.

ST. MICHAEL'S ALMANAC. For the Year of Our Lord 1905. For the Benefit of St. Joseph's Tech. School, Schermerville, Ill. Printed and published by the Society of the Divine Word, Shermerville, Ind. Pp. 112. Preis, \$1.00. Same in German.

AMERIKANISCHES MISSIONSBLATT. Illustrierte Monatsschrift für die christl. Familie, zur religiösen Anregung, Belehrung und Unterhaltung. Herausgegeben zum Besten der St. Josephs technischen Schule. Redaktion, Druck und Verlag der Society of the Divine Word, Shermerville, Ill.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. I.—(XXXI).—NOVEMBER, 1904.—NO. 5

THE SOULS IN PURGATORY.

TWO SERVICES THAT MIGHT BE DONE FOR THEM.

ALL SOULS' DAY is an auspicious date for an attempt to make others feel the surprise and regret that I have long felt at what seems to be the neglect of two very special opportunities of thinking of the souls in Purgatory, and trying to serve them.

The first of these occurs in the very *Missa Defunctorum* itself, the chief act of piety performed by the living for the dead. What makes the omission here still stranger is the touching earnestness with which the Church in the liturgy of this Mass strives to concentrate the attention of her minister upon the faithful departed, to the exclusion of himself and the Church Militant, even those members of it who may be present. In the Requiem Mass the introductory psalm *Judica* is suppressed—that idyllic dialogue between the priest and the people (represented by the Mass-servers) who seek to overcome the priest's reluctance to ascend the holy mountain. This first personal part is reduced to the *Confiteor*. And then, when the priest mounts the altar, he does not make the sign of the cross on himself, but over the words with which the Requiem Mass begins: "Eternal rest grant to them, O Lord." To *them*. To whom? No one has been mentioned yet, but the Church does not deem it necessary to name the suffering souls more distinctly, for she supposes the priest to be, like herself, absorbed in compassion for them, full of the thought of them, just as Mary Magdalen at the sepulchre imagined that the supposed gardener could be thinking of no one but of the One she her-

self was thinking of, and so, though no reference had been made to Jesus, she says to him: "Sir, if thou hast taken him away, tell me where thou hast laid him, and I will take him away." Him, him, him!—and so at the altar, "Eternal rest grant to them, O Lord." There is neither *Gloria* nor *Credo*; no outburst of praise to the Divine Majesty, and no proclamation of our belief in the great mysteries of the Faith. These holy thoughts and feelings give place for the present to the one absorbing thought of the needs of the faithful departed. After reading the Gospel, we do not, as at ordinary Masses, kiss its opening words, nor do we say at the end:

Per evangelica dicta
Deleantur nostra delicta.

May these Gospel words have grace
Our offences to efface.

We seem to renounce every personal share in the great act we are performing, transferring it all to the souls of the faithful departed. This feeling runs through all the rites of the black Mass. At the *Agnus Dei* the third petition, which is wont to be *Dona nobis pacem*, becomes *Dona eis requiem sempiternam*, "Grant to them rest everlasting." Nay, a little later, the usual benediction is withheld from the people at the end, and the priest turns abruptly to the altar with a final *Requiescant in pace*.

Though I have dwelt on this point at some length, I have not exhausted all the devices of which the Church makes use in the Mass and Office of the Dead to fix our thoughts on those who sleep in Christ, who are "saved yet so as by fire." All this makes it the more wonderful that in this exquisitely specialized Mass the Preface alone should be left indefinite and inappropriate, without any allusion to death or the things that follow death. Two circumstances emphasize this omission. First, the Preface is the very portion of the altar liturgy that lends itself most readily to adaptation, and is in fact adapted to the different feasts and varying seasons of the ecclesiastical year; and, secondly, there exists a very beautiful *Praefatio pro Defunctis*, which the Church has approved for use in certain places *ubi concessa est*. Would that this privilege were spread more widely, and indeed made universal! It must be common in some parts of Europe, for the Bel-

gian ecclesiastical publisher, M. Dessain of Malines, informs us that he inserts this leaf, containing the special Requiem Preface with the Church's beautiful music, in all his editions of the *Missa Romanum* and in all *Missae pro Defunctis*. He furnishes copies for a few pence.¹

I will now give this Preface in full, not even omitting the opening and closing words that we are all familiar with:—

“Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeternae Deus, per Christum Dominum nostrum. In quo nobis spem beatæ resurrectionis concessisti: ut dum naturam contristat certa moriendi conditio, fidem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur, et, dissoluta terrestris hujus habitationis domo, aeterna in coelis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia coelestis exercitus, hymnum gloriæ tuæ canimus sine fine dicentes: Sanctus,” etc.

In Australia and in some dioceses of Ireland such as Tuam, and no doubt in many other places, priests have the privilege of saying two dead Masses each week, even when semi-doubles do not occur. For these and for priests whose black Masses are somewhat rarer it would surely be a help to devotion to repeat these words which express so tersely and so beautifully the relation of life and death, of time and eternity. This *Praefatio pro Defunctis* would be very effective when sung to the Church's sweet and solemn music, especially as the celebrant of High Mass on such occasions is generally able to sing, however it may be with the subdeacon. How simply and how skilfully the sonorous Latin words are arranged, and how clearly the meaning is brought out by their collocation! “Through Christ our Lord. In whom Thou hast granted to us the hope of a blessed resurrection, so that, when the certainty of dying saddens nature, faith may be consoled by the promise of future immortality. For to Thy faithful, O Lord, life is changed, not taken away, and, the house of this earthly habitation being dissolved, an everlasting habitation is prepared in heaven. And therefore with Angels and Archangels,” etc.

Perhaps some reader of this page may sooner or later be in such a position as to be able to procure for himself and some

¹ I have not inquired of Herder, Pustet, Benziger, and other Church publishers.

others the right to preface with these consoling words the Canon of the *Missa pro Defunctis*. If so, it will be a good work sent before him against the day when this Preface will be sung at the altar before which his mortal remains are halting on their way to a newly opened grave. But at least I hope I have succeeded in making some of my brother priests wish for this little addition to the Liturgy of the Dead.

The other act of piety toward the souls in Purgatory which I presume to recommend, is of a different nature. It only involves a slight change in a priest's private, unofficial prayer, and can therefore be adopted by any one who thinks the change desirable. But is it not indeed an astonishing omission in the *Directio Intentionis ante Missam* that we are asked to think only of the Church Militant and the Church Triumphant, ignoring utterly the *Ecclesia Patiens*? I take for granted that every priest is familiar with the Declaration or Protestation (so it is also called) which begins *Ego volo celebrare Missam*, and which is, I suppose, found in nearly every sacristy of Christendom and every manual of priestly prayer. What is known about its authorship? Does it date much further back than the pontificate of Gregory XIII, who enriched it with an indulgence of fifty days—not fifty years, as has sometimes been stated erroneously? The latest edition of the *Raccolta* (1898) gives “cinquanta giorni.” This indulgence would not be lost, I hope, by the *additions* that I dare to suggest, as it would no doubt be lost by the *omission* which I have noticed in some sacristy-tablets, in which the little prayer that this *Directio Intentionis* ends with was left out.

Besides the insertion of a distinct reference to the souls in Purgatory, there are two slight changes I should like to make in this “protestation” before Mass. *Curia coelestis* means “the court of heaven,” and this accounts for *totius curiae triumphantis*; but is it well to call God's Church on earth *curia militans*? Is it not better to speak of the threefold Church as *Ecclesia militans, patiens, triumphans*?

And lastly, the comprehensive little petition which is added to the declaration of the priest's sacrificial intention might be made still more complete, more satisfying, if it went beyond even the crowning grace of final perseverance to the reward and crown

thereof, life everlasting. By the way, is it not strange and very suggestive that the first grace that all priests, young and old, strong and infirm, grave and gay, are taught to pray for here is *gaudium cum pace*? Not peace merely, but joy!—joy, even in this vale of tears. “Rejoice in the Lord always.”

I will now embody these suggestions in a transcript of this authorized formulary, interpolating the modifications I should like to make in it, but underlining the words for which I am responsible, in order that these may reappear italicized after going through the transfiguration of print:

Ego volo celebrare Missam et conficere Corpus et Sanguinem Domini Nostri Jesu Christi juxta ritum Sanctae Romanae Ecclesiae ad laudem omnipotentis Dei totiusque *Ecclesiae* triumphantis, *ad solatium meorum defunctorum totiusque Ecclesiae patientis*, ad utilitatem meam totiusque *Ecclesiae* militantis, pro omnibus qui se commendaverunt orationibus meis in genere et in specie, ac pro felici statu Sanctae Romanae Ecclesiae. Amen.

Gaudium cum pace, emendationem vitae, spatium verae poenitentiae, gratiam et consolationem Sancti Spiritus, perseverantiam in bonis operibus *usque ad finem, et tandem felicem mortem vitamque aeternam* tribuat nobis omnipotens et misericors Dominus. Amen.

This little discussion will at least, I trust, have the effect of fixing the mind of some priests more closely on the intentions they form before beginning to vest for Mass; and it may sometimes make them think more compassionately of the poor souls in Purgatory who are here (where does that hackneyed phrase come from?) conspicuous by their absence.

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A SICK-CALL TO THE FRONTIERS OF THIBET.¹

DARJEELING, the foggy sanitorium of the Eastern Himalayas, was in dread of an endless season of rain, when one damp and cloudy morning Father Alphonse Scharlaeken, my worthy and devoted companion in arms, came up to me with every sign of deep sorrow.

¹ From the French of the *Missions Belges*.

I immediately suspected the cause. "One of his neophytes," I said to myself, "is in distress," because this apostolic heart lives only for the dear souls whom he has gained to the faith, rejoicing and sorrowing in turn with them.

It was just as I thought. A letter which the missionary held open in his hand had just informed him that Pierre, one of his converts, was near death with an attack of dysentery, up at Gnatong, where he had followed an English officer as head boy.

Now this Pierre was the hope of the young mission. He had in him the makings of a school-master and a catechist. It is easy, then, to understand the affliction of his zealous pastor, the more so since it was impossible for Fr. Alphonse to visit his poor sick boy.

In fact, Fort Gnatong, situated on the frontier of Thibet, six days' journey from Darjeeling, and nearly as high as the summit of Mount Blanc, is very hard to climb, and the Father at that moment had neither health nor the necessary strength to face the fatigues of such a journey.

What my dear colleague lacked I possessed in abundance—health, vigor, and, besides, the habit of travelling in these mountains. It gave me pleasure, therefore, to offer to visit the sick boy in his place.

However, as there were dangers to be faced in traversing these elevated solitudes at the height of the rainy season, and dangers to which one should not expose himself without grave reason, I should like to have been assured first that the illness of Pierre was really mortal, as the letter would lead one to believe.

But what guarantee had we that this letter told the truth, and that it was not one of those unreasonable exaggerations which the natives of India, even the best of them, use so freely? None.

Our experience with men and things in India inclined us very strongly to the belief that this was a false alarm. On the other hand, we had to admit that Pierre had always shown himself a good, honest boy, very much attached to his missionary Father. And again, what reason could he have to mislead us in matters so grave? Apparently none. Finally, we were strongly persuaded of one thing—that if through our carelessness the unfortunate youth had to die up there alone and without a priest, we could never forgive ourselves.

This last consideration settled our resolution. We agreed that I should go to carry the consolations of the faith to this poor dying boy, Fr. Alphonse in the meantime taking upon himself my duties as military chaplain.

My departure took place that same day in a pelting rain. Along an elevation of about 2,500 metres the road, encumbered in many places with rubbish, though fortunately not to a very serious extent, led me along the great crest of the Senichal to the beautiful bridge that hangs suspended over the Tista, at least 200 metres above the level of the sea. When I arrived here in the evening, wet to the skin despite my waterproof, I had a little chill and fever, but the coolies coming up soon lighted a good fire in the middle of the camp. Then, after taking a dose of quinine, I laid down; and while these good fellows set themselves to the task of cooking in an immense pan their rice and mine, my clothing dried little by little, and all danger of fever disappeared. The night was calm and warm. A man overcome by fatigue sleeps just as soundly on the bare ground as if he were lying on a feather bed, and the saddle of a horse makes an excellent pillow.

Next morning, urged by the desire to arrive speedily at the bedside of the dying boy, I proposed to my men to make only two stopping places that day. The coolies at first strongly opposed this plan, under the pretext of rain and bad roads, but when they learned that double the distance meant also double the salary and *backchick* in the bargain, they accepted my proposition with enthusiasm.

We set out at sun-rise, and after passing the bridge we had to climb a hill of 1,500 metres over a steep and rugged road, which the unceasing showers had transformed into a torrent bed.

It was a heavy task for the poor horses, slipping at every step, and not less for the rider, as numberless accidents on the road kept him constantly alert on the inclined plane of the saddle. The coolies alone seemed perfectly at their ease, and leaving the beaten path these sturdy men went by a straight cut toward the summit, which they reached well ahead of us, notwithstanding their heavy burdens.

It was nearly noon when I arrived, all out of breath from the

effort which I had made. But no beautiful view compensated us for our fatigues; the rain and the mist united to cover with a dark veil the marvellous panorama which on rare days of sunshine can be enjoyed from this height.

After a stop of three hours we pushed on at full trot by a superb route over a wooded crest along a course of twenty kilometres which brought us to Pandong, just as darkness was beginning to make the fast pace of our horses dangerous.

That evening, after having enjoyed the hospitality of the venerable Fr. Desgodnis of the Foreign Mission house, I laid down to rest, thanking God for having allowed us to gain a day, and asking Him earnestly to sustain life in the poor dying boy.

The following morning, after bidding good-bye to my amiable host, I descended on foot the apparently interminable steep declivity which leads into the narrow valley of Pandong. The water course running through this valley is usually only a mere rivulet, but the heavy rains had turned it into a strong torrent, which tumultuously shot forth its noisy waters along the gorge of its rocky bed. Everything had to yield to its passage, trees, huts, and unhappily also the wooden bridge which spanned its banks.

What were we to do? From the bank above I contemplated in a kind of stupor these turbulent rapids in the midst of which the black rocks showed here and there their glistening surfaces. It was necessary to pass over them; but how were we to do so?

I was thus reflecting, when my four coolies, putting down their burdens, came up to me respectfully but in much haste, and before I could gauge precisely their intentions I was in the middle of the foam, upborne by these hardy mountaineers, who jumped from rock to rock, balancing me in their arms as if I were only a feather, and soon deposited me safe and sound on the opposite bank.

After my turn came that of the horses. Relieved of the saddles, their necks were firmly encircled with a great cord, the end of which, thrown above the current, was held between the hands of the coolies, while the *saïce* or groom pushed the animals into the water. It was not a pleasant spectacle to witness, these poor beasts writhing in the midst of the rapids and struggling to

get in and out between the rocks. Happily, the ropes were stout, the coolies strong, the horses themselves accustomed to play of this kind, so that the passage was made without accident.

There remained still a journey of 1200 metres before us, then the descent along a vast wooded ridge which conducted us to the edge of the Rungni, where in the midst of wild surroundings a rustic bungalow offered us an austere lodging for the night. Having made the rounds and recommended the men to cut short their conversation at the camp-fire and go to sleep, I sought repose for myself earlier than usual in view of the great fatigues which awaited us on the morrow. It was understood between my men and me that we should save one stop by climbing the next day the gigantic hill of Lington; on the prolonged crest of which is raised the famous fort whither the groans of the unhappy dying boy were calling us.

Long before dawn I was up and about, and after meditation and Little Hours, alone in this unknown corner of the Himalayas, I offered the Holy Sacrifice of the Mass, asking Jesus to bless us and to bring us to the end of our journey safe on this last day of our laborious apostolic travelling.

At length the day appeared, and our column was set in motion. "Billy," my relay pony, led by Chetri, my boy, started the cortège, and at a respectful distance came the coolies bending under their burdens. I followed them on another horse, the *saice* in charge of my heavy baggage bringing up the rear of the procession.

We could not congratulate ourselves on the weather, for the heavens were dark and dismal, with a thick mist which changed little by little into a fine rain, a kind of watery vapor, through which one could see nothing distinctly. The route, only slightly hilly at first, soon rose by great inclines of thirty centimetres and more each metre. Rough blocks of stone covered its surface, making the ascent very difficult for our horses. Bordered on one side by the flank of the mountain, it overhung on the other a gorge that became deeper and deeper as we advanced, at the bottom of which roared the angry waters of the Rungni.

For many hours now we had been wearily mounting this steep declivity, meeting never a human being, our only com-

panions on the route being the rain that beat against us, and the deafening noise of the abyss at our side.

This solitude was beginning to wear upon me when an unexpected diversion, and one little desired, came to interrupt it. A great herd of mules coming from Thibet and weighted down with large bales of wool was coming pell-mell down the road. The cries of coolies gave me warning and I was able to get out of the way barely in time, taking refuge in a cave of the mountain and thus avoiding the shock of the ferocious herd which swept by like a hurricane and disappeared. At the same instant a cry of lamentation came from the head of our column. It was Chetri, my boy, who howled loud enough to break everything to pieces. What had happened? A serious accident to "Billy," my relay pony. One of the mules had struck the animal violently with his bale of wool, and separating him from the boy who was leading him had precipitated the pony into the abyss.

By good fortune a strong projection of the mountain, a kind of natural crevice, covered with thick brush, had arrested his fall, easing it, and thereby preserving the poor beast from the double misfortune of having his bones broken on the projecting rocks and rolling to the bottom of the great ravine, where the tumultuous waters of the torrent were boiling.

With a few words I quieted the boy, who was trembling in every limb, and silenced the old *saice*, who had taken upon himself to upbraid the poor little fellow because he had not followed the horse into the abyss, which the *saice* himself would never have failed to do. But it was necessary to bring help to the unhappy animal, which lay in the ravine more than one hundred feet below. The coolies, after deliberating, began the work of rescue by cutting immense vines, which they weaved rapidly into a resisting cord like a manila cable. "Billy" was firmly secured to this, and some moments afterwards made his exit from the abyss, hoisted up the steep declivity by our united forces.

Brought back to the road the brave pony to my great joy remained standing quite alone, from which I concluded that he had no serious fracture. In the meantime we proceeded to a minute examination of his limbs, when the *sirdar*, or chief of the coolies, said to me, "Sahib, if we go forward a little, we shall be

more comfortable as the road is wider there." Who inspired our man with this idea? It must have been his guardian angel, for hardly had we left the spot when a frightful stroke of lightning flashed out of the lowering heavens. Enormous rocks that would have ground us to atoms, had we delayed only a few moments to follow the counsel of the *sirdar*, rolled with a formidable noise over this point in the road, and lost themselves with a rumbling of thunder in the depths of the abyss. After the first moment of terror had passed, I approached the scene of the disaster. In the side of the mountain over which the avalanche of rocks had been launched, was left a large crevice; blocks of granite and the débris of vegetation covered the road, and on the spot which I had occupied a few instants previously lay a piece of rock large enough to crush an elephant.

A groan escaped me when I saw how near we had been to a frightful death, and I congratulated myself, by reflecting that God had saved my life that I might still be a help to the dying boy at Fort Gnatong.

As "Billy" was found unfit for the rough work on which we were engaged, it was sent back to Darjeeling in charge of the old *saice*. From this time on it was necessary to count on the endurance of the other pony, and on the elasticity of my legs, to gain the hill of Lington before nightfall.

We started anew on the journey, reciting a *Te Deum* in thanksgiving for the favors received, and soon we were climbing an enormous ridge which brought us half way up to the top of the mountain.

After a rest of two hours we followed the ascent anew, and in spite of the frequent undulations we advanced rapidly, until suddenly we found ourselves again confronted by an annoying landslide. It obstructed the road for a length of more than a hundred feet, leaving only a narrow path. My situation was hardly enviable; on my right were the projections of the mountains; on my left immeasurable depths; between the two and on the roadway a large crevice fully a metre wide. None of my men dared to conduct my horse, so perilous did the passage appear. It was necessary, however, that the animal should pass with us, for without him it would be impossible to gain Gnatong that day. Then

the thought came to me to cross alone behind the beast, and I resolved to do so. I hesitated indeed for a moment, for I saw clearly that if the pony had the misfortune to put his foot on the broken edge of the road we would, both of us, roll to the bottom of the ravine. With a prayer for courage, I was soon launched on the dangerous place, keeping my horse with a firm hand as close as possible to the side of the mountain, and advancing rapidly. I shall never forget the immense relief which I felt when I arrived safe and sound on the other side of the landslide, and from the bottom of my heart, with trembling voice, I breathed to Heaven a fervent *Deo gratias* in thanksgiving.

After this exciting intermezzo, we had only prosaic inclines, easy to surmount. I forgot to mention, though, one place that gave us a chill, where the road which we followed became so narrow that it was no more than a footpath between two deep abysses.

Then came the final climb, hard, but without peril, and at last we were on the crest of the Lington. Just then the hitherto impenetrable veil of clouds which had darkened the heavens from the morning broke, and there, above in the deep blue firmament, appeared in an ocean of pure and living light the white fantastic forms of the Himalaya glaciers, the most colossal and most picturesque in the world. At almost the same moment a great gust of wind blew away the clouds at our feet, making visible all the weird groupings of the lower mountains. What a marvellous joy it was to contemplate from the height of our summit this grand panorama!

I began to give myself up to the delight of the scene, when the thought of the dying boy recalled me to my duty. Then brushing aside the sublime fairy vision, I set out along the crest and made such good time that before the sun had set I arrived, dripping with perspiration, at Fort Gnatong.

Having fulfilled at the entrance of the primitive citadel the formalities of the Custom House, I passed the gate, and asked to be conducted to the house of the commandant that I might present to him my respects. The house of this officer was at the extremity of an open court. A group of servants obstructed the passage at that moment, playing games, conversing and laughing

gaily. One of them catching sight of me, left the others and came gleefully to where I was standing. Stupefied, I looked at him. There was no mistake, it was Pierre. Pierre, the dying boy, whom I had come so far to administer to, to console in his agony. Yes, it was truly he; only, instead of being in a dying condition, he was full of health and life. What had happened then? A sudden cure, a miracle? No. The thing was simple enough. Pierre had not been sick at all. He avowed it to me.

"You wretch," said I to him, "why then did you write that letter and speak of fever, dysentery and death; and calling loud cries for the Father?" There was a moment's silence, then taking on the air of a martyr, Pierre made his reply to me—a remarkable reply, which disarmed my just indignation.

"Ah, my Father," said he, "I was so sad in my heart, I suffered so much because I was alone here in the midst of the pagans, far from my friends, and then to get consolation I wrote to my dearly beloved Father Scharlaeken."

Now, I ask you here, could I get angry with a child so naïf as this Indian?

I offered up my fatigues to God, and after a day's rest I took up again the long and painful journey back over the mountains.

PROTONOTARIES APOSTOLIC.

THERE are two classes or degrees of Protonotaries Apostolic, called respectively *de numero participantium* and *supernumerarii* (participating and supernumerary). The latter are again divided into two classes, those *ad instar participantium* (like to those participating) and *titulares seu honorarii* (titular or honorary). The last mentioned are not given in the official *Gerarchia Cattolica*, probably because they do not properly belong to the *Capella Pontificia* or Roman Court.

I.—PROTONOTARII DE NUMERO PARTICIPANTIUM.

1. The College of Protonotaries Apostolic *participating* dates back to the days of St. Clement I, who chose certain men, noted

for their piety, prudence, and zeal, as notaries to record the Acts of the Martyrs. Rome was divided into seven districts (*regiones*). At the head of the notaries of each district there was one who, on account of his dignity and superiority over the rest, was called *proto* or first notary.

2. After the persecutions the functions of these seven proto-notaries changed. They became in course of time the ordinary notaries of the Roman Pontiff and of the Holy See. They were charged to record carefully and preserve all decrees and enactments concerning faith and discipline, to prepare ecclesiastical documents, papal letters and ordinances, and to keep an account of everything that had reference to the government of the Church. Frequently they were sent as legates or nuncios of the Holy See to various governments.

3. At present it is their duty to draw up all the acts relating to solemn dogmatic definitions, the canonization of saints, the coronation and installation of the Roman Pontiff, as well as the authentication of his death, and the arrangements touching the Conclave. During the Œcumenical Councils they assist at the public sessions and general congregations, and attend to the publication of the conciliary decrees. They draw up in general all the public and private documents issued by the Roman Pontiff and the Holy See. During the Conclave they have charge by turns of one of the exits or stiles guarding the apartment in which the Conclave is held.

4. Thus in course of time the office became of great importance and began to enjoy numerous privileges. It ranks immediately after that of the episcopacy, and in many cases it became a stepping-stone to the cardinalitial dignity. Hence, when the Roman Pontiffs desired to elevate to the cardinalate persons who, though worthy of promotion, had not passed through the prelatial *carriera*, they first appointed them protonotaries. Thus among thirty cardinals promoted by Leo X we find fourteen who had been simply protonotaries.

5. Sixtus V increased the number in the city of Rome from seven to twelve and enlarged their privileges, assigning to them considerable revenues. Since 1793 instead of the revenues an annual pension is paid to each member. Under Gregory XVI

the number of protonotaries had decreased to two, but in his Constitution of February 7, 1838, he restored their number to seven and gave back to the order their ancient prestige and privileges. (Besides these seven protonotaries, who may be styled *activi*, there are several others styled *emeriti* who have served as active protonotaries for ten years.)

6. One protonotary always belongs to the Sacred Congregations of the Propaganda and of Rites, and in the absence of the Secretary of the Congregation of Rites draws up the processes of canonization or beatification. One of them also acts as referee in the *Signatura* of Justice and another in the *Signatura* of Favor. All are understood to be members of the Pope's household, or Domestic Prelates, and are exempted from the jurisdiction of ordinaries, and subject immediately to the Holy See.

7. In course of time many privileges were conferred on them which received special sanction from Sixtus V. But Pius IX, in his Apostolic Letter *Quamvis peculiares*, of February 9, 1853, placed some restrictions on these. Thus:

(a) They had had the right of conferring the doctorate. Pius IX limited this faculty to theology and law, and forbade them to confer the doctorate in philosophy and the other sciences. Moreover, they may confer the doctorate in theology only on four persons each year, and the doctorate in law also only on four persons each year, and even then only on certain conditions, explained in their faculties.

(b) They had possessed the right of appointing notaries. Pius IX allowed them to nominate only one *honorary* notary each year, and that with the special sanction of the Roman Pontiff for each case, also subject to certain conditions.

(c) They had enjoyed the privilege of creating certain legal rights in case of children not otherwise capable of inheriting property. Pius IX deprived them altogether of this faculty.

8. Outside of Rome, they can use the *pontificalia* (all the episcopal insignia) at Solemn Mass with the consent of the bishop, if he is present, or without his permission, if he is absent. When celebrating in Rome, they may use the hand-candlestick, canon, and ring.

9. They use the rochet, violet mantelletta, cappa, and man-

tellone; also hat with violet band or cord and rose-colored tassels. They wear mourning at the death of the Pontiff, and assume violet when his successor is announced. In all functions they immediately follow bishops, and in the papal chapel they sit on a bench behind the cardinal-deacons.

10. They enjoy the privilege of a portable altar and a private oratory, in which they can gain the indulgences of the Stations of Rome.

11. A newly-appointed protonotary of this class can take possession of his office and enjoy its privileges only after he has made his profession of faith and taken the oath of fidelity to the Holy See before the dean and in presence of the College.

12. They are called "Right Reverend," or "Monsignor," and in Latin *Reverendissimus*.

II.—PROTONOTARII AD INSTAR PARTICIPANTIUM.

1. Besides the above-mentioned seven protonotaries *de numero* there is a class styled *ad instar participantium*. They are more numerous, and are priests living in Rome, or in other parts of the Christian world, whom the Holy See wishes to honor, on account of their learning, piety, or zeal for religion, or because they are members of princely or noble families. Although of a lower grade, they enjoy almost the same privileges as those of the first class.

2. They began to be appointed toward the middle of the sixteenth century, in Rome probably to give assistance to the first class of protonotaries in their many arduous duties, and outside Rome to perform the work in their particular localities similar to that of the protonotaries in Rome, or merely *honoris causa*. In course of time they assumed privileges not rightly theirs, and in consequence many complaints against them were lodged with the Holy See by the bishops. To prevent new abuses and to establish order, Pope Pius XI, by the Apostolic Constitution *Apostolicæ Sedis officium*, August 29, 1872, published certain rules by which their privileges were declared. These privileges are:

(1) They are classed among the domestic prelates.

(2) At sacred functions they use a cassock with a long train, and sash, mantelletta, collar and stockings of violet color; their biretta must be black.

(3) They may use the rochet under the mantelletta in public processions and at other sacred functions; at other times the use of the rochet is forbidden. Only during the celebration of Pontifical Mass are they allowed to carry the pectoral cross and the ring.

(4) In private they may use a collar and stockings of violet color; black cassock, which may have rose-colored binding at the edges and the button-holes; violet sash and *ferrajolo*; black hat, with silk rose-colored cords and tassels.

(5) Vested in their prelatic dress, in church and processions they precede all priests, canons taken *singly*, and prelates who have not the privilege of the *pontificalia*; but they yield precedence to vicars-general or capitular, to canons of the cathedral *assisting as a chapter*, and abbots. If they are canons, they are not to appear in choir in their prelatic dress, under penalty of loss of stipend for that service. They may, however, wear the violet cassock in choir.

(6) Vested in their prelatic dress when assisting at sacred functions they do not genuflect but merely bow the head, as is the custom for canons of cathedrals; they are incensed with a double swing of the thurible, and take their place according to the order prescribed above (5).

(7) They have the indult of a private oratory, to be visited and approved by the Ordinary, in which even on the more solemn feasts in the presence of their relatives living with them and their servants they can celebrate Mass themselves or have it celebrated by any approved priest, whether secular or regular. They have not, however, the privilege of a portable altar.

(8) They have the right of assisting at the ceremonies in the papal chapel and of sitting next to the protonotaries *de numero*.

(9) They can draw up the process of canonization and beatification, provided there be not present one of the protonotaries *de numero*.

(10) They can be elected conservators of religious orders, synodal judges, apostolic commissaries and judges for ecclesiastical and beneficial causes, when appointed by the Roman Pontiff; in their presence may be made the profession of faith by those bound to it; they have authority to draw up and legalize

every kind of writing, both public and private, and to certify to any and all documents so as to make them legal testimony both in and out of court.

(11) They are subject to the jurisdiction of the Ordinaries, and without their express permission they cannot make use of the *pontificalia*.

(12) Having obtained permission from the Ordinary, who can grant it as often and whenever he pleases, they can celebrate pontifically with the following restrictions :¹

(a) They must go to church *privatim*; hence they cannot use the *cappa magna* nor the pontifical (three-cornered) hat; they may not have as companion a priest or cleric vested in surplice, nor be received at the church door by the clergy of the church; nor sprinkle the people with holy water; nor bless the people within the church.

(b) The *seventh* candle is not to be placed on the altar for them; they vest and unvest in the sacristy, not at the altar; they do not use the faldstool, much less the throne, but are to sit with the deacon and subdeacon on the ordinary ministers' bench; neither may they use the crosier, canon, hand-candlestick (*bugia*), nor have an assistant priest; only once, *i. e.*, at the Offertory of the Mass, do they wash their hands; they do not say *Pax vobis*, instead of *Dominus vobiscum*, after the *Gloria in excelsis*; and they are not allowed to give the triple blessing at the end of Mass.

(c) With regard to the *pontificalia ornamenta*, only the following are to be used: silk stockings and sandals, which cannot be ornamented with gold or silver; silk gloves without gold or silver ornamentation; dalmatic and tunic; ring with only *one* gem; pectoral cross, without any gems, hanging from a silk cord of violet color; plain white mitre, the flaps of which may be ornamented with fringe of red color; a black skull-cap, which can be used under the mitre only.

(d) These pontifical ornaments they do not assume at *Requiem* Masses, in processions, or in any other ecclesiastical functions, unless these latter immediately precede or follow Solemn Mass, and even in this case the gloves, dalmatic, and tunic must be put off.

¹ If they celebrate pontifically in an *Ecclesia exempta*, they must also have the permission of the prelate within whose jurisdiction the church is.

(13) In celebrating Mass privately, they have no privileges whatever, and consequently with regard to vestments, ceremonies, ministers, preparation of the altar and number of candles, they do not differ from simple priests.

(14) Since they have no right to celebrate pontifically in Rome, on account of the presence there of the Roman Pontiff, the following privileges are granted to them in Rome at *private* Masses, provided they wear the prelati dress:

(a) They are allowed to make the preparation for Mass and the thanksgiving after the same before the altar, kneeling on a *prie-dieu* prepared with cushions for the arms and the knees.

(b) They may vest at the altar, use the hand-candlestick and have an assistant priest vested in surplice to turn over the leaves of the Missal.²

In every other detail, there are no marks of distinction over simple priests. Hence they do not wear the ring, pectoral cross, skull-cap; they do not say *Pax vobis*, instead of *Dominus vobiscum*, nor give the triple blessing at the end of Mass; in a word, they do not make use of any rites or ceremonies which are proper to cardinals and bishops.

(15) By a decree of the S. Congregation of Rites, approved by Pius X on March 9, 1904, the following additional privileges were granted:

(a) The biretta may have a *lemniscus* (dossil, tassel, ribbon) of red color attached to it.

(b) Whatever is to be read or sung at Mass must be read or sung at the altar, not at the ministers' bench. But before the last blessing, with the mitre on, they sing *Benedicat vos omnipotens Deus*.

(c) When going to the church to celebrate pontifically they may wear the ring and the pectoral cross over the mantelletta.

(d) They may wear mitre, pectoral cross, and ring (a) when celebrating Vespers *ad scamnum more presbyterorum* of the feast whose Mass they are to celebrate pontifically, or have celebrated; (b) by special permission of the Ordinary, if another prelate

² In the patriarchal basilicas these privileges may be made use of, provided they are not contrary to their peculiar statutes and customs.

celebrates the Mass pontifically; (γ) when giving Solemn Benediction with the Blessed Sacrament; (δ) at processions; (ε) when giving one of the absolutions at the more solemn exequies of which mention is made in the Roman Pontifical.

(e) They enjoy the privileges with regard to *private* Masses mentioned above,³ even outside Rome, when commissioned by the Ordinary of the place to do so on any solemn occasion.

(16) These privileges are not used until the Brief of appointment has been presented in the secretary's office of the protonotaries *de numero participantium*; the name, age, country, and other necessary details of the newly-appointed protonotary have been inscribed in the official codex; and the appointee has taken an oath to fulfil the duties of his office and made a profession of faith before the dean of said College. He then receives the official document of the College, signed by its dean and secretary, and also a printed slip enumerating his privileges and prerogatives. Outside the city of Rome the execution of the Apostolic Brief of appointment is usually committed to the local Ordinary, who also confers the insignia. This ceremony may take place after High Mass, after the appointee has taken the oath and made his profession of faith in presence of the Ordinary.

(17) If any protonotary assumes other privileges and rights than those to which he is entitled, and does not, after having been twice admonished by the Ordinary, desist from the use of them, he is *ipso facto* deprived of the dignity of protonotary.

(18) All the canons of the basilicas of St. John Lateran, of St. Peter, and of St. Mary Major in Rome are protonotaries of this class. At times the Roman Pontiff honors with the title of *Protonotarii ad instar participantium* members of chapters outside Rome;⁴ but this does not imply that they are entitled to all the privileges enumerated above, but only to such as are mentioned in the Apostolic indult by which they were created protonotaries.

(19) The protonotaries of this class are called "Right Reverend," or "Monsignor," and in Latin "*Reverendissimus*."

³ (14), *a* and *b*.

⁴ For instance, the Cathedral Chapter of Treviso, Italy.

III.—PROTONOTARII TITULARES SEU HONORARIJ.

1. Honorary or titular protonotaries are of earlier origin than protonotaries *ad instar participantium*. In course of time they assumed greater privileges than they were entitled to and many abuses crept in, so that after many complaints had been made to the Holy See, Pius VII, by his Constitution *Cum innumeri*, December 13, 1818, approved the Decree of the S. Congregation of Rites concerning their privileges, issued April 27, 1818.

(a) They are allowed to wear the prelati dress outside Rome, provided the Roman Pontiff is not present. The dress consists of a black cassock without a train, and a black mantelletta.

(b) They may wear a rochet under the mantelletta at public prayers and other church functions.

(c) They are not to wear violet collar or stockings; these and the band or cord of their outdoor hat must be black.

(d) If they are canons, they do not wear the prelati dress in choir; if they do so, they sustain the loss of their stipend for that service.

(e) When in prelati dress, they take precedence over all clerics, priests and even canons taken singly, but not as a college. They yield, however, precedence to Apostolic nuncios, referees of both Signatures, prelates of the Roman Court, vicars-general, vicars-capitular, and abbots.

(f) In every detail they celebrate Mass private or solemn like other priests; hence they vest in the sacristy, have only one server at low Mass, have no assistant at the altar for covering or uncovering the chalice or turning over the leaves of the Missal; they are forbidden the use of the hand-candlestick, canon, ring, and skull-cap.

(g) When they assist in choir at Mass in prelati dress, they do not genuflect, but incline their head, as canons do, and they are incensed with a double swing of the thurible.

(h) They can draw up acts for the canonization and beatification of saints, provided there is not present a participating (*de numero*) protonotary.

(i) They may be chosen conservators of religious orders, synodal judges, apostolic commissaries, and may be selected by the Roman

Pontiff judges for ecclesiastical and beneficial causes; before them a profession of faith may be made by those in any manner bound to it; in their presence pensions can be legally transferred.

(j) Their benefices, when vacant, can be conferred only by the Apostolic See.

(k) In everything they are subject to the jurisdiction of the Ordinary; they are not familiars of the Pope, neither do they belong to the Roman Court.

(l) The regulations given above (Nos. 16 and 17) concerning the time at which they may begin to make use of these privileges and the privation of this dignity are applicable to this class of protonotaries.

Protonotaries of all classes are supposed to be secular clerics, at least twenty-five years of age, doctors of theology or of canon and civil law, conferred by some approved university or by the College of Protonotaries *de numero participantium*. They must be persons of good repute and character, have a competent income, and be recommended by their Ordinary.

THE NEW LABORERS IN THE VINEYARD.

NO great religious movement has ever been carried out according to a preconceived plan. Such movements have generally followed or received their initial impulse from the quiet, unostentatious labors of a humble soul praying and working in secret for the sanctification of his own soul—and that of others with whom, by force of circumstances, he came in contact. Organized effort is the very latest development in all such movements.

The “plan of campaign” method of evangelization is not Catholic, and will never, I think, be successful. The Church of God was not founded in that way. Furthermore, the history of all the religious orders in the Church confirms this view. For example, a recently established and most wonderfully successful missionary society in our day—the Salesian Order—is simply the growth and extension of the pious zeal of Dom Bosco in laboring for the salvation of a few neglected waifs in the city of Turin.

This work of God forced itself upon its founder with such irresistible power that he was at length compelled through sheer exhaustion to share it with others whom God, its Author, raised up and filled with a similar spirit. Its wider scope of evangelization among all classes of people was not premeditated, but was providentially imposed upon it by the necessities of souls.

The new movement in this country for the conversion of non-Catholics, so earnestly recommended to our Bishops by Leo XIII, is also likely to produce results beyond even the most sanguine expectations of its present promoters. Shortly after its inception it became clear to the zealous and devoted priest who first undertook it alone and single-handed, that it was too great an undertaking for one man, and remembering the example of the seventy-two disciples sent by our Lord to do a like work, he induced other priests who, although not affiliated to him by community bonds, were of the same mind, to join and share with him the joys and sorrows which fall to the lot of men divinely called to the apostolate. While waiting God's time for giving him coadjutors among his religious brethren, he labored unceasingly with those whom God sent to him until the work was organized by various diocesan authorities and its permanence assured. *The Catholic Missionary Union*, of which the Most Reverend Archbishop of New York is president, has already held two important conventions, which have resulted in the establishment of the *Apostolic Mission House*, in connection with the Catholic University at Washington. While this institution will probably be the chief promoter of vocations to the great work among secular priests of different dioceses, its founders will also patiently wait for the Spirit of God to inspire the various missionary religious orders to take it up.

The methods which have thus far been followed by its pioneers have received more care and attention than any other matter in connection with the work. The programme of spiritual exercises and studies at the Missionary College in Washington is the result of the wisdom of those who were first called to the apostolate and have had the most experience in the work itself, and consequently know most about it; hence we may conclude that it is the Providential method. Those among the parish clergy who have had

missions given to the people in their districts have, as far as I can learn, judged that the sermons and the replies given by the missionaries to inquirers were thoroughly satisfactory and have borne greater fruits than they had hoped for.

It is well understood by its founders that not only sins against faith must be combated, but vice and wickedness of every description; justice, judgment and hell as well as mercy and forgiveness are to be preached as unreservedly as they have been in Catholic missions; for we do not gather together the "other sheep" without warning them of the wolves that are thirsting for their blood. It is not enough that they should simply see the harmony and beauty of Catholic teaching and admire its irresistible power, but it is also necessary that they should realize that the acceptance or rejection of the truth which is preached is for them a question of eternal life or death. "*He that believeth not shall be condemned*" is a truth that will be pointed to as emphatically as its alternative, "*he that believeth and is baptized shall be saved.*" The conscience is more easily reached and affected by the two-edged sword of the Gospel than the understanding, and must be stormed with all the might that we possess, if we would succeed in bringing these wanderers into the one, true fold. Who that understands the hearts of men does not know this?

The Apostles, as we know from Holy Scripture, preached the awful truths of religion just as unreservedly to the idolatrous Gentiles as to the Jews who knew Moses and the prophets. There is but one Gospel for all, and far be it from any of us to diminish or for any reason whatsoever to pass over anything of the divinely delivered doctrine; for, says Leo XIII, "*whosoever would do so would alienate Catholics from the Church instead of bringing dissenters into it;*" nor can we, to use the Holy Father's very words, "*pass over certain heads of doctrines as of lesser moment, or so soften them that they may not have the same meaning which the Church has invariably given to them.*" And it is because we have conscientiously followed this plan that the late Holy Father has commended the work. To our Bishops he said: "*You have wisely taken measures to enlighten dissidents and to draw them to the truth by appointing learned and worthy members of the clergy to go from district to district to address*

them publicly in familiar style in churches and other buildings and to solve the difficulties that may be advanced. An excellent plan, and one which we know has already borne abundant fruit." We remember also that the Holy Father specifies the qualifications which are necessary for the new laborers in this vineyard, and hence sees the necessity of the *Apostolic Mission House*.

The contrast between the real preaching of the Gospel and that of religion "according to man" is one of the marks by which truth is distinguished by our hearers from error. I have observed that the sermon on hell preached in missions to non-Catholics has often made a deeper impression and borne a more lasting fruit than any of the others; nevertheless, as we know, the greater part of the hearers had rarely, if ever, before heard this truth brought fully home to them from the pulpit and had probably come to us expecting to be entertained. Of course the dogma of eternal punishment must be proved beyond question before it can efficaciously produce "the fear of the Lord" which is "the beginning of wisdom." Again, when our hearers understand the dreadful alternative of rejecting the grace of salvation, they know why we have been sent to preach to them. The most doubtful compliment that a non-Catholic can pay to a Catholic missionary is for him to say that the missionary preaches just like one of his own ministers.

The apostolate in this new field is evidently not special in the sense that vocations to it come from a particular society in the Church. Secular priests have implored their bishops to be sent upon it, gladly renouncing salaries and parochial appointments; seminarians are earnestly praying and hoping to be called to it; and when such signs of the working of the Holy Ghost are manifested, what may we not expect when numerous others who have been called to the more perfect religious state also receive the divine impulse to it?

We may well suppose also that vocations to this work will not be wanting among the zealous young converts who may prove worthy to receive Holy Orders, and that they will enter the field with even greater devotion than others, and both by precept and example draw larger numbers to hear them; it is

well known that they can influence non-Catholics more easily than others. In England many of them have been instrumental in bringing large numbers back to the one, true fold, and in this country also they have done much to spread the faith.

But it is the dispositions which are everywhere apparent among non-Catholics that should more than anything else encourage us to labor with the greatest zeal in their behalf. On account of the rapid dissolution of the sects, and the constant disintegration of their former religious creeds, many among them who recognize the need of religious faith and the help of divine grace may be readily led to investigate the claims of Holy Church. Authority in religion is recognized by the most enlightened and sincere of them as necessary for the attainment of religious truth. They know also that ours is a missionary Church and consequently expect us to go to them as we do to Catholics and to the heathen in all parts of the world. We cannot therefore disappoint them without being unfaithful to the divine injunction, "Go ye into the whole world and preach the Gospel to every creature." Their willingness to receive us is the paramount reason why we should go. On this account we may be certain that the harvest will be very great. No doubt there will be much opposition, but it will come principally from those who are insincere and given up to perverse ways. This must be expected; but it will not deter those who are divinely called to the apostolate.

Nor need we have any apprehension that the movement will excite any persecution that could harm the Church. We are sufficiently strong, numerically and morally, to maintain under a government like ours the rights to proclaim our faith; and the enemies of the Church can not deprive us of these so long as we act prudently in exercising and defending them. Our only danger is inactivity; if we are content simply with striving to hold those whom we have, lukewarmness will cause many Catholics to fall away, whereas missionary effort among non-Catholics will arouse the dormant faith of multitudes of mere nominal Catholics, and we shall convert as many of them as of others outside the fold. This has been the experience of all the missionaries who have thus far engaged in the work.

The non-Catholic mission field, as we have shown, is so invit-

ing that we cannot believe that it will be neglected by either the diocesan or regular clergy who are called to be missionaries. But to secure for it a full measure of success it is necessary, above all things, that the contemplative orders of men and women, and people who are striving after religious perfection in the world, should make it one of the principal objects for which they offer their prayers, good works, and Communions. If the *Catholic Missionary Union* and all the bishops and priests engaged in or interested in the work would humbly petition the Chief Pastor of souls to make the success of the non-Catholic missions in America the object of united prayer through such mediums as the monthly intention of the "Apostleship of Prayer and League of the Sacred Heart," the work would surely advance. We cannot believe that the Sacred Heart, full of goodness and love, will refuse to provide a way of salvation for those "other sheep" who are wistfully waiting for shepherds to lead them into the true fold.

It seems to me that this work, like all other great works of the Church, will in the near future have the support of some special devotions indulged by the Holy See which will appeal irresistibly to the hearts of the devout faithful everywhere. If the Holy See would authorize devotions for this special intention, they would be propagated wherever missions are held, and many of the non-Catholics would join with us in these prayers.

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FATHER KIRCHER—SCIENTIST, ORIENTALIST, AND COLLECTOR.

THE Galileo controversy has in recent years settled down to occupy something of its proper place in the history of the supposed conflict between religion and science. It has come to be generally recognized, as M. Bertrand, the perpetual Secretary of the Paris Academy of Sciences, himself a great mathematician and historian, declares, that "the great lesson for those who would wish to oppose reason with violence was clearly to be read in Galileo's story, and the scandal of his condemnation was learned without any profound sorrow to Galileo himself, and his long life

considered as a whole was the most serene and enviable in the history of science." Somehow, notwithstanding this simple, truthful exposition that is so generally accepted, there is left an impression in the minds of many that there was a distinct, persistent opposition to everything associated with scientific progress among the churchmen of the time of Galileo.

Perhaps no better answer to this unfortunate, because absolutely untrue, impression could be formulated than is to be found in a sketch of the career of Father Athanasius Kircher, the distinguished Jesuit who for so many years occupied himself with nearly every branch of science in Rome, under the fostering care of the Church. He had been Professor of Physics, Mathematics, and Oriental Languages at Würzburg, but was driven from there by the disturbances incident to the Thirty Years' War, in 1631. He continued his scientific investigations at Avignon. From here, within two years after Galileo's trial in 1635, he was, through the influence of Cardinal Barberini, summoned to Rome, where he devoted himself to mathematics at first, but then to every branch of science, as well as the Oriental languages, not only with the approval but also with the most liberal pecuniary aid from the ecclesiastical authorities of the Papal Court and city.

Some idea of the breadth of Father Kircher's scientific sympathy and his genius for scientific observation and discovery, which amounted almost to intuition, may be gathered from the fact that to him is owed the first definite statement of the germ theory of disease, and he seems to have been the first to recognize the presence of what are now called microbes. At the same time his works on magnetism contained not only all the knowledge of his own time, but also some wonderful suggestions as to the possibilities of the development of this science. His studies with regard to light are almost as epochal as those with regard to magnetism. Besides these, he was the first to find any clue to the Egyptian hieroglyphics, and yet found time to write a geographical work on Latium, the country surrounding Rome, and to make collections for his museum which rendered it in its time the best scientific collection in the world. It may very well indeed be said that visitors to Rome with scientific tendencies found as much that was suggestive in Father Kircher's museum—the

"Kircherianum," as it came to be called—as artists and sculptors and architects found in the Vatican collections of the papal city.

All of this work was accomplished within the half century after Galileo's trial, for Father Kircher died at the age of seventy-eight, having lived, as so many of the great scientists have done, a long life in the midst of the most persistent activity, in 1680. Kircher, more than perhaps any other, can be said to be the founder of modern natural science. Before any other, in a practical way, he realized the necessity for the collection of an immense amount of data, if science was to be founded on the broad, firm foundation of observed truth. The principle which had been announced by Bacon in the *Novum Organon*—"to take all that comes rather than to choose, and to heap up rather than to register"—was never carried out as fully as by Father Kircher. As Edmund Gosse said in the June number of *Harper's*, 1904, "Bacon had started a great idea, but he had not carried it out. He is not the founder, he is the prophet of modern physical science. To be in direct touch with nature, to adventure in the unexplored fields of knowledge, and to do this by carrying out an endless course of slow and sure experiments, this was the counsel of the *Novum Organon*." Bacon died in 1626, and scarcely more than a decade had passed before Kircher was carrying out the work thus outlined by the English philosopher in a way that was surprisingly successful, even looked at from the standpoint of our modern science. Needless to say, however, it was not because of Bacon's suggestion that he did so, for it is more than doubtful whether or not he knew of Bacon's writings until long after the lines of his life-work had been traced by his own inquiring spirit. The fulness of time had come. The inductive philosophy was in the air. Bacon's formulæ, which the English philosopher never practically applied, and Father Kircher's assiduous collection of data, were but expressions of the spirit of the times. How faithfully the work of the first modern inductive scientist was accomplished we shall see.

It may be easily imagined that a certain interest in Father Kircher, apart from his scientific attainments and the desire to show how much and how successful was the attention given to natural science by churchmen about the time of the Galileo con-

troversy, might influence this judgment of the distinguished Jesuit's scientific accomplishments. With regard to his discoveries in medicine especially, and above all his announcement of the microbic origin of contagious disease, it may be thought that this was a mere chance expression and not at all the result of serious scientific conclusions. Tyndall, however, the distinguished English physicist, would not be the one to give credit for scientific discoveries, and to a clergyman in a distant century, unless there was definite evidence of the discovery. It is not generally known that to the great English physicist we owe the almost absolute demonstration of the impossibility of spontaneous generation and the existence of very minute forms of life in the atmosphere to which fermentative changes are due, probably also the infectious diseases. When Tyndall was reviewing in the midst of the controversy over spontaneous generation the question of the microbic origin of disease, he said; "Side by side with many other theories has run the germ theory of epidemic disease. The notion was expressed by Kircher and favored by Linnæus, that epidemic diseases may be due to germs which enter the body and produce disturbance by the development within the body of parasitic forms of life."

How much attention Father Kircher's book on the pest or plague, in which his theory of the micro-organismal origin of disease is put forward, attracted from the medical profession can be understood from the fact that it was submitted to three of the most distinguished physicians in Rome before being printed, and that their testimony to its value as a contribution to medicine forms prefaces to the first edition. They are not sparing in their praise of it. Dr. Joseph Benedict Sinibaldus, who was the Professor of the Practice of Medicine in the Roman University at the time, says that "Father Kircher's book not only contains an excellent résumé of all that is known with regard to pest or plague, but also as many valuable hints and suggestions with regard to the origin and spread of the disease, which had never before been made." He considers it a very wonderful thing that a non-medical man should have been able to place himself so thoroughly in touch with the present state of medicine as regards this disease and then point out the conditions of future progress.

Dr. Paul Zachias, who was a distinguished Roman physician of the time, said that he had long known Father Kircher as an eminent writer on other subjects, but that after reading his book on the pest he must consider him also distinguished in medical writing. He says: "While he has set his hand at other's harvests, he has done it with so much wisdom and prudence as to win the admiration of the harvesters already in the field." He adds that there can be no doubt that it would be a source of profit for medical men to read this little book and that it will undoubtedly prove beneficial for the help of future generations.

Testimony of another kind to the value of Father Kircher's book is to be found in the fact that within a half-year after its publication in Latin it appeared in several other languages. It is too much the custom of these modern times to consider that scientific progress was likely to be hidden for many years and not to make its way into foreign countries. As a matter of fact, however, anything of real importance in science took but a very short time to travel from one country to another in Europe in the seventeenth century, and the fact that scientific men generally used Latin as a common language made the spread of discoveries and speculations much easier than even at the present time. Our increased means of communications have really only served to allow sensational announcements of a progress in science—which is usually no progress at all—to be spread quite as effectually in modern times as were real advances in the older days.

There is no good account of Father Kircher's life available in English, and it has seemed only proper that the more important at least of the details of the life of the man who thus anticipated the beginnings of modern bacteriology and of the relations of micro-organisms to disease should not be left in obscurity. His life history is all the more interesting and important because it illustrates the interest of the churchmen of the time, and especially of the Roman ecclesiastical authorities, in all forms of science; for Father Kircher is undoubtedly one of the greatest scholars of history and one of the scientific geniuses in whose works can be found, as the result of some wonderful principles of intuition incomprehensible to the slower intellectual operations of ordinary men, anticipations of many of the discoveries of the after-

time. There is scarcely a modern science which he did not touch upon, and nothing that he touched did he fail to illuminate. His magnificent collections in the museum of the Roman College demonstrate very well his extremely wide interests in all scientific matters.

The history of Father Kircher's career furnishes perhaps the best possible refutation of the oft-repeated slander that Jesuit education was narrow and was so founded upon and rooted in authority that original research and investigation, in scientific matters particularly, were impossible, and that it utterly failed to encourage new discoveries of any kind. As a matter of fact, Kircher was not only not hampered in his work by his superiors or by the ecclesiastical authorities, but the respect in which he was held at Rome enabled him to use the influence of the Church and of great churchmen all over the world with the best possible effect, for the assembling at the Roman College of objects of the most various kinds, illustrating especially the modern sciences of archæology, ethnology, and paleontology, besides Egyptian and Assyrian history.

Athanasius Kircher was born, May 2, 1602, at Geisa near Fulda, in South Germany. He was educated at the Jesuit College of Fulda, and at the early age of sixteen, having completed his college course, entered the Jesuit novitiate at Mainz. After his novitiate he continued his philosophical and classical studies at Paderborn and completed his years of scholastic teaching in various cities of South Germany—Munster, Cologne and Coblenz—finally finishing his education by theological studies at Cologne and Mainz.

Toward the end of the third decade of the seventeenth century he became Professor of Philosophy and Mathematics at Würzburg. Here his interest in Oriental languages began, and he established a special course in this subject at the University of Würzburg. During the Thirty Years' War, however, the invasion of Germany very seriously disturbed university work, and finally in 1631 Father Kircher was sent by his superiors to Avignon in South France, where he continued his teaching some four years, attracting no little attention by his wide interest in many sciences and by various scientific works that showed him to be a man of very broad genius.

In 1635, through the influence of Cardinal Barberini, he was summoned to Rome where he became Professor of Mathematics and Oriental Languages at the famous Roman College of the Jesuits, which was considered at that time one of the greatest educational institutions in the world. His interest in science, however, was not lessened by teaching duties that would apparently have demanded all his time, and, as we shall see, he continued to issue books on the most diverse scientific subjects, most of them illustrated by absolutely new experimental observations and all of them attracting widespread attention.

Father Kircher began his career as a writer on science at the early age of twenty-seven, when he issued his first work on magnetism. The title of this volume, *Ars Magnesia tum Theoretice tum Problematicæ Proposita*, shows that the subject was not treated entirely from a speculative standpoint. Indeed, in the preface he states that he hopes that the principal value of the book will be found in the fact that the knowledge of magnetism is presented by a new method, with special demonstrations, and that the conclusions are confirmed by various practical uses and long-continued experience with magnets of various kinds.

Although it may be a source of great surprise, Father Kircher's genius was essentially experimental. He has been spoken of not infrequently as a man who collected the scientific information of his time in such a way as to display, as says the *Encyclopædia Britannica*, "a wide and varied learning, but that he was a man singularly devoid of judgment and critical discernment." He was in some respects the direct opposite of the opinion thus expressed, since his learning was always of a practical character, and there are very few subjects in this writing which he has not himself illustrated by means of new and ingenious experiments.

Perhaps the best possible proof of this is to be found in the fact that his second scientific work was on the construction of sundials, and that one of the discoveries which he himself considered most valuable was the invention of a calculating machine, as well as of a complicated arrangement for illustrating the positions of the stars in the heavens. He constructed, moreover, a large burning-glass in order to demonstrate the possibility of the story told of Archimedes, that he had succeeded in burning the enemy's ships in the harbor at Syracuse by means of a large lens.

But Father Kircher's surest claim to being a practical genius is to be found in his invention of the magic lantern. It was another Jesuit, Aquilonius, in his work on optics, issued in 1613, who had first sought to explain how the two pictures presented to the two eyes are fused into one, and it was in a practical demonstration of this by means of lenses that Kircher hit upon the invention of the projecting stereoscope.

After his call to Rome our subject continued his work on magnetism, and in 1641 issued a further treatise on the subject called *Magnes* or *De Arte Magnetica*. While he continued to teach Oriental languages and issued in 1644 a book with the title *Lingua Aegyptiaca Restituta*, he also continued to apply himself especially to the development of physical science. Accordingly in 1645 there appeared his volume *Ars Magna Lucis et Umbrae*. This was a treatise on light, illustrated, as was his treatise on magnetism, by many original experiments and demonstrations.

During the five years until 1650 the department of acoustics came under his consideration, so that in that year we have from his pen a treatise called *Musurgia Universalis*, with the sub-title, "The Art of Harmony and Discord; a treatise on the whole doctrine of sound with the philosophy of music treated from the standpoint of practical as well as theoretic science." During the next five years astronomy was his special hobby and the result was in 1656 a treatise on astronomy called *Iter Celeste*. This contained a description of the earth and the heavens and discussed the nature of the fixed and moving stars with various considerations as to the composition and structure of these bodies. A second volume on this subject appeared in 1660.

The variety of Father Kircher's interests in science was not yet exhausted, however. Five years after the completion of his two volumes on astronomy there came one on *Mundus Subterraneus*. This treated of the modern subjects of geology, metallurgy and mineralogy as well as the chemistry of minerals. It also contained a treatise on animals that live under the ground, and on insects. This was considered one of the author's greatest books, and the whole of it was translated into French, whilst abstracts from it, especially the chapters on poisons, appeared in most of the other languages of Europe. Part of it was trans-

lated even into English, though at this time Englishmen were loath to draw their inspiration from Jesuit writers.

About and shortly before the time that Kircher was doing this work, two distinguished scientists, whose names are immortal in the history of physical science in different departments, Kepler and Harvey, were on intimate terms of friendship with the Jesuits of Germany. Harvey, on the occasion of a visit to the Continent, stopped for quite a prolonged visit with the Jesuits at Cologne, so that some of his English friends joked him about the possibility of his making converts of the Jesuits. These witticisms, however, did not seem to distract Harvey very much, for he returned on a subsequent occasion to spend some further days with his Jesuit scientific friends along the Rhine.

In the meantime Father Kircher was issuing books that attracted no little attention in his always favorite subject of the Oriental languages. In 1650 there appeared *Obeliscus Pamphilius*, which contains an explanation of the hieroglyphics to be found on the obelisk which by the order of Innocent X, a member of the Pamfili family, was placed in the Piazza Navona by Bernini. This is no mere pamphlet, as might be thought, but a book of 560 pages. In 1652 there appeared *Oedipus Aegyptiacus*, that is, the revealer of the sphinx-like riddle of the Egyptian ancient languages. In 1653 a second volume of this appeared, and in 1655 a third volume. It was considered so important that it was translated into Russian and other Slav languages, besides several other European languages. His book, *Lingua Aegyptiaca Restituta*, which appeared in 1644, when Kircher was forty-two years of age, is considered to be of value yet in the study of Oriental languages and was dedicated to the patron, Emperor Ferdinand III, whose liberality made its publication possible.

It is often a subject for conjecture just how science was studied and taught in centuries before the nineteenth, and just what text-books were employed. A little familiarity with Father Kircher's publications, however, will show that there was plenty of very suitable material for text-books to be found in his works. Under his own direction, what at the present time would be called a text-book of physics, but which at that time was called *Physiologia Experimentalis*, was issued, containing all the experimental

and demonstrative parts of his various books on chemistry, physics, music, magnetism, and mechanics, as well as acoustics and optics. This formed the groundwork of most text-books of science for a full century afterwards. Indeed, until the beginning of the distinctly modern science of chemistry with the discoveries of Priestley and Lavoisier, there was to be little added of serious import in science.

Perhaps the most commendable feature of Father Kircher's books is the fact that he himself seems never to have considered that he had exhausted a subject. The first work he published was on magnetism. Some twelve years later he returned to the subject, and wrote a more extensive work, containing many improvements over the first volume. The same thing was true with regard to his studies in sound. In 1650, when not quite fifty years of age, he issued his *Musurgia Universalis*, the sub-title of which stated that it contains the whole doctrine of sound and the practical and theoretical philosophy of music. A little over twenty years later, however, he published the *Phonurgia Nova*, the sub-title of which showed that it was mainly concerned with the experimental demonstration of various truths in acoustics and with the development of the doctrine which he had originally stated in the *Musurgia*.

It is no wonder that his contemporaries spoke of him as the *Doctor centum artium*, for there was practically no branch of scientific knowledge in his time in which he was not expert. Scientific visitors to Rome always considered it one of the privileges of their stay in the papal city to have the opportunity to meet Father Kircher, and it was thought a very great honor to be shown through his museum by himself.

Of course, it is difficult for present-day scientists to imagine a man exhausting the whole round of science in this way. Many who have read but little more than the titles of Father's Kircher's many books are accordingly prone to speak of him as a mine of information, but without any proper critical judgment. He has succeeded, according to them, in heaping together an immense amount of information, but it is of the most disparate value. There is no doubt that he took account of many things in science which are manifestly absurd. Astrology, for instance, had not,

in his time, gone out of fashion entirely, and he refers many events in men's lives to the influence of the stars. He even made rules for astrological predictions, and his astronomical machine for exhibiting the motions of the stars was also meant to be helpful in the construction of astrological tables. It must not be forgotten, however, that in his time the best astronomers, like Tycho Brahe and even Kepler, had not entirely given up the idea of the influence of the stars over man's destiny.

As regards other sciences, there are details of information, which may appear quite as superstitious as the belief in astrology. Kircher, for instance, accepted the idea of the possibility of the transmutation of metals. It is to be said, though, that all mankind were convinced of this possibility, and indeed not entirely without reason. All during the nineteenth century scientists believed very firmly in the absolute independence of chemical elements and their utter non-interchangeability. As the result of recent discoveries, however, in which one element has apparently been observed giving rise to another, much of this doctrine has come to be considered as improbable, and now the idea of possible transmutation of metals and other chemical elements into one another seems not so absurd as it was half a century ago.

Anyone who will take up a text-book of science of a century ago will find in it many glaring absurdities. It will seem almost impossible that a scientific thinker, in his right senses, could have accepted some of the propositions that are calmly set down as absolute truths. Every generation has known many things "that are not so," and even ours is no exception. Father Kircher was no exception to this rule, though he was far ahead of his generation in the critical faculty that enabled him to eliminate many falsities and illuminate half-truths in the science of his day.

Undoubtedly the most interesting of Father Kircher's scientific books is his work on the pest. With some considerations on its origin, mode of distribution and treatment, which about the middle of the seventeenth century gathered together all the medical theories of the times as to the causation of contagious disease, it discusses them with critical judgment and reaches conclusions which anticipate much of what is most modern in our present-day medicine. It is this work of Father Kircher's that is now most

often referred to, and very deservedly so, because it is one of the classics which represents a land-mark in knowledge for all time. It deserves a place beside such books as Harvey on the Circulation of the Blood, or even Vesalius on Human Anatomy. As we have seen, it is now quoted from by our best recent authorities who attempt seriously to trace the history of the microbic theory of disease, and its conclusions are the result of logical processes and not the mere chance lighting upon truth of a mind that had the theories of the time before it. In it Father Kircher's genius is best exhibited. It has the faults of his too ready credibility, and his desire to discuss all possible phases of the question, even those which are now manifestly absurd, has led him into what prove to be useless digressions. But on the whole it represents very well the first great example of the principle of inductive science to medicine. All the known facts and observations are collected and discussed, and then the conclusions are suggested.

It is very interesting to trace the development of Father Kircher's ideas with regard to the origin, causation, and communication of disease, because in many points he so clearly anticipates medical knowledge that has only come to be definitely accepted in very recent times. It has often been pointed out that Sir Robert Boyle declared that the processes of fermentation and those which brought about infectious disease, were probably of similar nature, and that the scientist who solved the problem of the cause of fermentation would throw great light on the origin of these diseases. This prophetic remark was absolutely verified when Pasteur, a chemist who had solved the problem of fermentation, also solved the weightier questions connected with human diseases. Before even Boyle, however, Father Kircher had expressed his opinion that disease processes were similar to those of putrefaction. He considered that putrefaction was due to the presence of certain *corpuscula*, as he called them, and these he said were also probably active in the causation of infectious disease.

He was not sure whether these *corpuscula* were living, in the sense that they could multiply of themselves. He considered, however, that this was very probable. As to their distribution he is especially happy in his anticipations of modern medical pro-

gress. While he considered it very possible that they were carried through the air, he gives it as his deliberate opinion, that living things were the most frequent agents for the distribution of the corpuscles of disease. He is sure that they are carried by flies, for instance, and that they may be inoculated by the stings of such insects as fleas or mosquitoes. He even gives some examples that he knew of in which this was demonstrated. Still more striking is his insistence on the fact that such a contagious disease as pest may be carried by cats and dogs and other domestic animals. The cat seemed to him to be associated with special danger in this matter, and he gives an example of a nunnery which had carefully protected itself against possible infection, but had allowed a cat to come in with the result that some cases of the disease developed.

An interesting bit of discussion is to be found in the chapter in which Father Kircher takes up the consideration of the problem whether infectious disease can ever be produced by the imagination. He is speaking particularly of the pest, but there is more than a suspicion that under the name pest came at times of epidemics many of our modern contagious diseases. Father Kircher says that there is no doubt that worry plays an important rôle in predisposing persons to take the disease. He does not consider, however, that it can originate of itself, or be engendered in the person without contact with some previous case of pest. With regard to the question of predisposition he is very modern. He points out that many persons do not take the disease, because evidently of some protective quality which they possess. He is sure, too, that the best possible protection comes from keeping in good general health.

A curious suggestion is that with regard to the grave-diggers and undertakers. It has often been noted in Italy, so Father Kircher asserts, that these individuals usually did not succumb to the disease, notwithstanding their extreme exposure when the majority of the population were suffering from it. Toward the end of the epidemic, however, at the time when the towns-people were beginning to rejoice over its practical disappearance, it was not unusual to have these caretakers of the dead brought down with the disease—often, too, in fatal form. ° Father Kircher con-

siders that only strong and healthy individuals would take up such an occupation. That the satisfaction of accomplishing a large amount of work and making money kept them in good health. Later on, however, as the result partly of overwork, during the time of the epidemic and also of discouragement because they saw the end of prosperous time for them, they became predisposed to the disease and then fell victims.

With regard to the prevention of the pest in individual cases, Father Kircher has some very sensible remarks. He says that physicians as a rule depend either on certain protectives which they wear as amulets which they carry. The amulets he considers to be merely superstitious. The sweet-smelling substances that are sometimes employed are probably without any preventive action. Certain physicians employed a prophylactic remedy made up of very many substances. This is what in modern days we would be apt to call a gun-shot prescription. It contained so many ingredients that it was hoped that some one of them would hit the right spot and prove effective. Father Kircher has another name for it. We do not know whether it is original with him, but in any case it is worth while remembering. He also calls it a "calendar prescription" because when written it resembled a list of the days of the month, or perhaps even of several months.

His opinion of this "calendar prescription" is not very high. It seems to him that if one ingredient did good, most of the others would be almost as sure to do harm. The main factor in prophylaxis to his mind was to keep in normal health, and this seemed not quite compatible with frequent recourse to a prescription containing so many drugs which were almost sure to have no good effect and might have an ill effect. It is all the more interesting to find these common-sense views because ordinarily Father Kircher is set down as one who accepted most of the traditions of his time without inquiring very deeply into their origin or truth, simply reporting them out of the fulness of his rather pedantic information. In most cases it will be found, however, that, like Herodotus, reporting the curious things that had been told him in his travels he is very careful to state what are his own opinions and what he owes to others and gives place to, but without attaching much credence to them.

It must not be forgotten that his great contemporaries Von Helmont and Paracelsus were not free from many of the curious scientific superstitions of the time, though they had, like him, in many respects the true scientific spirit. Von Helmont, for instance, was a firm believer in the doctrine of spontaneous generation and even went so far as to consider that it had its application to animals of rather high order. For instance, one of his works contains a rather famous prescription to bring about the spontaneous generation of mice. What was needed was a jar of meal kept in a dark corner covered by some soiled linen. After three weeks these elements would be found to have bred mice. Too much must not be expected then of Kircher in the matter of crediting supposedly scientific traditions.

It may seem surprising then that Father Kircher's book did not produce a greater impression upon the medical investigation and teaching of the day and lead to an earlier development of microbiology. Unfortunately, however, the instruments of precision necessary for such a study were not as yet at hand, and the gradual loss of prestige of the book is therefore readily to be understood. The explanation of this delay in the development of science is very well put by Crookshank, who is the professor of comparative pathology and bacteriology at King's College, London, and one of the acknowledged authorities on these subjects in the medical world. Professor Crookshank says, at the beginning of the first chapter of his text-book on bacteriology, in which he traces the origin of the science, that the first attempt to demonstrate the existence of the *contagium vivum* dates back almost to the discovery of the microscope.¹

“Athanasius Kircher nearly two and a half centuries ago expressed his belief that there were definite micro-organisms to which diseases were attributable. The microscope had revealed that all decomposing substances swarmed with countless micro-organisms which were invisible to the naked eye and Kircher sought for similar organisms in disease, which he considered might be due to their agency. The microscopes which he describes obviously could not admit of the possibility of studying or even detecting the micro-organisms which

¹ *A Text-Book of Bacteriology*. Including the Etiology and Prevention of Infectious Diseases. By Edgar M. Crookshank. Fourth Edition. London, 1896.

are now known to be associated with certain diseases; and it is not surprising that his teaching did not at the time gain much attention. They were destined, however, to receive a great impetus from the discoveries which emanated not long after from the father of microscopy, Leeuwenhoek."

This reference to Kircher's work, however, shows that more cordial appreciation of his scientific genius has come in our day, and it seems not unlikely that in the progress of more accurate and detailed knowledge of scientific origins his reputation will grow as it deserves. With that doubtless will come a better understanding of the true attitude of the scholars of the time, so many of whom were churchmen, to so-called physical science in contradistinction to philosophy, in which of course they had always been profoundly interested. The work done by Kircher could never have been accomplished only for the sympathetic interest of those who are falsely supposed to have been bitterly opposed to all progress in the natural sciences, but whose opposition was really limited to theoretic phases of scientific inquiry that threatened, as has scientific theory so often since, to prove directly contradictory to revealed truth.

New York City.

JAMES J. WALSH.

SACRED VESTMENTS.

A.—Form and Use.

I.—THE AMICE.

(*Amictus, Humerale, Anabolagium.*)

1. The amice is a piece of linen cloth, rectangular in form, from $2\frac{1}{2}$ to 3 feet long, and from $1\frac{1}{2}$ to 2 feet wide. At each of its two upper ends a narrow band is attached. These bands need to be sufficiently long to be passed under the arms, around the back, and then to the front, where they are tied at the waist.

2. In the early Church the amice served as a covering merely for the neck; after the tenth century it was made to cover the head as well as the neck; in the sixteenth century, after the introduction of the biretta, it became again a sort of neckerchief, although some of the religious orders retained the ancient use, by

which it was made to cover the head in going to the altar. A vestige of its use as a covering of the head is, moreover, found (a) at the ordination of a subdeacon; (b) in the rubric which prescribes the manner of putting on the amice;¹ and (c) in the form of prayer recited when vesting with it: "*Impone, Domine, capiti meo galeam salutis,*" etc.

II.—THE ALB.

(*Alba, Camisium, Tunica linea, Tunica talaris.*)

1. The alb is a wide, loosely-fitting garment which envelops the whole body. It should be sufficiently long to reach, when adjusted around the waist, about $\frac{1}{2}$ inch from the floor. The usual width at the bottom is about 108 inches in circumference. The sleeves are made wide at the shoulders and gradually decrease in width toward the hand, covering the cuff of the minister's cassock. The alb is tied at the neck.

2. The alb originally represents the loose, flowing undergarment of the Romans and Greeks, which the Church retained as a liturgical garment for all clerics, although it went into disuse among the laity. Since the twelfth century its use has been reserved for clerics in major orders, and only at certain functions.

III.—THE CINCTURE.

(*Cinctorium, Zona, Balteus.*)

The cincture is a cord, tied around the waist, to keep the alb in its proper place. It may be used single or double, but should be of sufficient length to encircle the waist of the wearer, so that when tied below the breast both ends reach down to the feet. Its form is that of a cord; not a band or belt-ribbon.² There is usually a tassel attached to each end.

IV.—THE MANIPLE.

(*Manipulus, Mappula, Sudarium, Mantile.*)

1. The maniple is a small strip of cloth, worn during certain functions by the sacred ministers on the left arm between the wrist

¹ *Missale Rom.*, Ritus celebr., Tit. I, n. 1.

² S. R. C., November 24, 1899, n. 4048, ad VI.

and elbow. It is fastened to the arm at the centre by a pin or by ribbons, and hangs down in equal lengths on both sides.

2. According to some authors it was originally a white handkerchief used for wiping the perspiration from the face and for drying the hands, lest the vestments and sacred vessels might be soiled or stained. Others derive its origin from a white towel with which the hands of the attendants at the altar were covered when they received the offerings of the people. In the tenth century it began to be enumerated among the ordinary sacred vestments, and in the twelfth century we find it used everywhere, not in the form of a handkerchief or towel, but rather as an ornament made of the same material as the stole or chasuble. It was then that the custom of handing it to the subdeacon at ordination was first introduced.

3. The rubrics do not prescribe the size of the manipule. Its whole length is properly about 36 inches and its width about 4 inches. About 8 inches from each end it gradually broadens to about 8 inches at its extremity. Both sides are stitched or tied together by a band, just below the arm.

V.—THE STOLE.

(*Stola, Orarium.*)

1. The stole is a long band of cloth, worn by a priest or bishop around the neck, and by a deacon over the left shoulder. When the alb is worn by the priest the stole is crossed on the breast, being kept in its position by the cincture. The deacon wears it over the alb or the surplice, on his left shoulder, lets one part of it pass over his breast, the other over his back, both ends being then fastened under the right arm with the cincture or tied together by bands or ribbons. A bishop wears it pendent on both sides without crossing it on the breast, whether he uses the alb or the rochet.

A linen collar is often attached to the neck piece, to keep the stole from being soiled by perspiration, and two bands or ribbons are sometimes tied on the inside at the neck, which are passed under the arms and fastened on the breast to keep the stole in its proper position.

2. Among the old Romans the stole was an upper garment worn by persons of distinction. Like the alb it enveloped the entire body, but had an ornamental stripe or border in front, from the neck down to the feet. When this garment went into disuse among the laity, the border was, according to some writers, retained by the Church as a mark of dignity. As a liturgical vestment it is a symbol of office, a sign of the ministry to be performed by those who preach (*orant*, i. e., *praedicant*); hence the stole, signifying a preaching garment or *orarium*, is used only by bishops, priests and deacons.³

3. The ends of the stole should, when placed around the neck and crossed on the breast, reach almost to the knee. It has the same width as the maniple, with the two extremities of similar form, and is about three times as long as the maniple.

The stole which is technically called the *preaching-stole* is worn pendent on both sides of the breast, and kept in position by a cord attached to both pendants at the breast. Both ends of the cord are frequently ornamented with a tassel.

When the sacred ministers assist at Mass in *folded chasubles*, the deacon doffs the chasuble before the Gospel and puts on over the ordinary stole another which is called *stola latior*. This stole is about eight inches wide and is tied by bands or ribbons under the right arm.

4. The use of the stole is—

A. *Prescribed* :

- (1) in the administration of the Sacraments ;
- (2) in the performance of the sacramentals, i. e., blessings, *asperges*, processions ;
- (3) at the exposition, reposition and carrying of the Blessed Sacrament, and whenever a vessel actually containing the Blessed Sacrament is to be handled ;
- (4) when a priest receives Holy Communion without celebrating.
- (5) at obsequies, by the celebrant ;
- (6) as a general rule, as often as the rubrics prescribe its use.

³ That the stole is the same as the *orarium* is evident from the *Pontificale Romanum*, when it says in the rubric at the ordination of a priest : “ *Pontifex . . . reflectit orarium, sive stolam ab humero sinistro.*”

B. *Allowed* :

- (1) by the priest when adoring the Blessed Sacrament exposed ;
- (2) when preaching.

C. *Prohibited* :

- (1) during choir-service ;
- (2) by the assistant priest at Mass, except at the *first* Mass of a young priest, at which according to the custom of the place he may wear it throughout the Mass or assume it at the beginning of the Canon and lay it aside after the Communion ;⁴
- (3) by the preacher at a funeral ;
- (4) as a general rule, at all functions at which the rubrics do not expressly prescribe its use.

VI.—THE CHASUBLE.

(*Casula, Planeta, Infula, Poenula.*)

1. The dress of the Roman clergy was originally that of the distinguished civilians generally. Both wore the *poenula*, or large cloak, which was sleeveless and without opening in front. The head was passed through an aperture made in the centre of the garment, and it was lifted in folds over the arms when the wearer required to make use of his hands.⁵ After this dress went into disuse with the laity, it was still retained by the Church, and thus became a distinctly liturgical vestment.

2. The inconvenience which its original form caused in the performance of the liturgy, by reason of its impeding somewhat the free use of the arms and hands, thus exposing the Sacred Species to danger, brought about the following alterations :

(a) After the twelfth century we find that a slit was made on both sides of the garment, from the hands down to the end ; and from the hands downward it was curtailed in width. This lower portion both in front and back was cut in the form of a spherical triangle coming to a point at the toes and heels respectively. The front was a little narrower than the back, so as to leave the arms and hands more room for action. This form of priestly garment is known as the *Gothic* chasuble.

⁴ S. R. C., June 11, 1880, n. 3515, ad VII.

⁵ Mgr. Duchesne, *Christian Worship*, Chap. XI, 1.

(b) Later, toward the sixteenth century, we find chasubles in which the slit on the sides begins at the elbows, the lower part being narrower and the chasuble itself somewhat shorter.⁶

(c) At the beginning of the seventeenth century we find that the slit begins a little below the shoulder, and both the front and back of the vestment is narrower than in the older garments.

(d) Toward the end of the same century the chasuble began to take the shape which we see at present. The slit began at the shoulder; the ends were semicircular, instead of triangular, in form; both the front and back reached to the knees; in the back it fell from the shoulders in parallel straight lines, whereas in the front there was a curvature inward at the breast, to allow a more free play to the arms.

VII.—THE DALMATIC.

(*Dalmatica, Colobium.*)

1. The dalmatic was originally a long loose tunic, reaching to the feet. It had no opening in front, except one at the top large enough for the head to pass through. The sleeves were wide and reached down to the wrists. It was white, with a broad band of violet or crimson falling from the shoulders down, both in front and behind. In the fourth century it went into disuse among the laity, but was retained in the Church, and thus became a liturgical vestment. Gradually it was made shorter, the sleeves being widened and adorned with a band or strip of some precious material.

2. In the twelfth century we find it made with a slit on both sides from the sleeves down to the bottom, and the lower portion, before and behind, increased in width toward the lower end.

3. Pope Sylvester was the first who prescribed the wearing of the dalmatic by the deacons of Rome; at the beginning of the sixth century we find Pope Symmachus granting a like distinction to the deacons of Arles; about the ninth century its use by deacons became general. Before this time the deacons had usually worn the alb and chasuble.

⁶ St. Charles, *Instruct. Supplect. Eccl.*, Lib. II, Pars II. *De Planetis.*

VIII.—THE TUNIC.

(Tunica, Tunicella.)

1. The tunic had originally the same form as the dalmatic, differing from the latter only slightly in length and ornament. It passed through the same stages of change as the dalmatic, and was similar to the latter in all respects, except that its sleeves were *regularly* longer and narrower.⁷ With us, however, the custom prevails of having the dalmatic and tunic of exactly the same size and measure.

2. It is likely that as soon as the dalmatic came to be the distinctive liturgical dress of the deacons, the tunic was given to subdeacons, first in Rome, then in other individual churches, and probably about the thirteenth century in the whole Church. Before this time the subdeacon usually assisted, vested in alb only, or in alb and chasuble.

The bishops use at Pontifical Mass both the dalmatic and tunic under the chasuble to indicate that they possess all sacred orders in their plenitude.

IX.—THE FOLDED CHASUBLE.

(Planeta plicata.)

1. The *Rubricae Generales Missalis*⁸ indicate that the dalmatic and tunic are used by the deacon and subdeacon when assisting the celebrant at Solemn Mass, in Processions, and at Blessings, except at the Mass *de tempore* :

- (1) on Fast days (except the Ember days of Pentecost);
- (2) on the Sundays and ferials of Advent (except *Gaudete* Sunday and the Vigil of Christmas);
- (3) on the Sundays and ferials of Lent (except *Lactare* Sunday, Maundy Thursday, and at the blessing of the Paschal Candle and at Mass on Holy Saturday);
- (4) at the blessing of candles and the procession on February 2d; the blessing of ashes on Ash Wednesday; and the blessing of palms, and the procession on Palm Sunday.

⁷ *Caerem. Episc.*, Lib. I, cap. X, n. 1.

⁸ Tit. XIX, n. 5.

On these days, in cathedrals, in collegiate and abbatial churches, in the more prominent churches of Religious Orders,⁹ and in parish churches,¹⁰ instead of the dalmatic and tunic, the *folded chasuble* is to be used.

2. Originally, the chasuble, which covered the whole body, was the dress, not only of the celebrant, but also of the ministers. The latter rolled up the *front* part of the chasuble, so as to have their arms free, whilst the celebrant lifted the sides of his chasuble. To retain a vestige of this ancient discipline, the Church commanded the ministers at the altar during the penitential seasons to use the chasuble, but to fold inwardly the anterior part on the breast.

3. The subdeacon puts off the folded chasuble before receiving the book of the Epistles, and resumes it when he has received the celebrant's blessing after the Epistle. Before taking the book of Gospels, the deacon puts off the folded chasuble, and either lays it folded on his left shoulder over the stole, or places the *stola latior*¹¹ over the regular stole. After the Communion, having carried the missal to the Epistle side, he takes off the *stola latior* and resumes the folded chasuble.¹²

4. That the sacred ministers may assist either in albs or in folded chasubles, in smaller churches, is evident from the fact that the decree which forbade the use of the latter is expunged from the last edition of the Decrees.

Instead of folding the chasuble, one-third of the lower anterior part of a chasuble may be cut off.

X.—THE VEIL.

(*Velum humerale seu oblongum.*)

1. The veil—used by the subdeacon at Mass to carry the chalice to the altar and to hold the paten before his face from the Offertory to the end of the *Pater noster*—is employed in solemn Masses celebrated in any color other than black. The veil has the same color as the vestments.

2. The humeral veil used for carrying the Blessed Sacrament or at Benediction is to be of *white* color.¹³

⁹ *Ibidem*, n. 6.

¹¹ *Vide supra*, The Stole, n. 3.

¹⁰ S. R. C., April 23, 1875, n. 3352 ad 7. ¹² *Rubr. Gen. Miss.*, Tit. XIX, n. 6.

¹³ *Ibidem*, Lib. II, cap. XXXIII, n. 14; S. R. C., March 26, 1859, n. 3086, ad V.

3. These veils are about 8 feet long and from $2\frac{1}{2}$ feet to 3 feet wide. They may be ornamented, and are fastened on the breast by two silk ribbons, or by a clasp of gold or silver, or of gilt or silvered material.

XI.—THE COPE.

(*Cappa, Pluviale.*)

1. When the cope is spread out at full length it forms a perfect semicircle, measuring in the middle from the top to the bottom about 5 feet, and along the straight line about 10 feet. Along this straight edge there is a band, called the *orphrey*, about 8 to 10 inches wide.

2. It is fastened on the front by a clasp, or by a square or oblong piece of the same material, with loops and knots.¹⁴ According to the Roman custom, there is a hood about 1 foot 8 inches wide and 2 feet deep suspended from the centre of the orphrey.

3. The cope is used (1) in processions; (2) at blessings which take place at the altar; (3) at the *Asperges* on Sundays before Mass; (4) at the absolution of the dead after Mass; (5) at Solemn Lauds or Vespers; (6) at Benediction of the Blessed Sacrament.

4. When a cope cannot be had, all the blessings which take place at the altar are performed with alb and stole—*i. e.*, without the chasuble. When the cope is used, the maniple is laid aside, except on one occasion—*i. e.*, when on Palm Sunday the palms are blessed in small churches without the assistance of a deacon and a subdeacon, the celebrant puts on the maniple after having given the *Asperges* and retains it until he has finished the gospel found in the ceremony of the blessing.

5. It is not a distinctly sacerdotal vestment, for it can be used by the chanters at Vespers and other services. Its name comes from *cappa* (*capoch*), by which it was known in the seventh century, but since the tenth century it is called in the Liturgy the *pluviale*, on account of its use in processions as a protection against the weather, consisting as it did of a cloak for the covering of the

¹⁴ The *Pectorale* or *Formale* or *Morse*, a large clasp, round or oval in shape, made of gold, silver, copper, or wood overlaid with one or other of the precious metals, and sometimes ornamented with precious stones, used for fastening the cope, is used only by Bishops. S. R. C., September 15, 1753, n. 2425, ad IX.

body and a small hood over the head. This hood appears at present only as an ornament.

XII.—THE SURPLICE.

(*Superpellicium, Cotta.*)

1. The surplice is a garment of white linen worn over the cassock. Down to the twelfth century a long linen robe reaching to the feet was worn by everyone who took part in the ecclesiastical services, from the lowest attendant up to the Roman Pontiff. According to most authors it was called surplice (*superpellicium*), because it was worn over a dress of fur (*pelliciae*), used to protect the wearer from the cold and damp during the long offices in church. To slip it on the more readily it began to be widened, particularly about the sleeves. By degrees it was made shorter. The sleeves are wide and usually reach to the hand.

2. It has either a round or a square opening at the neck, or a short slit above the breast with ribbons or button to fasten it. It ought to be full and ample so as to hang on the wearer in the manner of a graceful garment.

XIII.—THE ROCHET.

(*Rochettum.*)

1. The rochet is a modification of the surplice, and differs from the latter in this that it has narrow sleeves covering the arms down to the hands. It is not, strictly speaking, a sacred vestment,¹⁵ but rather a garment of dignity or superiority. Hence it is used by the Roman Pontiff, cardinals and bishops of the secular clergy, domestic prelates and others by apostolic privilege.

2. Although bishops *de jure* use the rochet in the administration of the Sacraments, it is not to be used in the administration of sacramentals by those who only *ex privilegio* have the right to wear it. Hence, whenever the surplice is prescribed, either the surplice alone is to be used, or if the rochet is retained the surplice must be donned over it.¹⁶

¹⁵ S. R. C., Jan. 10, 1852, n. 2993, ad V.

¹⁶ *Missale Rom.* Decree of Urban VIII, 1634; S. R. C., Jan. 10, 1852, n. 2993, ad V; March 23, 1882, n. 3542, ad I.

B.—Material and Ornamentation.

1. The *amice* is made of pure white linen or hemp;¹⁷ the bands may be made of linen, silk or other material of any color. The lower part and the sides may be ornamented with lace and there should be a cross¹⁸ in the centre or at the middle of the upper end. This cross is to be renewed if through wear or washing it is obliterated.

2. The *alb* is to be made of pure white linen or hemp;¹⁹ cotton or muslin is not the prescribed material.²⁰ The ribbons at the neck may be made of linen, silk or other material. It may be ornamented with narrow linen lace around the neck, and the cuffs and the part below the waist where it is tied with the cincture may be of linen lace, plain or in becoming figures.²¹ The lace both of the cuffs and of the part below the waist may have an underlining of any liturgical (even blue) color.²² The cuffs and the lower extremity of the *alb*, if it be wholly made of linen, may be embroidered with silk or linen thread of red, green, violet or blue color.

3. The *cincture* is made of linen, hemp, silk,²³ or wool.²⁴ It is usually white, but it may correspond in color with the vestment.²⁵ In some places, *e. g.* in Rome, on solemn occasions threads of gold are mingled with the threads of the tassels.

4. The material of which the *maniple*, *stole* and *chasuble* (also *folded*) should be made is not prescribed by the rubrics; in general it is merely required that the sacred vestments be "*integra, et decenter munda, ac pulchra*;"²⁶ but by exclusion we may infer that these vestments should be made of silk, *e. g.*, plain silk, *moire-antique*, silk damask, silk velvet, etc., since they are not to

¹⁷ S. R. C., May 15, 1819, n. 2600.

¹⁸ *Miss. Rom.* Ritus celebr. Tit. I, n. 3.

¹⁹ S. R. C., May 15, 1819, n. 2600.

²⁰ *Ibidem*.

²¹ S. R. C., Dec. 5, 1868, n. 3191 ad V.

²² S. R. C., July 12, 1892, n. 3780 ad V. *Ibidem*, Nov. 24, 1899, n. 4048 ad VII.

²³ S. R. C., Jan. 22, 1701, n. 2067, ad VII.

²⁴ *Ibidem*, Dec. 23, 1862, n. 3118.

²⁵ *Ibidem*, June 8, 1709, n. 2194, ad III.

²⁶ *Ibidem*, Tit. I, n. 2.

be of cambric, muslin,²⁷ or wool.²⁸ Pure linen is not excluded, but we find no mention of its use, either because it is not of a nature to retain the required liturgical colors, or because stuffs of richer material are deemed more suitable for the purpose.

The vestments may also be made of gold or silver cloth, but only on condition that the material be a woof of pure gold or silver thread,²⁹ apart from that which is silk.

For *poor* churches, material of silk threads, on a basis of cambric, wool, or linen, is tolerated.³⁰

Attention must be drawn to the fact that the essential part of the sacred vestments is to be *woven* cloth; hence lace, needle-work, etc., cannot be used.³¹

There is no objection to using for the making of sacred vestments the stuffs of secular garments, provided these are of rich material, clean, of silk, and possessing the qualities required by the rubrics.³²

The accessories, *e. g.*, ornaments, lining, stiffening, borders, fringes, etc., may be made of any suitable and decent material. The vestments may be suitably ornamented with embroidery of flowers, and other sacred emblems;³³ or painted with images of saints.³⁴

5. With regard to the ornamentations on the maniple and stole, the following may be noted:

(a) *Maniple*.—At the centre, which rests on the upper part of the arm, the maniple is ornamented with a cross, square in form, which the wearer kisses before assuming it.³⁵ It is customary also to ornament the centre of both extremities with the same kind of cross, although this is not prescribed.

(b) *Stole*.—At the centre, which rests on the neck, there is a small cross, square in form, which the bearer kisses before assuming the stole.³⁶ It is customary to ornament the centre of both

²⁷ *Ibidem*, Sept. 23, 1837, n. 2769, ad V, 3.

²⁸ *Ibidem*, June 23, 1892, n. 3779, ad I.

²⁹ S. R. C., April 28, 1866, n. 3145; Dec. 5, 1868, n. 3191, ad IV.

³⁰ S. R. C., March 23, 1882, n. 3543.

³¹ *Nouv. Revue Theol.*, vol. XIX, 1887, pp. 338 and 339.

³² S. Lig., Lib. VI, n. 376.

³³ S. R. C., June 2, 1883, n. 3576 ad XV.

³⁴ *Ibidem*, March 30, 1885, n. 3628.

³⁵ *Miss. Rom.*, Ritus celebr., Tit. I, n. 3.

³⁶ *Miss. Rom.*, Ritus celebr., Tit. I, n. 3.

extremities with the same kind of cross, although this is not prescribed. At Rome these crosses are usually found at the point where the stole begins to increase in width. This applies also to the maniple, which, like the stole, may have a border of galloon.

The *stola latio*r, used by the deacon in the Mass in which the folded chasuble is used, may be made of simple silk of a violet color. It need not be adorned with a cross at its centre, or at its two extremities.³⁷

6. The ornamentation of the *chasuble* had various stages:—

(a) anciently, a narrow strip of precious material was attached both to the front and back, extending from the top to the bottom; frequently the opening at the top for the head of the wearer to pass through was bordered with the same material;

(b) in the Middle Ages another strip passed over the shoulders, and intersected the strips on the front and the back in the shape of a cross (*crux* Ψ *patibulata*);

(c) St. Charles³⁸ ordained that the chasuble should be adorned on the front and back with a cross (*crux* † *immissa*);

(d) in the seventeenth century, the back was adorned with a simple column, and the front with a cross (*crux* † *immissa*, or † *commissa*).³⁹

7. The columns and crosses are either (1) simply outlined with gold, silver, or silk galloon, or (2) embroidered or painted on the vestment itself, or on any other material, and afterwards fastened to the vestment. In the latter case, they may be ornamented with the images of Christ and the saints, sacred emblems,⁴⁰ leaves, or flowers. Black vestments should not be ornamented with skulls, cross-bones, or other design of this nature, or *white* crosses.⁴¹ The borders and the aperture at the top may be ornamented with gold, silver, or silk galloon.

³⁷ S. R. C., September 25, 1852, n. 3006, ad VII.

³⁸ *Instruct. Supplect. Eccl.*, Lib. II, Part II. *De Planeta*.

³⁹ This is at present the Roman custom, but the French custom is the reverse, *i. e.*, a column on the front, and a cross (*crux immissa*) on the back. In Spain the chasuble is usually adorned with a simple column on the front and back of the chasuble.

⁴⁰ Except those of the Sacred Heart and the Immaculate Heart of Mary, *individually or conjointly*. S. R. C., April 5, 1879, n. 3492.

⁴¹ *Caerem. Episc.*, Lib. II, cap. XI, n. 1.

8. The material and general ornamentation of the *dalmatic* and *tunic* should correspond, as much as possible, with the celebrant's vestments.⁴² The vertical stripes or broad bands of the original dalmatic, falling from each shoulder to the bottom before and behind, are still retained. Since the thirteenth century the custom obtains of joining these stripes, above and below, by horizontal bands. The extremity of the sleeves is adorned with a similar band. Since the close of the sixteenth century it became common to fasten to the shoulder parts a cord with tassels hanging down on the back.

The bishop's dalmatic and tunic are made of rich, pliable silk, embroidered with gold or silver edgings.

9. The *humeral veil* is also made of pliable silk.⁴³ It may be adorned in the centre with some sacred design or emblem, and the lateral ends usually have fringes.

10. The material of the *cope* is the same as that of the other sacred vestments. The *orphrey* (the two bands down the front of the cope) is usually made of other material than that of the cope, which may be elaborately ornamented in silk, gold or silver embroidery, or with precious stones. Sometimes these bands are merely delineated on the cope by having two strips of silk or gold galoon, about eight inches apart, affixed to it. The hood attached to the back is bordered with silk or gold fringe and may be ornamented with some sacred design or emblem.

11. The material of the surplice and rochet is not prescribed by the rubrics, probably because it is not considered an altar or sacrificial robe, but merely a choir dress. The proper material for these is linen, hemp, lawn, cambric, lace or any other white stuff of this kind. The sleeves and hem may be adorned with lace.

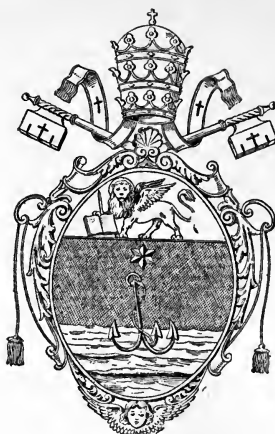
The lace of the sleeves of the *rochet* near the hand has usually an underlining, agreeing in color with the cassock of the wearer;⁴⁴ *scarlet* for cardinals, *deep red* for bishops, *violet* for prelates, black for all others, unless by special indult another color may be used.

S. L. T.

⁴² S. R. C., May 31, 1817, n. 2578, ad IV.

⁴³ *Caerem. Episc.*, Lib. I, cap X, n. 5.

⁴⁴ S. R. C., July 12, 1892, n. 3780, ad V.



Analecta.

E S. CONGREGATIONE RITUUM.

I.

CONSUETUDO NON ADHIBENDI CONOPEUM ANTE TABERNACULUM
SS.MI SACRAMENTI SERVARI NEQUIT.

Ab hodierno caeremoniarum magistro cuiusdam Ecclesiae cathedralis expostulatum fuit: An servari possit consuetudo non adhibendi conopeum quo tegi debet tabernaculum ubi asservatur SS.mum Eucharistiae Sacramentum?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, respondendum censuit: *Negative et servantur Rituale Romanum et Decreta.*

Atque ita rescipsit die 1 Iulii 1904.

L. + S.

A. Card. TRIPEPI, *Pro-Praefect.*

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

LINGUA VULGARIS IN LITURGIA.

Hodiernus R.mus Archiepiscopus Utinensis Sacrorum Rituum Congregationi sequentia Dubia pro opportuna declaratione humilime exposuit:

I. In duabus paroeciis Archidioeceseos Utinensis extat consuetudo immemorialis, qua, in Dominica Palmarum, peractis Benedictione Palmarum et Processione, canitur Passio D. N. I. C. lingua slavica vulgari: quaeritur utrum huiusmodi cantus Domini-cae Passionis tolerari possit in casu, aut saltem permitti ante Benedictionem Palmarum, vel immediate post Missam lectam?

II. In aliis duabus paroeciis consuetudo etiam immemorialis viget, qua in communione administranda extra Missam verba *Domine non sum dignus* recitantur lingua vulgari; et coram SS.mo Sacramento exposito eadem vulgari lingua canuntur litaniae lauretanae; quaeritur an, attenta vigente consuetudine, utrumque liceat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, respondendum censuit:

Ad I. "*Quoad primam partem, negative et servetur Rubrica Missalis, quae talem interruptionem non concedit, et post Benedictionem Palmarum praescribit: deinde celebratur Missa; et quoad secundam partem, affirmative, accedente consensu Ordinarii.*"

Ad II. "*Negative et serventur Rubricae et Decreta.*"

Atque ita rescripsit, die 1 Iulii 1904.

L. † S.

A. Card. TRIPEPI, Praef.

† D. PANICI, Archiep. Laodicen., Secret.

III.

QUOMODO FACIENDA SIT GENUFLEXIO A MINISTRIS, TRANSEUNTIBUS ANTE ALTARE, A CONSECRATIONE AD COMMUNIONEM.

Hodiernus canonicus caeremoniarum magister Ecclesiae metropolitanae Rhemensis, de consensu sui E.mi Archiepiscopi, sequentia dubia Sacrorum Rituum Congregationi, pro opportuna declaratione, humillime proposuit, videlicet:

I. Utrum canonici ante altare, in quo Missa celebratur, transeuntes a consecratione usque ad communionem, genuflexionem duplicem nempe utroque genu efficere debeant, an genu dexterum tantum usque in terram flectere?

II. Utrum idem modus genuflectendi servari etiam debeat a quolibet sacerdote qui, sive ad altare procedit Missam celebraturus,

sive reedit celebrata Missa, transit ante aliud altare in quo tunc Missa celebratur et est inter consecrationem et communionem?

III. Utrum eodem modo genuflectere debeant ceroferarii qui ab altari discedunt post consecrationem, cum intorticia in sacristiam referunt et cum statim ad loca sua prope altare redeunt?

Et Sacra eadem Rituum Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae omnibusque sedulo perpensis, rescribendum censuit:

Ad I. "*Negative ad primam partem, affirmative ad secundam.*"

Ad II. "*Negative et servantur Rubricae de ritu celebrandi tit. II, n. I.*"

Ad III. "*Genuflectant unico genu.*"

Atque ita rescripsit, die 20 Maii 1904.

L. † S.

S. Card. CRETONI, *Praefectus*.

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

SUMMARIUM INDULGENTIARUM ARCHISODALITATI SSMI CORDIS
IESU EUCHARISTICI IN ECCLESIA S. IOACHIM DE URBE EXIS-
TENTI TRIBUTARUM.

Indulgentiae Plenariae.

1. Omnibus ex utroque sexu Christifidelibus die eorum ingressus in Archisodalitatem, dummodo vere poenitentes et confessi S. Synaxim sumpserint.

2. Omnibus Sodalibus, a primis Vesperis ad occasum solis:

a) Ferae V in Coena Domini,

b) diei festi SSmi Cordis Iesu,

si praefatis diebus uti supra dispositi aliquam ecclesiam vel publicum oratorium visitaverint ibique ed mentem Summi Pontificis oraverint.

3. Iisdem die anniversaria erectionis Archisodalitatis Romanae, dummodo uti supra dispositi respectivam parochialem ecclesiam a primis Vesperis ad occasum solis praedicti diei devote visitaverint ibique uti supra oraverint.

4. Iisdem Sodalibus, qui iuxta Archisodalitatis statuta semel saltem in unaquaque hebdomada per dimidium horae SS^mum Sacramentum adorare consueverint, quatuor anni diebus, ab Ordinario semel designandis, quibus confessi ac S. Synaxi refecti ad mentem Summi Pontificis oraverint.

5. Iisdem Sodalibus, qui pariter semel in hebdomada per dimidium horae praescriptam SS^mi Sacramenti adorationem peragere consueverint, atque uti supra dispositi ecclesiam seu oratorium ubi Sodalitas erecta reperitur visitaverint, ibique uti supra etiam oraverint a primis Vesperis ad occasum solis sequentium dierum :

- a) Nativitatis D. N. Iesu Christi ;
- b) Paschatis Resurrectionis ;
- c) Adscensionis ;
- d) Pentecostes ;
- e) SS^mi Corporis Christi ;
- f) Assumptionis B. Mariae Virg. ;
- g) Prima feria V Aprilis.

INDULGENTIAE PARTIALES.

1. *Bis centum dierum*, semel in die, Sodalibus, qui corde saltem contrito ac devote SS^mum Eucharistiae Sacramentum per dimidium horae quocumque anni die adoraverint.

2. *Centum dierum*, item semel in die, si corde pariter contrito ac devote sequentem orationem recitaverint : “ Cor Iesu Eucharisticum, in nostro exilio solatium, da pacem Ecclesiae.”

3. *Quinquaginta dierum*, pariter semel in die Sodalibus pro recitatione uniuscuiusque ex sequentibus precibus Jaculatoriis : (a) “ Sit Cor Iesu Eucharisticum benedictum ! ” (b) “ Cor Iesu Eucharisticum, miserere nobis ! ”

Omnes et singulae Indulgentiae superius memoratae, sunt etiam applicabiles animabus defunctorum in igne purgatorio dentis.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita praesens Summarium, ad examen revocatum, authenticum declaravit illudque typis mandari benigne permisit.

Datum Romae ex Secretaria eiusdem Sacrae Congregationis, die 24 Novembris 1903.

L. + S. † FRANCISCUS SOGARO, *Archiep. Amidensis, Secr.*

E S. POENITENTIARIA.

CIRCA DETERMINATIONEM PAUPERTATIS PRO DISPENSATIONIBUS
MATR., IN ITALIA.

Il Vescovo di Nicastro prega di volergli indicare la norma precisa che, in tante opinioni di vari Autori, debba tenersi nell' indicare lo stato di povertà o quasi povertà degli oratori per le dispense matrimoniali.

Che ecc.

Sacra Poenitentiaria ad praemissa respondet: Donec aliud a S. Sede non statuatur, standum decreto Benedicti XIV, dato per S. Congr. S. Officii fer. V die 25 Septembris 1754, iuxta quod, in ordine ad dispensationes matrimoniales, pauperes, in Italia, censendi sunt tum qui ex labore et industria tantum vivunt, tum qui aliqua possident bona, sed non ultra summam scutatorum romanorum 300 in capitali (idest libellarum 1612, 50). Fere pauperes autem ibidem ii dicendi sunt, quorum bona non excedunt in capitali summam scutatorum mille (idest libellarum 5735), a quibus tamen fere pauperibus modicum taxae augmentum exigi solet.

Datum in S. Poenitentiaria, die 20 Ianuarii 1904.

ALEXANDER CARCANI, *Regens.*

J. PALICA, *Secretarius.*

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are :

S. CONGREGATION OF RITES :

- I. Rules that the Tabernacle veil be used, any custom to the contrary notwithstanding.
- II. Answers that (*a*) the Passion on Palm Sunday is not to be sung in the vernacular, following the blessing of the Palms and the Procession; at the same time, with the consent of the Ordinary, it may be so sung before the blessing of the Palms or immediately after the Mass; (*b*) when Holy Communion is distributed outside Mass the "Domine, non sum dignus" may not be recited in the vernacular; neither is it permitted to sing the Litany of Loretto in the vernacular during the exposition of the Blessed Sacrament.
- III. Ministers and servers, or priests on their way to the vestry from other altars after saying Mass, when crossing an altar between the time of the Consecration and Communion, genuflect on one knee only.

S. CONGREGATION OF INDULGENCES publishes a summary of plenary and partial indulgences that may be gained by the faithful who are members of the Archconfraternity of the Eucharistic Heart of Jesus attached to the Church of St. Joachim in Rome.

S. POENITENTIARIA gives the standard by which the "state of poverty" may be gauged, for purposes of marriage dispensations.

THE ABSOLUTION AT FUNERALS WITH MASS.

Qu. The custom largely prevails in this diocese at funerals, of having one priest sing the Mass and another give the absolution after the Mass. I believe there is some warrant for this; but recently a Jesuit Father made the statement here that it was absolutely against the Rubrics, and that the custom was being maintained merely because

it proved a great convenience in the distribution of honors at funeral functions where priests often wished to have part in the ceremonies because they were acquainted with the family of the deceased or wished to be considered so. Although there may be truth in this, I am not disposed to give up the custom, if it has any authoritative sanction in the Rubrics or decrees of the S. Congregation. On the other hand I do not wish to maintain any open violation of the liturgical precepts, or take part in their violation, if it is clearly established that this matter is wrong. I know that it is tolerated, but that does not make it right. Please give the full exposition of this matter according to ecclesiastical authority and oblige many readers who wish to observe the law when they know it.

EUCCHARISTICUS.

Resp. The absolution at the bier must be performed either by the celebrant of the Mass, or by the Ordinary of the place in which the absolution takes place.

1. The absolution at the bier after Mass is considered in the Liturgy as a complement or appendix of the latter, for the *Rituale Romanum* says,¹ "*Finita Missa, sacerdos, deposita casula et manipulo, accipit pluviale . . . accedit ad feretrum . . . absolute dicit sequentem Orationem: 'Non intres.'*"

2. The S. R. C. decided, September 6, 1869, that a Vicar General in the absence of the Ordinary is not authorized to perform the absolution, if another priest has celebrated the Mass.²

3. The S. R. C.,³ answering the question whether a priest other than the celebrant of the Mass might perform the absolution, says: "*Congruum est ut absolutio fiat ab ipso celebrante.*" The same answer was given by the S. R. C., September 25, 1875, ad VII. This *congruum est* has been interpreted by some liturgists as if it allowed some discretion and implied no obligation; but such interpretation is unwarranted. What the S. Congregation meant was that it was obligatory, because it is becoming (*congruum est*) that the celebrant of the Mass should perform the absolution.

4. This appears from the entire context of decisions on the subject, for the same Congregation had answered before⁴ *Negative*

¹ Tit. VI, cap. III, n. 7.

³ July 21, 1855, ad III.

² See *Collectanea*, S. C. de P. F., n. 919.

⁴ August 12, 1854.

to the question, "Utrum post Missam in die obitus alius sacerdos a Celebrante diversus accedere possit ad absolutionem peragendum." Now in the latest edition of the S. R. C., to eliminate all misunderstanding, the decrees under 2 and 3 above have been expunged, and to the last, 4, the following words were added: "Et hoc jure gaudere tantum Episcopum loci Ordinarium."

Hence only the celebrant of the Mass, or the Ordinary of the place in which the absolution takes place, can perform this ceremony.

The following reason for the latter disposition may be assigned: According to the Rubrics⁶ the minister of the Mass and of the absolution should be the same. Whilst the Mass is a sacrificial act, the funeral rite and absolution as such are matters of jurisdiction, not of honor. Now the Ordinary enjoys jurisdiction in his whole diocese and may delegate a priest to celebrate the Mass according to the rule *Qui per alium facit, ipse facit*, and he may retain for himself the absolution at the bier. Since titular bishops *qua tales*,⁶ protonotaries, canons, parish priests, do not enjoy this jurisdiction, but only a distinction which is honorary or delegated, they must either abstain from giving the absolution or should celebrate Mass to enjoy the right.

The ceremonies *before* Mass⁷ may be performed by a priest other than the celebrant—first, because the Rubrics do not prescribe that the same priest perform these functions and the Mass; secondly, because there is no close connection between them and the Mass; and thirdly, because the S. R. C.⁸ has so decided.⁹

JUBILEE COMMUTATIONS.

Qu. Regarding the present Jubilee it has been frequently said that the works prescribed by the Holy Father for gaining it may be commuted by the confessor outside confession. Thus in the May number of THE ECCLESIASTICAL REVIEW, which contains an excellent article on

⁶ *Rituale Romanum*, l. c.

⁶ S. R. C., May 9, 1893, n. 3798, ad II.

⁷ Carrying of the corpse to the church, presiding at the procession, blessing the corpse, singing the *Subvenite* and presiding at the Office.

⁸ July 21, 1855, n. 3035, ad III.

⁹ See *Ephemerides Liturgicæ*, Vol. XII, 1898, p. 226.

the Jubilee Requirements, it is said on page 529 : "The commutation of works for gaining the Jubilee may be made by a confessor outside the confessional, provided the penitent recurs to the same confessor for absolution." In many parishes throughout the country, when the Jubilee was published, the same view was expressed.

May I be permitted to ask whether there is a sufficient foundation for holding this opinion, and whether the opinion itself may be safely followed in practice ?

It is true that in some Jubilees, *e. g.*, that of the year 1865, the works prescribed could according to a Decree of the S. Penitentiary be commuted outside confession. It does not, however, appear that the same can be said regarding all other Jubilees. On the contrary, the S. Congregation of Indulgences (March 15, 1852) declared that the regulations set forth in the Constitutions of Benedict XIV, *Peregrinantes* and *Inter præteritos*, are to be observed in every Jubilee, ordinary and extraordinary, except so far as the Sovereign Pontiff proclaiming a Jubilee may deem it expedient to depart from these regulations. Now in the Constitution of Benedict XIV *Inter præteritos* (n. 63) it is expressly laid down : "*Non posse a penitentiariis ullas absolutiones, commutationes ac dispensationes dari extra actum sacramentalis confessionis.*" In the year 1886, when the S. Penitentiary was asked whether the commutations could be made outside confession, the answer was "*Non expedire.*" Then among the *Monita* given by Leo XIII for the Jubilee of 1900 was the following : "*Advertant absolutiones, commutationes, dispensationes, quarum ipsis potestas collata est, non posse a se exerceri extra actum sacramentalis confessionis,*" etc.

The modern theological writers treating of the power of commutation, as far as I have examined them, agree in holding that this power cannot be exercised outside confession without special concession of the Sovereign Pontiff.¹

Now as regards the question of fact, has the present Sovereign Pontiff indicated in his Encyclical proclaiming the Jubilee that confessors may exercise the power of commuting outside confession ?

The only portion of the Encyclical relating to commutation is contained in the two paragraphs, beginning with the words, "Confessariis autem," and "Insuper," respectively, in neither of which is this power expressed or implied.

¹ Cf. Noldin, *De Sacramentis*, N. 325; Aertnys, *De Indulgentiis*, N. 220; Genicot, *Vol. 2, N. 411*; Lehmkühl, *Vol. 2, N. 552*, etc.

There have been several Decrees of the S. Penitentiary published this year for the Jubilee, but none of them touches upon this question. What then is to be done? Can we hold that a penitent, who applies for a commutation outside confession to a priest to whom he will afterwards make his Jubilee Confession, may be considered as having begun this confession? This view seems somewhat forced. Besides it would be at most a probable opinion; and it is not within the scope of probabilism to settle questions of Indulgences.

ENQUIRER.

Resp. There can be no doubt that the principle laid down by Benedict XIV holds good in the present as in the case of former Jubilee Indulgences. That principle asserts that the absolutions, commutations, and dispensations, granted in view of the Jubilee Indulgence, may not be granted outside or independently of the act of Sacramental Confession ("non posse exerceri extra actum sacramentalis confessionis").

In the application of this principle it becomes, however, a question whether, and how far, the different operations which constitute the *actus sacramentalis* must be immediately bound together in time and place. It is generally admitted by theologians, such as Lugo (*Disp.* XXV, n. 112) and Ballerini (*Opus theol. morale*, Vol. V, tr. X, Sect. V, c. 1, n. 534), that a confessor, having reason to alter the penance of a person who had confessed to him, may do so even when a considerable interval of time has elapsed since the actual confession, provided the confessor can recall the confession for which the penance is to be given or changed, at least in a vague or general way. The reason of this is that the act of commuting the penance is a judicial act which the confessor as judge may perform so long as he remains cognizant of the cause for which satisfaction has not been duly made. This judicial act is based upon a previous hearing in the confessional, and coincides with the sentence or absolution given by the confessor. The three operations of confession, absolution, and penance are, therefore, actually one sacramental act, the parts of which are accidentally separated in time and place.

This reasoning appears to apply in the present case, whenever the priest who commutes the obligations of the Jubilee acts in the capacity of confessor to the person who requires the commutation, although the actual confession and absolution do not take place

at the same time. The essential point is that the priest act as confessor and with reference to the confession of the penitent, whom he knows.

Practically speaking, such commutation must therefore follow the Jubilee confession, though not immediately; and it must be made by the confessor of the person who has heard the Jubilee confession, though not directly, because the commuted work for gaining the Indulgence may be indicated by any instrument or medium, since there is no question here of breaking the *sigillum* by implication in communicating the same through another person. The confessor, in this case, simply completes the exercise of the judicial power begun in the act of confession, and thus acts within the law which forbids that no commutation be made *extra actum sacramentalis confessionis*.

Where this union of the judicial elements of the sacramental act is wanting, either because the priest does not know the penitent, or does not recall the confession made to him, the case is different. Here the priest lacks the power to commute, not because the fulfilment of the Jubilee requirements is directly dependent on the state of the penitent's conscience, but because the faculties which the confessor has received for a particular case are limited to the Jubilee confession.

For a like reason the commutation of the Jubilee obligations might be made even before the actual Jubilee confession, if made with reference directly to that sacramental act,—although it is not in every case clear that a moral connection can be established between the exercise of jurisdiction before the confession and the act of absolution in the confessional. The solution of the doubt in every case depends upon the extent to which the commutation may be considered as part or complement of the sacramental act, which act, as has been said, is not circumscribed merely by a time and place limit, but by the *judicial* exercise of the confessor's faculties.

THE JUBILEE VISITS TO SEMINARY OR CONVENT CHAPELS.

Qu. Could not the Jubilee visits be made to the chapel in those institutions which are outside the ordinary jurisdiction of the parish priest and where there is a resident chaplain? In some cases these

chapels are semi-public oratories having quasi-parochial service, inasmuch as the resident priests administer the Sacraments to the attendants generally.

Resp. Ordinarily and under the terms of the Encyclical, religious and members of seminaries or similar institutions are bound to visit the cathedral in the diocesan city, or the parish church, or the principal church of their locality, according to the circumstances already discussed in these pages. [See April, May, August, September, and October numbers of THE ECCLESIASTICAL REVIEW.] The mere fact of a separate chaplain's service does not exempt an institution from parochial jurisdiction.

But where an institution like the seminary or convent is definitely exempted from the parish authority, so as to constitute itself under episcopal sanction a quasi-parish within the limits of which all the Sacraments may be administered, the inmates cannot be said to belong to the local parish outside the institution, and hence are not obliged to go to the church representing that parish. Their church or chapel, even if not properly a parish church, is the principal church or chapel outside the regular parish limits or of the locality in which they dwell. It depends of course on the Ordinary to define this separate jurisdiction in particular cases where usage has not already defined it.

However, in cases where the members of a community would find it a serious inconvenience to go to the parish church from the jurisdiction of which their own chapel is not exempt, there remains the alternative of obtaining a commutation of the visits for each member individually from the confessor. This method has the sanction of a Decree from the S. Poenitentiaria, April 24, 1886.

"MONIALES" AND THE PRESENT JUBILEE.

Qu. On page 389 of the October number it is stated that "to hear the Jubilee confession of religious for whom the bishop ordinarily appoints a special and regular confessor, it is requisite to have the bishop's special approval for hearing the confessions of religious."

Quandoque dormitat et bonus Homerus. Nuns with simple vows, even though at ordinary times they may be restricted by the bishop in the choice of a confessor, can, for their Jubilee confession, select

any confessor, secular or regular, approved for the hearing of confessions of both sexes in the place where the confession is made. A decision to this effect was given on January 2, 1900; also on March 30, 1901. "Moniales" must be taken in *stricto sensu*.

M. C. G.

Resp. A decision of the S. Congregation, April 3, 1904, applicable to the present Jubilee is given in our August number (page 161). It reads: "The restriction of selecting a confessor among those only who are approved for hearing the confessions of religious (*pro monialibus*) extends to those who not only live in community, but have moreover a confessor designated by the Ordinary, who regularly goes to them for the distinct purpose of hearing their confessions." This includes all religious having separately approved regular confessors.

JUBILEE QUERIES.

Qu. 1. Do *Cibus esuriales* prescribed by the Jubilee fast exclude the use of lard in preparing fish, etc., for the principal meal?

Resp. Lard may be used not only for preparing the principal meal, but for the collation also. (*Decr. S. Poenit.*, 16 Jan., 1834.)

Qu. 2. If the principal meal be taken about 12 o'clock, and a collation in the evening, may a small piece of bread and a cup of tea or coffee be taken in the morning?

Resp. Yes; (*Decr. S. Poenit.*, 21 Nov., 1843)—"non esse inquietandos qui talem usum sequuntur."

Qu. 3. Is it necessary that the visits be made in one's own parish church?

Resp. Yes. Such is the obvious reading of the Encyclical.

Qu. 4. May Philadelphia Catholics make their Jubilee visits in Cape May, Atlantic City, etc., if they are spending a few weeks in those places?

Resp. If they have the permission of their Jubilee confessor, whose duty it is to weigh the reasons for not making the Jubilee at home; or if the few weeks are equivalent to establishing a

temporary domicile, which would make the local church of residence the quasi-parish church for the season. Otherwise one's own parish church is the place prescribed; for evidently the Holy Father wishes to animate the attachment to the pastoral centre and to the parish-life in all places where it might be flagging.

Qu. 5. Must a Catholic of the city where there is a Cathedral visit the same? What is the meaning of *si sit eo loci*?

Resp. Catholics inhabiting a city where there is a Cathedral (*si sit eo loci*), must visit the Cathedral. If there is no Cathedral in the Cathedral city, that is, if the Cathedral has been destroyed, or is for any reason inaccessible, or is only in process of being constructed, the principal church of the Cathedral city is to be visited. In any other town one's own parish church is to be visited, if there be one (*si sit eo loci*). In places where there are no parish churches but only mission churches (having no resident pastor) or chapels, the mission church or chapel may be visited or such church as the Ordinary may designate.

Qu. 6. May a Confessor commute the fast, or the other prescribed works, a day or so after hearing the penitent's confession, if the penitent should ask him to do so, outside the confessional?

Resp. For valid and well understood reasons, and *in ordine ad confessionem*, yes.

POSITION OF THE CORNER-STONE OF NEW CHURCHES.

Qu. Will you please state what is the proper position of the corner-stone for a new church? In some cases I have seen it placed at the corner where the sanctuary is to be; in most cases, however, it is inserted in the front façade at the corner where it can be seen, some feet above the ground, with an inscription of the title of the church and the year of its erection.

Resp. The *Ritual* and *Pontifical* defining the *Ritus Benedictionis et Impositionis Primarii Lapidis pro Ecclesia aedificanda*, whilst they do not state the precise position of the corner-stone, seem to indicate that it is to be located in the foundation of the building and near the place of the altar, that is, the sanctuary, (*ubi per sacerdotem crux pridie figatur*). Leading authorities on

the Rubrics agree in this. Thus Martinucci (Lib. III, c. XV), Baruffaldi (Tit. LXXI, n. 32), and De Herdt (Vol. III, §298, n. 10) state that the corner-stone should be placed (on the Gospel side, *Martinucci*) where the walls of apse and transept meet, so as to verify the words "utrumque junxit angulum" which occur in the hymn of the *festum Dedicationis* (Baruffaldi). Hence the position in an ordinary cruciform church-edifice would be as indicated in the following diagram :

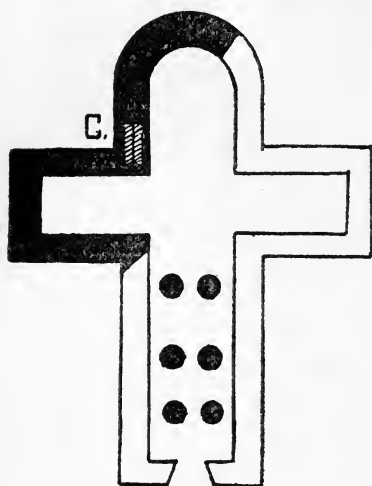


FIG. 1.

or

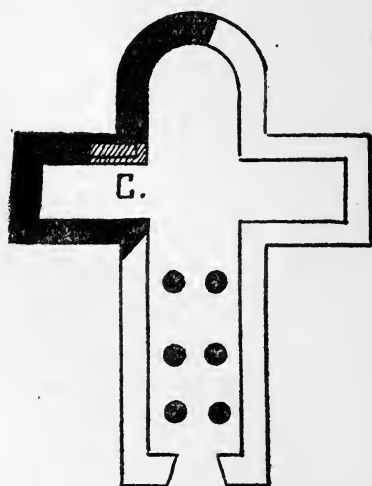


FIG. 2.

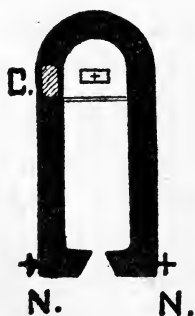


FIG. 3.



FIG. 4.

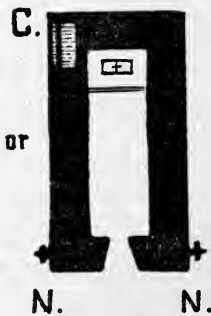


FIG. 5.

Van der Stappen (Vol. IV, n. 341) agrees with the above-mentioned authorities, stating that the corner-stone is to be placed on the Gospel side, even if the construction of the church does

not form an angle at the point where the walls meet. (See Fig. 3.) If the building is simply a square edifice the corner-stone is placed at the angle indicated by C (Figs. 4 and 5), and *not* at the front corners N, "nec quaeratur angulus a parte illa ecclesiae ubi janua."

From the words *fundamentalis* and *primarius* in the Ritual and Pontifical it is also quite plain that the corner-stone should be a real foundation stone, the first, as it were, laid in the ground. The foundation is, according to Van der Stappen (*l. c.*), the stonework that does not appear above the ground on the outside of the walls. The words "Parietes ecclesiae in superiori parte, *et in fundamentis* cum aqua benedicta aspergit" imply that this *fundamentum*, although not visible on the outside of the church can be easily approached from the inside after the walls are raised.

As to the form of the corner-stone, Martinucci explains it as follows: It should be a rough-hewn block of stone having the dimensions of about one foot square. This is to be inserted into a larger block forming part of the foundation wall at the corner. Accordingly this latter block has a square cavity provided to hold the corner-stone blessed by the bishop and beside it there should be room for a small case of coins, parchments, etc., attesting the title and act of laying the corner-stone, etc. (usually placed in a glass vial so as to preserve them from destruction by damp, etc.). Into this cavity the actual corner-stone is placed together with the above-mentioned memoranda by the minister during the ceremony, and a slab of stone closes the opening, which is then cemented.

Hence there are in one sense two corner-stones, one large which is put in position by the masons, and afterward walled in by them; the other, a smaller stone which two clerics can carry and place conveniently for the act of blessing, to be inserted into the square hollow which is to contain it and the testimonials of the ceremony. Although Baruffaldi and Van der Stappen do not mention these details, they seem but reasonable, since it would ordinarily be impossible for two clerics to carry the stone from the table to the wall (as the ceremonial prescribes), if it be of the large size which a foundation-stone is supposed to have.

THE LESSONS OF THE FIRST NOCTURN.

Qu. Can you give any reason for the order observed throughout the year in the Lessons of the first Nocturn?

Resp. Pope St. Gregory VII prescribed the order of these Lessons as we use them at present, although long before his time there was a tradition which observed practically the same order. The Church had two objects in view in sanctioning the arrangement of the readings which she has made obligatory upon her clergy:

(1) that the whole of the Bible might be completely gone over within the course of a year;

(2) that in doing so there should be observed, as far as possible, a certain harmony befitting the character of the different seasons of the ecclesiastical year.

Since it is obvious that, whilst the books of the Bible should all be read in a cursory way, certain portions might at times have to be omitted on account of the limited space allotted for the Lessons, the general rule was observed that the beginnings of all the books should be read and so much of the contents of each as to give a general résumé of each book, whenever the whole of it could not be read, at any season of the ecclesiastical year.

The Gospels were not included in the distribution because they are read at Mass and assigned with their exposition to the third Nocturn. From the reading of the Old Testament are omitted: Ruth, Judges, Paralipomenon, Esdras, and Baruch. The Canticle of Canticles is also omitted, probably because it is read on the feast and during the octave of the Assumption of the Blessed Virgin.

The following may be given as reasons for the order:

1. *During Advent* the prophecy of Isaias is read because it in a special manner foretold the coming of Christ.

2. *From Epiphany to Septuagesima* the Epistles of St. Paul are read because the Apostle of the Gentiles did more than the other Apostles to make Christ known, or because he teaches us how to conform our life with that of Christ.

3. *From Septuagesima to Passion Sunday* Genesis and Exodus are read in which are described the creation of the world, the fall

of Adam, and the consequences of this fall, for which Christ the Redeemer is to suffer death and thus free us from sin and its slavery.

4. *During Passiontide* the prophecy of Jeremias is read, as he describes and laments over the sufferings of the Redeemer.

5. *After Easter* the Acts of the Apostles are read, for they describe the beginning of the Church and the fervor of the first Christians, as the fruits of Christ's Resurrection. Then the Apocalypse and the Epistles of the Apostles, "who with great power did give testimony of the Resurrection of Jesus Christ our Lord."¹

6. *Immediately after Pentecost* the Books of Kings are read in which are foreshadowed the sufferings and persecutions of the Church after the coming of the Holy Ghost.

7. *During August* the Sapiential Books (Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus)² are read to teach us how to lead a Christian life.

8. *During September*, since *exempla trahunt*, Job is read as a pattern of patience, Tobias of prudence, Judith of fortitude, Esther of temperance.

9. *During October* the battles and victories of the Macchabees are set before our eyes, that we may be incited to fight against the enemies of a Christian life.

10. *During November* the prophecies of Ezechiël, Daniel, and the twelve Minor Prophets are read to prepare us for the consolations which the coming Messias is about to bring to us.

¹ Acts 4: 33.

² During the Octave of the Assumption also the Cantic of Canticles.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. *Encyclopædia*.—F. Vigouroux has published the twenty-fourth fascicle of his *Dictionnaire de la Bible*.¹ We have referred to the publication repeatedly, and most of our readers, no doubt, have used the work extensively. We need but say that the erudite and scholarly character of the earlier parts of the work has been fully sustained in its latest accessions.—The *Biblical Encyclopædia* published by J. C. Gray and G. M. Adams consists of five volumes of Notes explanatory, homiletic, and illustrative.²—C. R. Barnes's *Bible Encyclopædia* contains information of a biographical, geographical, historical, and doctrinal character.³—A Dictionary of Catholic Theology may not claim to furnish information which has a direct bearing on matters Biblical; still, if a Theological Dictionary be complete, it may become almost indispensable to the Bible student. Such is the French *Dictionnaire de Théologie Catholique*.⁴ Thirteen parts of the work have now been issued, containing 4286 columns of 650 words each, and still the alphabet is covered only as far as the word *Cajétan*, *i. e.*, up to the beginning of its third letter. It is truly one of the boldest of modern enterprises in dictionary-making. The work does contain a little theology technically so-called; but it deals chiefly with biography and geography. Neither the Antiquities of the Church nor the Sects are in this Dictionary; but the Saints, yet not all the Saints, are here. Adam is here as well as Augustine, and Abraham occupies twenty-two columns. Bossuet as many as forty. *Bulgarie* claims sixty-one columns, and *Cabale* heads a treatise as long as the article on *Cabala* in the *Jewish Encyclopædia*. In spite of such a liberal allowance of space for the more important

¹ Lit-Mahanéh, Paris, 1904, Letouzey, 4to.

² Cleveland, 1904, Barton. \$12.50.

³ New York, 1904. Eaton. \$18.00.

⁴ Par A. Vacant et E. Mangenot. Paris, 1899-1904, Letouzey et Ané; fasc. i-xiii; 5 fr. net, each.

subjects, it is the vast host of short articles that runs away with the space ; but the short articles are done as well as the long.

Protestants are not to be outdone by Catholics in dictionary-making. The Rev. Charles H. H. Wright and the Rev. Charles Neil have edited *A Protestant Dictionary* which should have been called "A Dictionary of Protestantism."⁵ Among the contributors we notice some of the most celebrated Protestant specialists: Conybeare and Margoliouth of Oxford, Mrs. Gibson of Cambridge, Cowan and Nicol of Aberdeen, Gray of Rome, Salmon of Dublin, etc. The work is almost ostentatiously Protestant, and, as was to be supposed, bristles with *ipse dixits*. It endeavors to expose whatever "Romish error" has crept into the great doctrines of Protestantism. At times, its expositions become quite ludicrous. The true Catholic character of the sacred vestments, *e.g.*, is distinguished from "their merely Roman Catholic." Again, the writers "believe that the Protestant is the most ancient faith, and that it will be the most lasting."—A third edition of Herzog's *Realencyclopädie* is in the course of publication, and its twelfth volume has been issued.⁶ It ranges from *Lutheraner* to *Methodismus*. Dr. Loofs, of Halle, is the writer of the last article, and we believe that Methodists will be quite content with his presentation of the subject. Probably the most important as well as the most interesting article in the twelfth volume treats of the *Messiah*. It is written by Professor von Orelli, of Basle, a moderate conservative author. He treats his often discussed but unexhausted theme with freshness and vigor.

The subscribers to the *Jewish Encyclopædia* are now in possession of its seventh volume.⁷ The first word of the fifth volume is *Dreyfus*, the last *Goat* ; the first word of the sixth volume is *God*, the last *Istria* ; the seventh volume opens with the word *Italy*, and closes with *Leon*. These words give a fair idea of the range of the work. Whatever Jews have done, wherever Jews have been, whoever has deserved well or ill of Jews, all are here.

⁵ Hodder and Stoughton. 8vo, pp. xv—832 ; 15s. net.

⁶ Realencyclopädie für protestantische Theologie und Kirche. Begründet von J. J. Herzog. Dritte Auflage. Herausgegeben von D. Albert Hauck. Band xii. Leipzig, Hinrichs.

⁷ The Jewish Encyclopædia. Edited by Isidore Singer, Ph.D., and others. Funk & Wagnalls.

The Bible is claimed as a matter of course ; but such a topic as *Goat* is not merely Biblical. Rabbinical literature has considerable information to give about this subject ; Job's goats killed the wolves which assailed them ; goat's milk, especially the milk of the white goat, fresh from the udder, relieves the heart-ague. We know that in the Bible a goat remains a goat, whatever further developments he may have undergone at the hands of the Jewish Rabbis. Some of the subjects are done twice over, once by a critic, and once by an anti-critic. The writers appear to make an effort to "take no sides" throughout the *Encyclopædia*. It must be evident, however, to an impartial reader that this effort is not always successful. The article on the *Inquisition*, e. g., makes terrible reading. Besides, the whole tone of the *Jewish Encyclopædia* seems to be far below our standard Christian Encyclopædias, whether Protestant or Catholic.

Dom F. Cabrol edits a Dictionary of Christian Archæology.⁸ The fifth fascicle of the first volume has been issued, and shows that the work is unrivalled for the student's purposes, and indispensable too. The magnitude of the work may be inferred from the fact that the fifth part of the first volume closes with a curious, half-pagan article on *Âme*, which is not finished in this part. It is richly illustrated, and of extraordinary antiquarian interest. The editor's staff is disproportionately small ; only forty names are thus far announced. But the writers are very good. Monsignor Batiffol, Abbé Chabot, Professor Cumont, Monsignor Duchesne, Professor Fournier, Dom Leclercq, Professor Martin, Dom Morin, are among the number. Some of the articles are real monographs on their respective subjects. *Africa*, e. g., fills exactly two hundred pages, and the page is very large, with double columns, while the type is small. This article is divided into five parts, each part forming a separate article by a distinct author.—During the course of the summer appeared the extra volume of Hastings' *Dictionary of the Bible*.⁹ When the *Dictionary* was in the course of publication, the editor perceived that an extra volume would be necessary ; for indexes must be added,

⁸ Dictionnaire d'Archéologie Chrétienne et de Liturgie ; Paris : Letouzey et Ané.

⁹ Edinburgh : T. & T. Clark.

referring to subjects, texts, Hebrew words, Greek words, and to authors, together with the list of their respective contributions. But this is not all. The Bible cannot properly be understood without some knowledge of the religion of the Babylonians, Egyptians, and other nations, of the social and political life of Palestine, the condition of the Jews at the Dispersion, and the development of the religious thought in the period between the Old Testament and the New. Besides, maps must be added, presenting the ancient East, Asia Minor about 50 A. D., the chief routes of the Roman Empire, and the road system in Palestine. The question therefore arose whether the *Dictionary* could be enlarged so as to take in all of these subjects, or whether they should be gathered into a separate volume. The latter plan seemed preferable, and one extra volume appeared to give ample room for an adequate treatment of the various topics. Consequently, Professor Ramsay contributed articles on the Religion of Greece and Asia Minor, Roads and Travel in the New Testament, Numbers, Hours, and Dates; Professor Buhl discussed Roads and Travel in the Old Testament and New Testament Times; Professor Jastrow wrote on the Religion of the Babylonians and Assyrians; Professor Wiedemann, on the Religion of the Egyptians; Professor Kautzsch, on the Religion of Israel; Professor Garvie, on Revelation; Professor Bennett, on Wages; Professor Jastrow, on Races of the Old Testament; Professor McCurdy, on Semites; Dr. Drummond, on Philo; Mr. Thackeray, on Josephus; Mr. Fairweather, on Development of Theology in the Apocryphal Period; Professor Schürer, on the Dispersion; Professor Bartlet, on the Didache; Dr. Kenyon, on the Diatessaron, Sibylline Oracles, Agrapha and Papyri; other competent contributors wrote on Patristic Interpretation, Talmud, Trinity, Textual Criticism, Versions, etc. The editor has endeavored to be most judicious in the selection of subjects, as well as in the choice of the respective writers. For it is well known that certain subjects can be adequately treated only by one author, and he, in his turn, may be equipped for only one subject. It is owing to this principle that Admiral Blomfield has written the article on *Ships and Boats*.

2. **Archæology.**—Some of the publications that fall under this head belong to the *Babel-Bibel* discussion, others to the literature on the *Code of Hammurabi*, others again to Palestinian or Egyptian antiquities.

a. **Babel-Bibel Literature.**—Professor Delitzsch has published a pamphlet concerning the *Babel-Bible* question.⁹ It is intended as a forerunner to his third lecture on the subject. He answers his critics, and defines his position more accurately. He denies that he derived Israel's monotheism from Babylonia; he promises to explain Moses from Babylonian sources; the primæval tradition and the sabbath are of Babylonian origin; all the rest has its Babylonian parallels, the idea of revelation not excluded.—C. H. W. Johns contributes a note on "Babylonian Monotheism" to the *Expository Times*.¹⁰ In their quarrel about the tablet, which according to Delitzsch establishes Babylonian monotheism, Delitzsch has tactically silenced Jensen; this, at least, is the opinion of Mr. Johns, and this he says, he meant by his expression that Jensen found himself in a "humiliating" position with reference to the disputed tablet. The writer believes, however, that the Babylonian monotheism is far different from that of the Israelites.—Here belong too C. Bezold's *Babylonisch-Assyrische Religion*¹¹ in which is collected the literature concerning the subject which appeared in 1902 and 1903; the German edition of Prof. M. Jastrow's great work, *Die Religion Babyloniens und Assyriens*: F. Martin's *Textes Religieux Assyriens et Babyloniens*;¹² Hrozný's *Sumerisch-Babylonische Mythen von dem Gotte Ninrag*,¹³ and several other technical publications.

A more interesting book has been published by Professor Curtiss¹⁴ as a result of his four expeditions in Bible-lands. There is a principle that a conquering race is gradually absorbed into the native population of the country it occupies. Professor Curtiss applies

⁹ *Babel und Bibel. Ein Rückblick und Ausblick.* Stuttgart, 1904, Deutsche Verlags-Anstalt; pp. 75.

¹⁰ *xv. 1*, p. 44 f.

¹¹ *Arch. f. Religionswiss.*, vii, 193–211.

¹² Paris, Letouzey, xxviii—336.

¹³ *Mitt. d. Vorderas. Gesellsch.*, viii, 5, 128.

¹⁴ *Ursemitische Religion im Volksleben des heutigen Orients*; Leipzig, 1904, Hinrichs.

this to the religious ideas, whether Christian or Mohammedan, that have gained admission into the mind of the peasant of Syria. The Professor considers the latter as much a pagan as the wild Bedâwî of the desert. And this paganism is that of the remote past. Hence the Professor believes it to represent the religion of the early Semites. In the existing religious and moral ideas of the Syrian peasant, therefore, he finds the key to that primitive Semitic religion whose secrets Robertson Smith and Wellhausen have sought to unlock in another way.—Prof. R. D. Wilson finds only “a long line of opposition between the religions and the policy of the Hebrews and Babylonians, which extends from the time when Abraham was called out of Ur of the Chaldees . . . until in the Apocalypse . . . Babylon became the height and front of the offending against the kingdom of the God of Israel.”¹⁵—Prof. König, of Bonn, contributes an article to the *Expository Times*¹⁶ against a brochure published by Mr. Otto Weber.¹⁷ König shows that the defenders of conservative views are not less scientific in their method of proceeding than the blind followers of Delitzsch and Winckler. He intimates that Weber estimates the health of a science by the amount of upheaval it occasions.—Lic. P. Volz admits the obligation of Israel to Babylon in the sphere both of culture and religion.¹⁸ But the prophetic religion of Israel is a thing *sui generis*, and as little to be explained from the Babylonian notions as the form which the Faust legend assumed in the hands of Goethe can be explained by the crude, early legends, or the significant products of Greek art can be explained from rude antique models. On the whole, Volz finds that the monuments touch the periphery merely of Scripture, and not the centre. The most important information derived from them concerns the domain of profane history and civilization.

J. Nikel offers a popular guide for solving the Biblical problems that are urged upon us through the *Babel-Bibel* controversy.¹⁹ He is especially felicitous in his review of the extravagances of

¹⁵ *Princeton Theological Review*, April, 1903.

¹⁶ July, 1904, p. 479.

¹⁷ *Assyriologie im Streit um Babel und Bibel*.

¹⁸ *Zeitschrift f. Theologie und Kirche*, 1903, pp. 193—233.

¹⁹ *Zur Verständigung über Babel und Bibel*; Breslau, 1903, Goerlich.

Gunkel's exposition of Gen. i. In his hope as to the attitude of the critics toward the mythicism of Stucken and Winckler, Nikel is probably too sanguine.—T. G. Pinches writes on *Sapattu, the Babylonian Sabbath*,²⁰ maintaining that *šabattu* or day of rest was not the name of the Babylonian day known as *ud-hul-gal*, but of the fifteenth day of the month. This was called day of rest because the month in its middle comes to a point of rest, as it were. The Babylonians borrowed this idea from a non-Semitic people, and transmitted the name to the Hebrews, who transferred it to the seventh, or the unlucky day of the Accadians.—J. Selbst publishes a brochure in which he surveys the *Babel-Bibel* controversy as well as its literature.²¹ He is conscious of the harm it has done, but rejoices at the active interest Catholic writers have shown in the question, and believes that their endeavors have been crowned with success.—The contributions of Zimmern,²² Bezold,²³ Budde,²⁴ Hommel,²⁵ Nowack,²⁶ and Jensen,²⁷ we cannot consider in their full setting; the reader knows that the very name of these writers is a sufficient guarantee for the scholarship and the caution of their respective productions.

b. *The Code of Hammurabi*.—We have given the literature belonging to the Code of Hammurabi in the March number of this Review. We must confess that the subject is getting unwieldy; but the more important publications must be known. Winckler's edition of the Code must be secured by every student interested in the subject.²⁸—Professor R. F. Harper publishes what may be called "The Student's Hammurabi."²⁹ Harper gives us in a handy

²⁰ Proceedings of the *Society of Biblical Archaeology*, xxvi, 51–56.

²¹ *Babylonische Verwirrung*; Mainz, 1904, Kirchheim.

²² *Keilinschriften und Bibel nach ihrem religionsgeschichtlichen Zusammenhang*; Berlin, 1903, Reuther und Reichard.

²³ *Die babylonisch-assyrischen Keilinschriften und ihre Bedeutung für das Alte Testament*; Tübingen und Leipzig, 1903, Mohr.

²⁴ *Was soll die Gemeinde aus dem Streit um Babel und Bibel lernen?* Tübingen und Leipzig, Mohr.

²⁵ *Die altorientalischen Denkmäler und das Alte Testament*; Deutsche Orient Mission, Berlin, 1903.

²⁶ *Theol. Rundschau*, Oct.–Nov., 1903.

²⁷ *Literar. Centralbl.*, Dec. 12, 1903.

²⁸ Leipzig, Hinrichs.

²⁹ *The Code of Hammurabi, King of Babylon, about 2250 B.C.* London, 1904. Luzac.

form the complete text, transliteration and translation, with all that serves to make it intelligible. The edition will, no doubt, long continue to be the most useful handbook for students.—Professor Oettli considers the relation of the Code of Hammurabi to the Law of Israel.³⁰ He traverses much the same ground as Dr. Johannes Jeremias whose work has been reviewed in a former issue. Oettli is struck more by the contrast between the codes of Babylonia and Israel than by their agreement. What parallels exist between them are to be found on the Israelitish side chiefly in the Book of the Covenant, to a less extent in Deuteronomy, and least of all in the Priestly Codex. The reason for the last point may be found in the fact that the ritual codex of the Babylonians has not yet been discovered, while the Priestly Code of Israel is mainly concerned with the ritual.—A. Loisy has contributed a review of Jeremias' work on the Hammurabi Code to the *Rev. d'hist. et de litt. rel.*³¹ The critic does not like to see asserted the superiority of the Mosaic Law over Hammurabi's Code without further proof. It is unfair to compare the authentic Hammurabi-Code with a non-authentic Mosaic Law.—According to Kohler and Peiser,³² Hammurabi is the Amraphel of Gen. xiv; Hammurabi's tower is most probably related to the tower of Babel; the Code of Hammurabi is essentially more recent than the Mosaic Law. The second volume of the work will treat the subject philologically, and the third will contain all the contemporary documents.

c. **Egyptian Antiquities.** Manetho's first period of the united Egyptian monarchy extends from Menes to the end of the eleventh dynasty, comprising 2280 years, or, if the reigns of the kings included in it be added together, 2263 years. According to the Septuagint version, the period from the Creation to the Flood counts 2262 years, so that both the Greek translators and Manetho must have followed an extant Egyptian tradition. From the Flood to the migration of Jacob into Egypt, the Septuagint admits 1362 years. This brings us into the middle of the Hyksos

³⁰ Das Gesetz Hammurabis und die Thora Israels. Leipzig, 1903. Deichert.

³¹ ix, 73 f.

³² Hammurabis Gesetz, i; Uebersetzung, juristische Wiedergabe, Erläuterung. Leipzig, 1904, Pfeiffer; iii—146.

pharaohs.—Professor W. Spiegelberg has written a pamphlet in which he considers the life of Israel in Egypt in the light of the Egyptian monuments.³³ The author is the first to show how well the evidence of the latest Egyptian discoveries can be made to fit the date in the reign of Merneptah to which tradition and historical criticism have long tended to assign the Exodus.—Professor Flinders Petrie publishes a vade-mecum for all those who go down to Egypt in our days.³⁴ They go down to dig, and this book tells them how to dig and to find. It shows us that a successful digger must be very wise and wide-awake.—Professor Schiaparelli has discovered the tomb of Nefert-ari, the favorite wife of Rameses II, in the valley of the tombs of the queens, at Thebes. The mummy of the queen has disappeared, the tomb is in a good state of preservation, the inscriptions are numerous and legible.—M. Legrain has found at Karnak a pit filled with statues of all ages from the sixth dynasty downward. One of the statues represents Usertesen III, of the twelfth dynasty; his features are Hyksos rather than Egyptian. There must, therefore, have been Asiatic blood in the royal house of Egypt long before the Hyksos invasion.—Another recent discovery regards the burial-chamber of the tomb of Queen Hatshepsu at Thebes together with the sarcophagi of the queen and her father, Ttothmes I. The mummy of the queen has not been found.

d. *Palestinian Antiquities*.—Dr. Sellin has just published his account of the excavations which he undertook for the Imperial Academy of Vienna at Tell Ta'anek, the ancient Taanach.³⁵ It is a most important monograph.—A new Society has come into existence for the exploration of Asia Minor; it is called *Die Deutsche Gesellschaft für die wissenschaftliche Erforschung Anatoliens*. Dr. Lohmann has written an introductory article entitled *Probleme der Orientforschung*, and Dr. Belck has issued a publication on the bilingual Vannic and Assyrian inscription of Keli-shin.

³³ *Der Aufenthalt Israels in Aegypten im Lichte der ägyptischen Monumente*. Strassburg, 1904, Schlesier & Schweikhardt.

³⁴ *Methods and Aims in Archæology*; Macmillan.

³⁵ *Tell Ta'anek*; *Denkschriften d. k. Akademie der Wissenschaften in Wien*, L. iv; Vienna, 1904.

Criticisms and Notes.

THE CATHOLIC FOREIGN MISSION FIELD and the Society for the Propagation of the Faith. By the Rev. J. Fréri, D.O.L., National Director, and the Rev. Jas. A. Walsh, Boston Diocesan Director of the Society for the Propagation of the Faith. Published by the Society. New York. Pp. 32.

THE WASHINGTON CONFERENCE OF MISSIONARIES. Being the Mind of the Missionaries associated with the non-Catholic Mission-Movement in the United States. Quarterly number of "The Missionary: A Record of Progress of Christian Unity." Pp. 191.

A GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. Their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the Opening of the Twentieth Century. Vol. I. By Harlan B. Beach, M.A. New York: Student Volunteer Movement for Foreign Missions. Pp. 571.

I.

There are three distinct classes who claim missionary support from Catholics in the United States:—the Indian and the Negro of our own land, for whom true religion means true culture; the alien races abroad, to whom the message of salvation is to be carried by the Society for the Propagation of the Faith; and lastly those who living with us in social intercourse and enjoying the same blessings of civilization are yet separated from us by a want of that full knowledge and beneficent influence of Christ's true Church which insure eternal happiness.

To say that one or the other class has the greatest claim upon our active solicitude is to imply that the development of charity is confined to single channels. Experience has demonstrated that the generosity of heart which leads our little children to put aside their mites for the redemption of exposed infants in China or Africa in order that they may be baptized, exhibits its later growth in the sacrifices which men and women make for the maintenance of religion at home and in the fervor that impels them to seek a vocation which means martyrdom abroad. The hand that opens to give is prompted, as a rule, by a heart that has no eyes for color or race or distance.

It is the need expressed by a call in the voice of Christ that is ever the impelling motive of Christian charity.

But it is well to note the methods which place the motives and impulses of Christian charity not only in an orderly grouping, but direct their permanent activity. When the inspired writer says of the Spouse of Christ, the Church, that charity has been *ordained* in her, he expresses not only a fact and a purpose, but also a manner which implies order and method. This order and method have been well exemplified in the action of the foreign missions, and it might be wise to turn attention not only to the excellent system represented by the Society for the Propagation of the Faith under its American leadership, but also to the sincere efforts of those who, whilst they lay claim to our Christian heritage, do not profess communion with the one true Church as it is in fact.

Father Fréri's work is known to most of our readers; the *Annals* for the Propagation of the Faith form a very interesting monthly chapter of the best Catholic magazine-literature in the United States, not only because it is historic truth, but because it is historic truth that illustrates the law of Christian love and of every virtue that goes with it. What can be done by a single diocesan director to sustain the work under national direction is shown by the report of Father James A. Walsh, whose heart is in the labor, and whose work we are sure gains the best hearts in Boston diocese not only for the support of foreign missions but also most effectively, if indirectly, for the permanent instilling of a noble spirit of religious charity into the community. There is an *esprit de corps* which makes men proud of inherited virtue, and leads them to maintain it through generations, even when the motives that originally inspired it have grown dim. It is so with charity, which even when it becomes mere philanthropy still brings graces into the circle which it seeks to benefit. Both of these priestly leaders, whose exposition of common missionary efforts in the United States is set forth in a separate pamphlet published by the *Society for the Propagation of the Faith*, have contributed to the discussion of the mission forces which met at Washington and a detailed report of which is found in the quarterly publication before us.

II.

For a proper appreciation of the Washington Conference it should be borne in mind that the missionaries represented by the Conference were not simply or exclusively members of Religious Orders whose

ordinary work consists in giving missions. In fact the larger proportion of priests interested in bringing the Catholic faith home to our non-Catholic brethren is of the secular clergy. It is true that besides the Paulists, with whom the movement originated, there were present at the Washington meeting Sulpicians, Marists, Franciscans, Passionists, Lazarists, Jesuits, and Josephites. But the principal speakers and the greater number were seculars. Bishop Maes, of Covington, presented the attitude of the Episcopate, many of whose members are also members of the Conference. The part of the diocesan clergy was ably set forth by Dr. Blessing of the Providence Apostolate. Dr. Dyer, president of St. Mary's Seminary, explained the part which the seminarist might be expected to take in the movement. Next came the parcelling out of the various fields to be cultivated. There were the missions to non-Catholics in general with whom Catholics come in constant social contact, a subject which Bishop Stang, of Fall River, was able to elucidate from his experience of years as founder and director of the Providence Apostolate. As supplementary to this topic might be regarded the addresses of Father Sutton on *Missions and the Regular Clergy*; Father Drury, of Kentucky, on *Missions among the Common People*; Father Martin, of the Cleveland Apostolate, on *Religion outside the Church*; Fathers Kelley, Mackay, and Temple on various phases of the work; Father Kress on the influence of the apostolate on public opinion; Dr. Kerby on *Socialism*. Besides these lectures, which detailed views and suggested measures of practical import, there were those that dealt with the local aspects of the situation. The most comprehensive talk on this subject was Father Thomas Price's *Localized Mission Work*. Then in the logical order follow Father O'Grady, of Mobile, on *The South as a Mission Field*; Father Busch, of St. Paul, on *Mission Work in the Middle West*; Father Callahan on the *Mountaineers of the South*; Father Drury on *Mission Bands in the South*. An important theme that comes home to priests in all parts of the States was that discussed by Father Griffin of the Pittsburg Apostolate: *Missions among the Slav and the Italian*. Our black brethren at home and abroad were spoken of in *Evangelizing the Negro* by the Josephite Father Carroll, and *Missions in Africa* by Father Lissner of the Lyons Missionary Community. Father Ketcham gave a comprehensive view of the present condition of our *Indian Missions*.

From this general survey of the subjects treated, and the men who spoke of them, it will be readily seen what an immense impulse the

missionary movement amongst us receives from the Conferences, so long as they are carried on in the present way, which makes for the elimination of petty separatist efforts and serves to consolidate the forces which, having one aim, should move toward it in simultaneous and combined, if not identical, lines of action.

Father Elliott, the veteran pioneer of the work, and Father Doyle, rector of the Apostolic Mission House, summed up the work accomplished as a basis for the immediate outlook into the American mission field. With that outlook is directly in line the new missionary establishment which is to serve as a sort of Normal Training School for those who will enter the field in future. It is a splendid idea, instinct with practical wisdom. The young priests whose capacities and desires lead them to offer their services for the work of evangelizing those who, with the flooding light near them, sit yet in darkness, because there is no one to open their eyes and bring them over, will find fatherly guidance, and thus be enabled to start with proper confidence, begotten of the experience of those who teach them, and to avoid many a mistake and sharp disappointment arising from mere untrained zeal and a misunderstanding of the real signs of success.

III.

And here we may learn from those who are, although they often would and need not be, our enemies. A genuine zeal for the dissemination of Christian truth has found its way into the hearts of young men and women outside the Church. The *Student Volunteer Movement for Foreign Missions* is but an outcome of the missionary activity of Protestants around us, such as one may daily meet in the members of the *Young Men's Christian Association*. They are generous; they are active; they are intelligent; their work is well systematized, and they are united in purpose, even where they differ in their profession of creed, yet they are surely apart from the Way, and they do not see us as we are, nor recognize the fair face of Christ's Church, which they judge only by her shadows. The volume by Mr. Beach, which we have placed at the head of this book-notice, gives us a glimpse of this double fact of true zeal and lamentable misconception. The Protestant forces are everywhere, but they look upon Catholic missionaries where they find them abroad as fostering superstition and caste interest. Thus of the Catholic Indians in Central America we are told that "when kneeling before Saint Michael they light two tapers, one for the dragon, the other for the archangel" (p. 75). It is pre-

cisely what we might hear from some Protestant in any part of the States who has incidentally seen Catholic devotion without understanding its meaning. Now, the mission work among Protestants at home must dissipate all such false and injurious notions, and the thousands who read Mr. Beach's volumes will learn that these statements about Catholic practice are false; and the missionaries who bring home such tales will be discredited by all honest folk. Thus will Protestants become Catholics in learning to understand and to reconcile the apparent contradictions which show the Church in the past as the fosterer of all that is great and beautiful and true, yet beset by apparent vices which, while she disowns them, falsely claim her as parent.

But we must unite in unselfish devotion, must labor without counting the present cost or the glory, must be wise in the use of every honorable means, and tolerant with the meekness and longanimity of the Sacred Heart of Jesus Christ.

TRANSITIONAL ERAS IN THOUGHT. With Special Reference to the Present Age. By A. O. Armstrong, Ph.D., Professor of Philosophy in Wesleyan University. New York: Macmillan Company. 1904. Pp. ix—347.

In a very vital sense every era of thought is transitional, for thought is a living thing that grows and changes, and every age is rooted in its predecessor, and flowers and fruits in its successor. Nonetheless, there are eras in the progress of human history that present phenomena of thought, belief, aspiration, endeavor, which stamp them as markedly transitional, as bearing their human freight from one plain of thinking and tendency to another widely different. Such eras are, as Professor Armstrong indicates, the Sophistic or pre-Socratic age in Greece; the period succeeding Aristotle, when the Greeks surrendered their political power to the Romans, sacrificing at the same time their intellectual and moral vigor; and later the parallel decline of Rome; the centuries of transition from the mediæval to the modern world; and the eighteenth century, especially its closing, in Western Europe. These eras the author before us singles out for interpretation with a view to discern their communality of type, their points of resemblance, in order from the principles thus educed to draw some conclusions respecting the present age, and to throw the light of past experience on actual problems and on safer ways of future thought and conduct. Obviously, this is no small undertaking, nor one without its dangers.

It supposes in the interpreter a comprehensive grasp of all the forces, intellectual, moral, religious, no less than social and political, at work in the several transitional periods, together with a clear insight into the sources, interaction, and resultants of all these subtle and intricately blended forms and groupings of human energy. It is, therefore, no slight praise of the book before us to say that it reflects this comprehensiveness and insight. The author's vision is both wide in range and distinct in detail. There is, however, one age which, as it seems to the reviewer, he has quite misinterpreted. He has apparently not understood the spirit of the Middle Ages, especially in their religious and philosophical life, nor has he accurately discerned the origin or meaning or real outcome of the Reformation Age which succeeded them. Possibly a certain mental attitude respecting this particular era, and probably, too, an easy reliance on historical sources that are somewhat belated, may have obscured an otherwise accurate perception and sound judgment. Passages not a few might be cited from the book in illustration of what is here meant. The following, however, is fairly typical and as such will suffice: "There was a time when the Papal Church had the opportunity, keeping the Reformers within its pale, by a revision of doctrine and the purification of morals, to retain its hold upon Western Europe and the land beyond the seas. But it knew not the time of its visitation and persisted in its attempt to conserve its former ways. So Luther was judged an unfrocked priest; the Council of Trent refused to do away with errors of belief and gave false doctrine a new claim upon the faithful; the Catholic Reaction, further, in its front the Jesuit band, reasserted the pontifical authority, maintained the Inquisition, in short assured the continuance of mediæval forms of faith and practice, certain more and more to alienate the sympathies of the modern mind" (p. 302).

Aside from utterances such as this, which obviously requires no comment and will do the instructed reader no harm, the author says many things that are commendable, and says them in a commendable way. The book compels the reader to think and holds him to it.

TRAITÉ DE DROIT NATUREL, *Theorique et Appliqué*. Par Tancrède Rothe, LL.D., Professeur aux Facultés Catholiques de Lille. Vol. IV. *Droit Laborique*. Paris: Larose, 22 rue Soufflot; Lecoivre, 90 rue Bonaparte. 1904. Pp. 792.

The present volume embodies an essential part of a system of applied ethics projected on large lines. To the natural duties which

man owes to God and himself, and to a part of those relating to his fellowmen, the three preceding volumes of the work have been devoted. Amongst the latter set of duties those bearing on domestic and civil societies and on marriage have been treated in the second and third volumes. The present volume is concerned about the rights of labor, whilst a fifth and a sixth volume are promised for the ethics of property, of contracts, and of reparation of injustices. Six goodly tomes should give fair space for the exposition of these subjects, and yet not too much in view of their delicacy, difficulty, and intricately complex ramifications and bearings.

It will be noted from the indication of the ground-plan just given that the author's arrangement of material differs somewhat from that usually found in works of the kind. It is customary to treat of property rights in connection with personal or individual rights, prior to taking up domestic, civil, and political rights and duties. There is, however, an obvious advantage in reversing this order, as does Dr. Rothe, and therefore in setting forth the ethical principles relating to social organisms, which have so much to do with the determination and definition of the individual's industrial and economic rights and duties. We say *determination* and *definition*, because the author is far from looking on society as the *origin* or source of man's personal rights and obligations. This conception of the logical priority in a limited sense of the society-concept dominates the treatment of labor rights in the volume at hand. The entire matter is here subsummed under the general topic *La Société de Services*. Society of service presents itself historically under four forms,—slavery, domestic service, intellectual work, and labor. Slavery and domestic service are here treated briefly, but with proportionate adequacy (pp. 1-107). The remainder of the present volume (pp. 108-787) is devoted to the third form of social service (intellectual work), and the same subject will absorb the next volume, the fifth. The lines of treatment are the following: (1) duties of intellectual workers; (2) duties owing to them; (3) intellectual work in the Christian economy; (4) the powers of Civil Government as such in regard to the society of intellectual services; (5) the power of the Church in this respect; (6) functionaries; (7) synthetic examination of French legislation relative to societies of intellectual services.

Two things strike one on surveying this programme,—first, the immense amount of space devoted to the juridic relations of intellectual work, and, secondly, the position assigned to them as against

those of labor, which has come to be regarded as predominately physical work. The author has his justifications for this somewhat unique arrangement and development of ethical theory, not the least potent of his motives being the one just suggested, viz., the mischievous tendency, in recent times especially, of identifying labor with muscular exertion. He has set himself therefore against this point of view by assigning to brain labor, the output of mental energy, both the precedence and lion's share of treatment. Besides, the principles which concern the juridic aspects of mental work having been expounded, their light will be seen to illuminate the corresponding aspects of physical labor.

The average reader may probably find the present volume somewhat discursive, and possibly prolix. If so, he should remember that the author appeals to special students of applied ethics and to professors,—classes that usually desiderate amplitude and thoroughness. To them the work will prove a mine of valuable and suggestive thought.

OUR LIFE IN PARADISE. By the Rev. E. A. Down, M.A. With an Introduction by the Right Hon. Viscount Halifax. London: Rivingtons. Pp. xxx—304.

Lord Halifax's name on the title-page of a book is sufficient guarantee that it will contain nothing "offensive to pious Catholic ears." That assurance is not falsified, to any appreciable extent, in the volume before us. His Lordship's Preface is in every way worthy of his name as a lover of the peace of Jerusalem who has done as much as any man living to break down the wall of separation between the Anglican Schism and the Catholic Church, by pleading for a recognition of Catholic doctrine in its true meaning, as distinguished from the distortions of hostile prejudice, on the part of members of his own communion. In the present case his efforts are directed toward the making plain, with a view to their adoption, of the Catholic doctrines of Purgatory and the Invocation of Saints. He shows with singular insight into the deep feelings of those mourning for the lately dead, and a touching tenderness for their suffering, that the Church of Christ makes the only sufficient answer to the questionings and murmurings of sorely stricken hearts when she tells them, on the one hand, that death is but a passing episode—the door leading to a higher and an ampler life—and, on the other, that no one need despair of the ultimate happiness of any soul which has not "irrevocably broken

with God" here, resisting to the end every solicitation of His grace, since there is a place of cleansing and preparation, provided through Divine mercy, in the future life for those whose frailties prevent them from approaching at once the awful light of God's perfect sanctity. "It is only as we accept the truth of the Church's teaching and conform to her practice in regard to the dead, that we shall have reason . . . to despair of no one's salvation, and . . . not to canonize those who, far from being fit for heaven, need all our prayers, and all the help we can give them, to enable them to bear the sight of the face of Jesus Christ, and the awakened consciousness of their own sin."

Lord Halifax concludes this section of his subject with a few words of well-merited contempt for the fashionable "memorial services" which insincere sentiment has substituted for the solemn *Requiem* with "its cry for mercy, its appeal to the love which sought the woman who was a sinner, which welcomed the thief upon the Cross," and "its pleading of the one all-availing Sacrifice for the poor sinner now gone to his account."

He is equally at home in his treatment of the Invocation of the Saints. A quotation from *The Life of the Right Hon. W. E. Foster, M.P.*, on the homely *domestic* character of Catholic churches on the Continent, serves as a text for an instructive exposition of the article in the Creed, "I believe in the Communion of Saints," with its practical bearing on the life of the Christian here below. The Catholic is completely at home in his church, because it is to him in a very real sense the House of Invisible Friends as well as the Sanctuary of God. He has relationship and intercourse with the Saints before whose shrines he kneels "scarcely less intimate and familiar than that between (him) and the friends of this present life." In a passage of unusual eloquence Lord Halifax dilates on the encouragement, the sympathy, the consolation, afforded to the toiling wayfarer on earth, beset with temptations, half-dead with weariness, by the ever-present sense of his nearness to the great company of the blessed who have fought the good fight, and gained the crown of victory. "Were they," he asks, "called upon to suffer? So . . . were the blessed Saints now rejoicing in heaven. Did the purity and sanctity insisted on in the Gospel seem at times unattainable by mortal man? Were they discouraged and wearied, looking back, it may be, with longing eyes to the ease and freedom of the Egypt they had left? Those before whose altars they knelt, whose help they besought, were once

men and women like themselves—men and women belonging to every rank and condition, whose lives had been lived under similar conditions to their own. . . . What room was there for discouragement amidst even the worst trials of life, when they meditated on these things? ”

By a natural transition the writer passes on to the consideration of the Invocation of Saints—a practice inseparable from a realization of the fact of the vital membership between every part of the Body of Christ, whether at warfare or at rest. Does death, Lord Halifax exclaims indignantly, does *death* destroy this membership? It rather rivets more closely its bonds by bringing nearer to Jesus (the Head to whom the whole body is united), the Saints who have exchanged the uncertainty of life's fitful dream for the settled peace of Paradise, and who have become thereby far nearer in spirit to their brethren of the Church Militant than they ever were on earth. “Believing in this fellowship, assured of its reality, knowing that the *Communion of Saints* was a fact and not a phrase, of course they invoked the blessed Saints.”

Such touch with the denizens of the Unseen World through prayer is a demand of the soul conscious of their presence, influence, and power. “*Naturam expellas furcâ: tamen usque recurret.*”¹ The foolish votaries of occultism, spirit-rapping, and necromancy in America and England, manifest by the extravagant lengths reached by their credulity a craving for that legitimate intercourse between heaven and earth sanctioned by the Catholic Church and practised by generations of devout Christians in East as well as West.

Very forcible too is Lord Halifax's insistence upon the relation between the merits of the Saints and the whole Body of which they are very members incorporate. In the Church of Christ the prayers and sufferings of each avail for all, since none lived or died only to themselves, and all are saved as members of a body. The Saints are not dead but alive—living before God and living again in their good deeds on earth whereby the defects of a weak brother are remedied, or the hands of another strengthened in the common conflict of the same mystical Body of which saint and sinner are alike living members.

We have given prominence to Lord Halifax's pages because we have seldom seen the Catholic doctrine on the state of the Faithful Departed, and our relation to them, more clearly and convincingly

¹ Horace, Ep. I, X 24.

stated. Catholics will thank him for the good work he has done, wishing him every success in his efforts to spread the Faith among his fellow-countrymen, and assuring him of their willingness to comply with the touching request of his concluding words to "remember him before the Altar of God, when the great Sacrifice is offered for the living and the dead, and that his name may sometimes be mentioned to those Glorified Friends of God—the Saints—that at their prayers and intercession those good things may be granted him which his own unworthiness makes him unfit either to ask or receive."

The work itself bears out the promise of its valuable introduction. Mr. Down writes, on the whole, much as any Catholic theologian might do on such objects as "Immortality;" "The Disembodied Soul;" "The Activities of the Unseen World;" "The Cleansing Fires;" "The Spirits in Prison;" "Our Relation and Duties toward the Blessed Dead;" "Invocation of Saints." He states the Catholic doctrine of the future life (except for one or two passages written perhaps under a pardonable misapprehension) in a popular and readable while theologically accurate form. One or two of the chapters strike one as too much of the nature of boiled-down sermons for a theological treatise; *e. g.*, those on "Immortality" (with its familiar "Just one word, in conclusion, by way of practical application") and on "The Spirits in Prison" (a diffuse, not over-clear piece of homiletic adorned with diverse patches of poetry from hymn-books and other sources) might have been omitted without any serious loss.

The best sections in the book are on Purgatory and Invocation. We can congratulate the author on his accurate knowledge of the Catholic doctrine on the first point, as defined at Trent and expressed in mediæval times by St. Catherine of Genoa in her famous treatise, later by St. Francis of Sales, and, in our own day, by Cardinal Newman in his *Dream of Gerontius*. It is true that he interprets with a crude literalness, natural to a phlegmatic Englishman incapable of reading the thoughts of a warm-blooded Italian, or of a highly-strung imaginative poet, certain wayside pictures common in some parts of Southern Europe where purgatory is painted in all the lurid colors of hell, similar ghastly realistic paintings by mediæval ecclesiastical artists, and stray passages from Faber's prose and poetical works which do not err on the side of moderation or restraint of expression; and proceeds to condemn, on such slender evidence, what he terms "the popular system" of Romanism. We do not think, however, that this passage materially detracts from the value of

the work, for Mr. Down is careful to point out that our authorized doctrine, outlined in the ancient prayer—"Qui nos praecesserunt cum signo fidei, et dormiunt in signo pacis"—that still forms a part of the Canon of the Mass, and discussed in detail by St. Catherine of Genoa, St. Francis of Sales, and Cardinal Newman, is careful to combine the two aspects of Purgatory, pain and peace. "I do not believe," writes the first great mystical Saint, "that it would be possible to find any joy comparable to that of a soul in purgatory, except the joy of the blessed in Paradise. . . . On the other hand, they suffer a torment so extreme that no tongue could describe it . . ."² "The very bitterness of [the soul's] purgation," says St. Francis, "is attended with a feeling of peace, so that if there be keen suffering there is also a heavenly love and sweetness which makes a very paradise."³

Newman's lines in his *Dream of Gerontius* beginning, "It is the face of the Incarnate God," are too well known to need recapitulation. And even Dr. Faber, in the very hymn⁴ criticised so severely by the author, says of the holy souls "bound amid the fires," that "pain and love [which surely implies peace] their spirits fill," and that

"with self-crucified desires
[They] utter *sweet* murmurs, and lie still."

Mr. Down's treatment of Invocation of Saints calls for nothing but praise. It is on the lines laid down so successfully in Lord Halifax's Introduction. The statement of the Catholic doctrine is as clear as the arguments in support of it are cogent. We would especially commend the author's answer in the affirmative to the two questions which cover the whole subject—(1) "Do Scripture and the Primitive Church warrant us in a belief that the Saints are engaged in intercession?" (2) "And if so, has the Church thought it right and possible that we can ask them to help us by their prayers?"—as just the thing to put in the hands of an earnest seeker after truth, perplexed by the specious nature of non-Catholic objections to the practice of Invocation. Mr. Down can appeal triumphantly to the witness of SS. Basil, Chrysostom, Gregory Nazianzen, Gregory of Nyssa, Ephrem Syrus, Ambrose, and Augustine; he can quote the Anglican

² *Treatise on Purgatory*: Card. Manning's edition, pp. 5, 6, 8.

³ *The Spirit of St. Francis of Sales*, iii, §7.

⁴ Hymn 56, "Queen of Purgatory." The other references to Faber's works are to his *All for Jesus*, p. 348, and *Notes on Doctrinal Subjects*, ii, pp. 359, 366, 367.

writer, Canon Meson, to the effect that the practice is "unquestioned and unquestionable" at the "latter part of the fourth century;"⁵ and he clinches finally his argument in the pregnant phrase that "the great Fathers who fought so persistently against theological novelty in their battle for the Catholic Faith . . . beyond reasonable doubt practised invocation themselves, and taught it as an ordinary feature of Christian devotion."

The book in other parts as well shows an abundant knowledge of ancient and modern literature on the subject—ranging from Dante's *Inferno* to Dr. Briggs' *Christian Platonists*; the references in it to Holy Scripture are especially full, and likely to appeal to an Anglican audience. Although in logical arrangement, originality of thought, and wealth of illustration, it cannot be said to approach the level of the Rev. R. E. Hutton's *The Soul in the Unseen World*, reviewed some months ago in our pages, it will, we doubt not, do a good work in bringing home to a class of readers deaf to the most eloquent dogmatic instructions from the Catholic pulpit or pen, the doctrine of the Church on the problems connected with the intermediate state.

IDEALS OF SCIENCE AND FAITH. Essays by various authors. Edited by the Rev. J. E. Hand (Editor of *Good Citizenship*). New York: Longmans, Green & Co.; London: George Allen. 1904. Pp. 333.

I.

Although the writers of these *Essays on Science and Religion* express their views from widely different standpoints and quite independently of each other in thought and treatment, the symposium is more than an attempt to present merely a group of articles upon a common theme. It is professedly an expression of the aspirations of leading minds to combine scientific and religious activity toward the realization of man's highest ideals. These ideals make for enjoyment, but enjoyment which is at the same time action. "Let the religious become scientific, and the scientific religious; then there may be peace. But the only true peace is active peace, constructive peace." It is then for the purpose of formulating these aspirations from the scientific and the religious points of view, that men of different schools, different spheres of scientific activity and religious conviction, are called upon to state some definite proposition in their own field of action, which is to be elucidated and defended, with the purpose of drawing a clearer distinction than has in the opinion of the editor been hitherto done

⁵ *Purgatory*, pp. 118, 119.

between the elemental sense of things from the standpoint of observational science, and their widest *significance* "from the highest standpoint of man's mental, moral, social, religious evolution" (Introd. xviii). Thus the compiler hopes that the pretended antagonism between religion and science will at least in great part disappear through the recognition that the ideals common to both are "not only numerous, but are indeed the very ideals for which the nobler spirits on both sides care most." The book before us is therefore intended as a sort of suggestive programme for a coöperative campaign on behalf of the ideals common to both the theological and scientific thought of the day. The different writers are selected from among the best representatives of various fields of scientific and religious teaching in England, and they are supposed to point out the approaches toward the desired unification from their respective positions. The "Physicist's Approach" is indicated by Sir Oliver Lodge, of the University of Birmingham. Professors Arthur Thompson of Aberdeen and Patrick Geddes represent the "Biologist's Approach." "A Psychological Approach" is the theme of Professor Muirhead's essay. Victor Branford discusses the "Sociological Approach;" Hon. Bertrand Russel, author of *The Principles of Mathematics*, deals with the "Ethical Approach," and Professor Geddes with the "Educational Approach" from its technical viewpoint.

Religion is represented by the Presbyterian author of *The Faith of Robert Louis Stevenson*, the Rev. John Kelman. The Rev. Mr. Bayne speaks for "The Church of England," Wilfrid Ward for the "Church of Rome," and the Rev. Philip N. Waggett has a paper on "The Church as seen from Outside," by which the author means the Church of England, which is evidently also the religious body in which the editor of these essays has most faith for the attaining of the desired union.

II.

But the men who speak here for science are men who believe in that personal Divine Intelligence which is the source of the physical as well as the moral order. Sir Oliver Lodge holds that all the energy, to which physical operations bear witness, regarded scientifically, is but the action of the totality of things trying to improve itself, striving still to evolve something higher, holier, and happier out of an inchoate mass. Evolution, development is the normal existence of things physical, and whatever is not self-contradictory or inconsistent with other truth is *possible*. He knows how to distinguish between

the assumptions of a scientist and the inductive teaching of orthodox science, and makes a good point when he criticizes Professor Tyndall's statement that it is unscientific to pray for rain, because the granting of the prayer would involve interference with necessary conditions and well-known physical laws. Says Professor Tyndall :

"The principle (of the conservation of energy) teaches us that the Italian wind, gliding over the crest of the Matterhorn, is as firmly ruled as the earth in its orbital revolution round the sun ; and that the fall of its vapor into clouds is exactly as much a matter of necessity as the return of the seasons. The dispersion, therefore, of the slightest mist by the special volition of the Eternal, would be as much a miracle as the rolling of the Rhone over the Grimsel precipices, down the valley of Hasli to Meyringen and Brienz. . . . Without the disturbance of a natural law, quite as serious as the stoppage of an eclipse, or the rolling of the river Niagara up the Falls, no act of humiliation, individual or national, could call one shower from heaven, or deflect toward us a single beam of the sun."

Upon this statement Sir Oliver Lodge comments as follows :

"Certain objections may be made to this statement of Professor Tyndall's, even from the strictly scientific point of view : the law of conservation of energy is needlessly dragged in when it has nothing to do with it. We ourselves, for instance, though we have no power, nor hint of any power, to override the conservation of energy, are yet readily able, by a simple physical experiment, or by an engineering operation, to deflect a ray of light, or to dissipate a mist, or divert a wind, or pump water up-hill. . . . Further objections may be made to the form of the statement, notably, the word *therefore* as used to connect propositions entirely different in their terms. But the meaning is quite plain, nevertheless, and the assertion is, that any act, however simple, if achieved by special volition of the Eternal, would be a miracle ; and the implied dogma is, that the special volition of the Eternal can, or at any rate does, accomplish nothing whatever in the physical world. And this dogma, although not really a deduction from any of the known principles of physical science, may, nevertheless, be taken as a somewhat exuberant statement of the generally-accepted inductive teaching of orthodox science on the subject.

"It ought, however, to be admitted at once (by Natural Philosophers that the unscientific character of prayers for rain depends really not upon its conflict with any known physical law, since it need involve no greater interference with the order of nature than is implied in a request to a gardener to water the garden—it does not really depend upon the impossibility of causing rain to fall when otherwise it might not—but upon *the disbelief of science in any power who can and will attend and act.*"

A similar common-sense critique exposing and clearing away the dogmatic assumptions of infidel science, pervades the arguments of the other writers on the various approaches to the ideal of truth from the established position of physical and ethical science. Hence we may dispense here with a separate analysis of the articles. In point of method, however, one of the most interesting of the group of writers is Mr. Branford, who deals with the subject of sociological approach to

the religion of Idealism. He is at once analytical and practical, and although we may agree neither with his philosophy nor with his hopes of its efficiency, he commands the respectful attention of the public educator by his mode of presenting the subject.

The keynote of Mr. Branford's contention is summed up in this: "Let the Religious Idealists, purging themselves of formalism, laying aside desanctified ceremonialism, take the lead in combining the Naturalists, the Workers, the Humanists, the Educationalists, the Evolutionists, and the Sages into one joint movement for the awakening of the young, for the salving of the Degenerate, for the conversion of the Unregenerate." This is the proposition which Mr. Branford makes to the leaders of our generation, in religion, in the professions, and in all the practical pursuits of life. To show *how* the different elements are to combine, the author gives us a diagram in which their relative position and attitude toward the common aim or centre are indicated. There are six classes of men whose coöperation the priest as representative of the Religion of Ideals is to bring into harmonious action, that is, to draw to a common centre of united activity. They are the philosopher, the historian, the politician, the literary man and artist, the industrialist, and the scientist.

Each of these classes, whilst they may all profess social unity, has nevertheless certain group-interests which must be either eliminated or combined. Moreover, in each class two sets are to be distinguished according as they represent the theoretical and the practical interests of the different groups. Thus among the philosophers we have the dialecticians and the real thinkers (sages); among the industrialists there are the financiers and the workers; among the literary men and artists we must distinguish the stylist from the humanist, and so on. The class which touches the practical issues of life is always nearer to the ideal centre than the speculating element which recedes toward the ceremonialist or formalist in religion represented by the outer circle.

All this is made palpable in a figure which exemplifies the attitude described and points out how, from the sociological point of view, the reformer is to go about approaching the class of men with whom he deals and which he is to lead to the central ideal.

III.

It will hardly do to pass without comment the article of Professor Geddes which deals with the "Educational Approach" in its practical

sense. The author divides his subject into two main parts. In the first he pleads mainly for greater unification of purpose, for toleration, for coördination of specialisms which at present separate from or antagonize each other in the educational work. Whilst he recognizes that there is a sameness of the ultimate ideal, he points out the bigotry which maintains with dogmatic insistence that this ideal can be reached only in one way. The narrowness is not confined to individuals ; it encompasses whole nations. "Witness England strengthening her Church schools, while France is suppressing the teaching of her religious orders." Looking at the causes of this difference and the pleadings on both sides constructively, we see that each has a partial ideal, and in so far a good one. In a similiar way he regards the exaggerations of principles claiming the need of authority on the one hand, and of freedom on the other. Under plea of rejecting one autocrat we invite another with only a different name. *Plus ça change plus c'est la même chose*, says a French proverb ; and so it is. France drives out the religious from fear of being priest-ridden, and it takes in the politicians with the certainty of becoming a slave to a State force which is fed by Masonic agitation. We dread the anarchical rule of Socialist republicanism, and we advocate a democracy that is but a misnomer for imperialism or the dictatorship of some astute leader. "If we are to submit to authority, let us select some authority better worth submitting to than *My Lord's* ; let us return," says Professor Geddes, "to the Church, the Pope, the Fathers, to Aristotle or Moses" (p. 184). But he points out a *via media* which reconciles extremes by mutual toleration and aims at harmonizing Idea and Form into living Art.

In the second part of his essay Professor Geddes pleads for *technical education* as a means of unifying the aspirations of the classes. Wisdom and labor, the reflective experience of the urban craftsman, the use in short of mind and body in all avocations of life, combined makes for sympathy, for health of mind and body, for the realization of common high ideals. Who will deny it? It is the image of the "Carpenter's Son" who came to bring peace and peace through the sword of action and suffering. But then have we not the teaching of that "Carpenter's Son," and has it not been in operation to test its fullest wisdom and application for two thousand years? Is not the life and teaching of the Church the expression of that experience? But where is *the Church*? This question is answered in the four final

essays which are intended to clear the outlook upon the desired union of science with faith whereby we are to realize the true Ideal.

IV.

The author of "A Presbyterian Approach" sees signs of a coming *rapprochement* between science and religion, such as has never been witnessed in the past. It is forty years since Dr. Martineau wrote: "Science discloses the method of the world but not its cause: Religion its cause but not its method; and there is no conflict between them except when either forgets its ignorance of what the other alone can know." Believing that there should be no actual conflict between true science and true religion, and that in fact the advocates of both are coming to understand each other, the Rev. Mr. Kelman goes on to trace an outline of the general course of relations between science and religion in the Presbyterian Church. Thus he hopes, by discovering the causes of their former misunderstanding to make clear the lines upon which they may approach and in the future coöperate. In briefly sketching the history of the Presbyterian Church, as it exhibits its activity in Scotland from the time of John Calvin to this day, the author brings out the failure of the Lutheran Doctrine of Inspiration. He admits that it "was amusingly elastic," and that the Reformers' "canons of judgment" were "subjective in the extreme;" and if Calvin's theory was broader, it was still too rigid to admit that the scientific ideas of any part of the Bible were simply those of the age when that part was written, that is to say, neither more nor less accurate than the rest of contemporary science. Here then lies the opportunity as well as the duty of Presbyterianism to take its share along with other Christian Churches, in the general progress of thought. And this the author believes the Presbyterian Church is prepared to do and is actually doing.

The Rev. Ronald Bayne takes high altruistic ground in his "Church of England Approach." If he does not deny the existence of noble qualities in John Calvin and in the Puritan reformers, he also allows that "no honest and sensible student of mediæval times will fail to perceive how truly the mediæval Empire-Church was the nursery of the European nationalities." He is convinced that whilst "the Church of England and the Church of Rome severed their connection with each other as organizations," the spiritual bonds which originally made them one cannot be cut. "Mother and daughter remain mother and daughter in spite of renouncings and disinherit-

ings." On this ground he pleads for mutual recognition rather than for union which would call for the submission of Englishmen to any external authority.

Mr. Waggett, who is asked to describe the attitude of the English Church as offering an approach to the common Ideal, views the Anglican Establishment as one outside. He, too, pleads for mutual recognition, although in a somewhat different sense from his fellow-contributor of the Anglican Church. "I am not pleading merely for a conciliatory temper, or for giving another man credit for good intentions, but for the remembrance, under the stress of the intellectual confusion of which I spoke, that possibly there is no confusion in the other man's own mind." We are, then, to awaken ourselves to the hopeful suspicion that other men are right as well as sincere, and distribute our inquiry into the motives of credibility and belief more widely. This very naturally leads to the question: What becomes of the Church? The author meets the difficulty by giving us a definition of the Church. The Church is "a reality of spirit, in spirit, evident to spirit, real in point of fact only for spirits, and those only in the particular condition of obedience, of conversion." Evidently we have here a broad basis, too broad for exclusion until we get the terms of the condition—namely, of obedience and conversion. And then the question arises as to the limits and constitution of this Church of spirit, and as to the value of outward things in religion. The author answers these questions by a figure. "The Church, which cannot be defined like a geometrical figure by its limiting line, is defined, and with absolute certainty, by its blazing centre" (p. 291). In this sense the High Churchman, for whom Mr. Waggett argues, is able to be most liberal with regard to others, whilst with himself he is strict and unswerving from the path of light. The result of this reasoning is a certain mist which only a sense of inner consciousness, we presume, can dispel.

V.

The last chapter is devoted to "A Church of Rome Approach," by Mr. Wilfrid Ward. Mr. Ward considers it essential that in endeavoring to formulate a plan of conciliation which takes cognizance of the trend and achievements of science and of the truths of religion, we must start from the viewpoint of religious faith. From this basis he seeks to demonstrate that the constitution of the Catholic Church is suited, ideally, for the necessary mental adjustments, "apart from the consideration of certain practical difficulties which make the gen-

eral assimilation of new truths slower among Catholics than in other religious bodies." And here we find a clear outline of the way in which Catholic dogma meets the new science, preserving the deposit of truth from the ruthless application of a disintegrating criticism which takes no account of values but only of deficiencies. We should wish to reproduce this argument in full here, but the reader of the volume must satisfy himself by a comparison of Mr. Ward's statements with those that precede them in this symposium. He wisely admits that there appears to be an excessive jealousy on the part of the Church to maintain Christian tradition against the proclaimed results of modern science; and that this attitude excites a suspicion that the Church may be antagonistic to science, because she is always slow and hence mostly behind the advocates of scientific progress; but he also points out that this jealousy for the maintenance of Christian tradition would seem to be a less serious charge than that of over-great hastiness in reconstruction.

H. H.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung von Victor Cathrein, S.J. Vierte vermehrte Auflage. Freiburg und St. Louis: B. Herder. 1904. B. I, pp. xvi—677; B. II, pp. xii—744.

ONTOLOGIA SIVE METAPHYSICA GENERALIS in usum Scholarum. Auctore Carolo Frick, S.J. Ed. III aucta et emendata. Freiburg et St. Louis: B. Herder. 1904. Pp. viii—228.

That so comprehensive a work as Father Cathrein's *Moralphilosophie* should develop into four editions within almost as many years is significant not only of the widening interest taken by the learned world in ethical problems, as the author modestly accounts of it, but also of the permanent value, the solidity, clarity, and timeliness of the work itself. We have on previous occasions noted in these pages the developing stages of the work and shall here call attention to the special improvements embodied in its present form.

Aside from minor changes, condensations, rearrangements, etc., the new edition embodies a considerable amount of new matter demanded by the growth of the pertinent literature. Thus in the treatment of the norm of morality an entire article has been inserted dealing with such recent opinions as rationalistic apriorism, voluntary apriorism, and the "value theory,"—systems that intermediate between intuitionism and utilitarianism (pp. 273—284). Other not inconsiderable enlargements and alterations have been made under the

same general subject—the rule of morality—as well as under that of justice and of conscience.

The improvements found in the second volume centre in the treatment of socialism and the theory of the State. The matter here has been brought abreast with recent theory and discussion. Although the additions throughout have been considerable, by judicious curtailment the two volumes have not grown abnormally, the increase being just about seventy-five pages.

Taking up the recent edition of Father Frick's *Ontology* we find the book has been enlarged some twenty-five pages,—no inconsiderable increase for a text-book. This extension, however, does not really indicate the amount of fresh matter introduced, for a much more accommodating letterpress has been employed in the new volume. Besides some revisions of minor details, the improvements lie: (1) in a fuller development of the difficult thesis regarding the way in which the concept of being is determined to its dividing inferiors (Nos. 20, 22); (2) the state of the question in the thesis on the substance-concept has been clarified,—the Lockean opinion and some recent theories being more fully exposed (N. 198); (3) the objections against the same thesis have been notably increased (N. 205); (4) the arguments for the reality of predicamental relations have been considerably enlarged (N. 279), and a number of objections thereto appended (N. 288); (5) the Kantian teaching on the principle of causality has been inserted in the prenotes to the corresponding thesis (N. 301), and some recent types of speculation on the same subject have been embodied in a new scholion (N. 306).

With these additions and revisions the volume is not only a storehouse of strong metaphysical pabulum, but an arsenal also wherein the defender of the old philosophy will find ready to hand weapons well adjusted to the exigencies of modern tactics.

DE ACTIBUS HUMANIS moraliter consideratis. Auctore Victore Frins, S.J. Cum Approbatione Revmi Archiep. Freiburg. et Super. Ordinis, Freiburg et St. Louis: B. Herder. 1904. Pp. xi—563.

In a preceding volume Father Frins expounded the ontological and psychological principles of human conduct. He devotes the present volume to the moral aspects of the same subject. The matter here falls into three divisions—the nature of morality, its rule, and its species. Under the first head, after discussing the various theories, he selects for defence the Suarezian teaching: *Perfecta et proprie dicta*

moralitas actus humani interni recte collocatur in hac re ut actus voluntarie et libere producat sub notitia sufficienti quae sit moralis indoles objecti actus atque ipsius actus. The second subject, the rule of morality, is, of course, the central problem of moral philosophy, if not of moral theology. Dominant in all treatises on ethics, it has absorbed more attention and provoked more discussion in recent years than ever before. For this very reason, the indefinitely multiplied treatment which the matter in question has received at the hands of recent writers, Father Frins has decided to give it less prominence in his present work. He contents himself with establishing the existence of "a natural law" of morality, and with discussing the scholastic opinions, one of which finds the objective goodness or evil of human acts in their formal relationship to divine law, the other in their bearing on man's ultimate end. One might regret that the author thus limited himself, and that he did not take account at least of the most salient lines of recent speculation on this vital subject. On the other hand, it should be remembered that the scope of his work embraces only the teachings of the leading scholastics, and to have attempted more would have multiplied or swelled his volumes beyond due proportions. Besides, the treatment has thus gained by solidity what it may have sacrificed in comprehensiveness. The third section, which covers more than four-fifths of the present volume, is devoted to the specific nature of good and bad conduct, and deals with many subtle though none the less ethically important questions which concern the objective and the subjective elements of right and wrong, and the problem of moral indifference in human doings.

These questions are treated comprehensively and searchingly, and yet with singular lucidity. Indeed, it is the latter quality that most impresses the reader. He is guided into the deepest groundwork of ethics, yet he feels himself never amidst shadows, never in uncertain twilight. The transparency is due mainly to the luminousness of the author's rethinking, but likewise in no small degree to his style. He has had the courage to lay aside all the trappings of rhetorical Latinity, and to use the simplest scholastic mode of expression, with the happy result that the reader ceases to notice that there is any style, any form of wording, and immerses himself in the deep-flowing current of the thought. It should be noted that one more volume is required to complete the author's treatment of Human Acts. In it he promises to discuss the questions relating to the "formation of conscience," and the nature and kinds of sin.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium Seminarii B. Mariae de Monte Mellario concinnati. Vol. II. Dublinii: Browne et Nolan. 1904. Pp. vi—423.

The preceding volume of this course in scholastic philosophy contained logic and ontology; the present volume treats of cosmology and psychology; a third volume, in preparation, will embrace theodicy and ethics. The author has modestly styled his work a *summula*. Justice would not be sacrificed by calling it a *summa*, or by the more dignified title of *institutiones*, since in scope and degree of development it equals the standard text-books of its class—Liberatore, Zigliara, and the rest. The present volume, like its predecessors, is characterized by simplicity and perspicuity, qualities secured by no detraction from solidity and thoroughness. Another noteworthy feature which we signalized in our review of the preceding volume is also happily reflected in the present—the utilization of the pertinent literature in the English language. The foot-notes contain abundant citations from English writers, both such as confirm the author's system and those who maintain opinions contrary thereto. The advantages of this feature are obvious.

His purpose being to present a summary of scholastic philosophy, the author is faithful to his great leaders,—notably, of course, St. Thomas. Possibly in this respect a greater latitude might not have been amiss here and there. Thus it might not have been well to insist so strongly on the presence of substantial changes in chemical syntheses and analyses of non-living bodies (Nn. 118–119); the argument for the ultimate continuity of matter seems rather *a priori* (N. 59); the thesis on the quintuple division of the senses is not just up-to-date (N. 225). On these, however, and other details, there is room for divergence of opinion, but there will hardly be found motives for diversity of judgment as to the solidity, clarity, and general didactic utility of the work in its entirety.

WELCOME! Holy Communion—Before and After. By Mother Mary Loyola. Edited by Father Thurston, S.J. London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

What exquisite forms of blessings manifold Mother Loyola has unfolded by her books during the last few years! As a rule she speaks to, and out of, the heart of the child; and because we all can understand and we all love the language of a child's heart, we find her

writings so attractive and persuasive. The present volume is intended to suggest a form of Preparations and Thanksgivings for Holy Communion. The author does not furnish, as in a prayer-book, all the acts usual before and after the reception of the Blessed Eucharist, but rather proposes a dominant thought, to fall in with a mood, or need, or burden. "To nobody," as Father Thurston says in his, as always, admirably introductive preface, "do we feel a deeper gratitude than to one who can put into simple words the vague longings after good which we know not how to utter in any form that satisfies us." Now in this book many, probably most of us, will find the expression of what they have often deeply felt and been unable to put satisfactorily into words for themselves. To others the reading will prove a stimulus to fervor, without any admixture of those unrealities and pious extravagances which have become stereotyped, though they have never become true.

Everything in the book is not for every occasion on which we receive our Divine Lord in Holy Communion, nor for everybody. Just as circumstances will determine the character of our preparation for the visit of a guest, so here there must be variations in the manner of our Welcome, though it must always be true and sincere. Apart from this, it will at one time be jubilant, at another humble, now wistful, or sympathetic, or grateful, as praise or contrition, or desire, or trust and love determine the variations of the one chord "Welcome!"

Thus we are led to place ourselves into a mood kindred to the condition of our state, and the state itself is suggested by the comparisons which Mother Loyola makes. The "Welcome of Mary" sets us an example of reverent affection which accompanies every phase of our devotion, whether we worship with the "Welcome of a Child," or the "Welcome of a Sinner," or the "Welcome of a Friend," or the "Welcome of a Patient," or the "Welcome of a Host," or the "Welcome of a Toiler," a "Suppliant," or a "Cross-bearer." She shows us the Welcome of faith, of praise, of trust, of love, down to the last sweet Welcome that must carry us with our Divine Guest in the Holy Viaticum.

Priests and Religious, get Mother Loyola's books, all of them! They are like spring-flowers with the scent of Heaven that give to us and our children the taste for the things above, the only true values on earth.

THE PRIEST: HIS CHARACTER AND WORK. By James Keatinge. Second Edition, revised. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 329.

Canon Keatinge's volume has already been spoken of in these pages as a practical and suggestive collection of meditations upon the priestly office. The second edition gives us occasion to say that the author has taken the few well-meant criticisms made of his book in a spirit which prompts us to commend it anew. There is still the strongly exclusive flavor of English insular appeal, but that seems a necessary limitation.

Literary Chat.

Miss Katherine Conway's *Family Sitting-Room Series* deserves the decided commendation of all who are interested in Catholic education and particularly the education of our young women. The last volume (fifth), entitled *The Christian Gentlewoman and the Social Apostolate*, which appeared in parts in the *Pilot* (Boston), is now in press (Thomas Flynn & Co., Boston). The series makes a neat and useful gift for Christmas.

We should be grateful to any of our readers who would inform us regarding the publication of English versions of the *Dies Irae* since 1890. The subject is being treated exhaustively in a series of articles now appearing in *THE DOLPHIN*. It would be necessary merely to indicate where and by whom a certain translation was printed.

Norman MacLeod (Edinburgh) announces a new edition of Mackenzie and Logan's *Beauties of Gaelic Poetry*, which contains also the lives of the Highland Bards.

Professor R. Terry, the Musical Director of Westminster Cathedral (London) where pure liturgical Church music is being carefully cultivated, has published a collection of motets in honor of the Blessed Sacrament by the old masters of the sixteenth and seventeenth centuries. These motets are arranged in scores for male (men and boys) voices and include such pieces as Palestrina's *O Bone Jesu* and *Jesu Dulcis Memoria*, Allegri's *Adoremus*, Carissimi's *Ave Verum*, and other compositions of similar character by Byrd, Farrant, Phillips, Vittoria, Tallis, and Christopher Tye. (Cary & Co., London.)

The History of the "California Missions" in course of publication under the auspices of the Jesuit Fathers promises to be an interesting work for educators, inasmuch as the author, Mr. Bryan Clinch, has devoted special attention to the methods

of instruction introduced by the early missionaries among the Indians for their social and moral elevation. It shows what immense services the Friars, particularly the Spanish Franciscans and Jesuits, have done in civilizing the rude races with whom they were brought into contact through their zeal for spreading the Christian religion and the salvation of souls. The work is to be in two volumes.

Father Sheehan's most important novel, the work of which he himself says that it represents his best efforts thus far, and is therefore superior in certain respects to *My New Curate*, is the new story *Glenanaar*, now appearing in THE DOLPHIN. If it were a clerical novel, we should gladly have published it in THE ECCLESIASTICAL REVIEW, where Father Sheehan found his best friends and most appreciative readers from the first. But the plot, although it introduces the fine figure of a parish priest, has nothing of a typically ecclesiastical interest, and hence would be out of place in these pages. In the meantime the genial pastor of Doneraile has published some smaller books, one of which, *The Lost Angel of a Ruined Paradise*, we noticed in these pages a year ago. It is now reprinted by the Longmans. The other is the story of a student who missed the priestly vocation which seemed first to lead him to the seminary. There is a strange prejudice attached to the character whom the Irish people designate as "a spoiled priest," although the judgment is often at fault in such matters. The volume contains the brief story of a student's life, parts of which have already, we believe, appeared in some weekly papers. It is being printed by Burns & Oates (London).

One does not usually look for any specially human interest in a book on Greek composition. In Professor Spieker's recent work on this subject, however, the exercises have been so happily culled from myth and story as to arrest and hold the student's attention, even if he be not imperatively drawn to render them into Greek. But should his taste or duty lead to such rendition, he will find the needed technical helps in the notes and vocabulary. (American Book Co.).

Professor Albert Carmiencke, a director of the *International Society of Piano-forte Teachers*, writes an elaborate paper in the October issue of *The Musical Profession* (New York), the organ of the Society, in which he seeks to demonstrate that the Papal Commission upon Church music proves by the rules it lays down for the chanters, its ignorance and incapacity of forming any valid opinion on musical art. The issue of the monthly containing the article reached us too late, but we hope to pay our respects to Mr. Carmiencke in our next number. He writes in a professedly respectful tone, but with that absolute assumption of superior knowledge of the subject which inspires at once a suspicion of his utter deficiency to judge of a subject which differs as widely from the mechanical knowledge of piano-playing as the language of sacred art differs from the gossip of the concert hall.

The Benzigers have invented a novel and indeed a commendable plan for popularizing their Monthly. If it is a business enterprise, it is also a mission for doing substantial good; and there is no reason why orderly and honest propaganda may not become the means of furthering religious purpose. It should be well understood

that *Benzigers' Magazine* is managed by a firm which has not only become identified with religious industry in a way which will guarantee the maintenance of a Catholic spirit in its publications, but also that its undertakings are likely to have a good business foundation which insures continuous improvement. A firm that can afford to get the best material for popular family reading—that is, not merely experimenting, with a probability of dropping out or deteriorating as soon as a publication becomes unprofitable, and which is bound to maintain a Catholic spirit because of its intimate association with Church-work—is to be trusted when it promises to assist the Clergy in their missionary work with a view of extending its own efficiency. There is nothing unbecoming in urging Catholic families to introduce such a publication and to accept in return Church articles which would otherwise have to be purchased from the contributions of those who might by the plan suggested at the same time receive the benefit of substantial and good Catholic reading-matter.

Books Received.

THEOLOGICAL AND ASCETICAL.

MORAL BRIEFS. A Concise, Reasoned and Popular Exposition of Catholic Morals. By the Rev. John H. Stapleton. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 311. Price, \$1.50.

THE IMMACULATE CONCEPTION of the Bl. Virgin Mary. By the Rev. A. A. Lambing, LL.D. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 216. Price, \$0.35.

LA PSYCHOLOGIE DU PURGATOIRE. Par l'Abbé J. A. Chollet, S.Th.D. Paris: P. Lethielleux. Pp. 215.

WELCOME! Holy Communion, Before and After. By Mother Mary Loyola. Edited by Father Thurston, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 358. Price, \$1.00.

THE ROSARY. Scenes and Thoughts, by the Rev. F. P. Garesché, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 177. Price, \$0.50.

THE PRIEST: His Character and Work. By James Keatinge, Canon and Administrator of St. George's Cathedral, Southwark, and Diocesan Inspector of Schools. Second Edition, Revised. New York, Cincinnati, Chicago: Benziger Brothers; London: Kegan, Paul, Trench, Trübner & Co., Ltd. 1904. Pp. xviii—329. Price, \$1.50 net.

QUESTIONS D'ÉCRITURE SAINTE. Par le Rev. Dr. Ch. P. Grannan, Prof. à l'Université Catholique de Washington. Traduit de l'Anglais par l'abbé L. Collin. Paris: P. Lethielleux. Pp. 201.

THE CATHOLIC'S MANUAL. A Prayer-Book with Instructions, Advice, and Devotions for the Catholic Laity. By Tilman Pesch, S.J. With the Imprimatur of the Most Rev. Archbishop of Freiburg. With Frontispiece. St. Louis, Mo.: B. Herder. 1904. Pp. xxiv—709. Price, retail, \$0.90.

LITURGICAL

A SHORT AND EASY MASS ON THE THEME "VENI SANCTE SPIRITUS." No. 3. For Four Voices, with or without Organ. Composed by R. R. Terry, Musical Director, Westminster Cathedral. London: Cary & Co.; New York: J. Fischer & Brother. 1904. Price 1s. *net*.

SHORT MASS IN C. No. 4. For Voices in Unison, with Organ Accompaniment. Composed by R. R. Terry, Musical Director, Westminster Cathedral. London: Cary & Co.; New York: J. Fischer & Brother. 1904. Price, 1s. *net*.

DOWNSIDE MOTETS. A Collection of Works by Masters of the Sixteenth and Seventeenth Centuries. Edited by R. Terry, Musical Director, Westminster Abbey. Volume I—In Honor of the Blessed Sacrament.

1. CIBAVIT ILLOS, <i>Christopher Tye.</i>	Price, Twopence.
2. O SACRUM CONVIVIVM, <i>Thomas Tallis.</i>	Sixpence.
3. BONE PASTOR, <i>Thomas Tallis.</i>	Twopence.
4. AVE VERUM, <i>William Byrd.</i>	Fourpence.
5. SACERDOTES DOMINE, <i>William Byrd.</i>	Twopence.
6. O SACRUM CONVIVIVM, <i>Richard Farrant.</i>	Twopence.
7. AVE VERUM, <i>Peter Phillips.</i>	Sixpence.
8. AVE VERUM, <i>Carissimi.</i>	Twopence.
9. ADOREMUS, <i>Allegri.</i>	Twopence.
10. O SACRUM CONVIVIVM, <i>Palestrina.</i>	Twopence.
11. O BONE JESU, <i>Palestrina.</i>	Twopence.
12. JESU DULCIS MEMORIA, <i>Vittoria.</i>	Twopence.

London: Cary & Co.; New York: J. Fischer & Brother.

THE HOLY FAMILY HYMN BOOK. Words and Music. For the Use of Sunday Schools and Children's Choirs. Compiled by the Rev. Francis J. Butler, Priest of the Archdiocese of Boston. Boston: Thomas J. Flynn & Co. 1904. Pp. 115.

GUIDE TO A CATHOLIC CHURCH FOR NON-CATHOLIC VISITORS. By W. L. Fox. New Edition, Revised and Enlarged by the Very Rev. R. A. O'Gorman, O.S.A. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 106. Price, \$0.40.

BREVIARIUM ROMANUM ex Decreto SS. Concilii Tridentini restitutum, S. Pii V, P.M. jussu editum Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum. Editio Tertia post alteram typicam. Partes quattuor. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Frid. Pustet. MDCCCV.

CATECHETICS. By the Rev. Michael F. Glancey. (No. 8 of *Educational Briefs*.) October, 1904. Issued quarterly by the Philadelphia Diocesan School Board. Pp. 28.

PRAYER-BOOK FOR RELIGIOUS. A Complete Manual of Prayers and Devotions for the use of the Members of all Religious Communities. A Practical Guide to the Particular Examen and to the Methods of Meditation. By the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price, \$1.50 *net*.

CEREMONIAL FOR ALTAR BOYS. By the Rev. Matthew Britt, O.S.B. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price, \$0.35.

PHILOSOPHY.

AT THE DEATHBED OF DARWINISM. A Series of Papers by E. Dennert, Ph.D.; Authorized Translation by E. V. O'Harra and John H. Peschges. Burlington, Ia.: German Literary Board. 1904. Pp. 146. Price, \$0.75.

IDEALS OF SCIENCE AND FAITH. Essays by Various Authors. Edited by the Rev. J. E. Hand, Editor of *Good Citizenship*. New York: Longmans, Green & Co.; London: George Allen. 1904. Pp. xix—333. Price, \$1.60 net.

HEREAFTER, or the Future Life According to Science and Faith. By the Rev. J. Laxenaire, D.D., President of the Theological Seminary of Sainte Die. Adapted from the French by the Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1904. Pp. 104. Price, \$0.30 net.

SOCIALISM. Its Theoretical Basis and Practical Application. By the Rev. Victor Cathrein, S.J. Authorized translation of the Eighth German Edition. With Special Reference to the Condition of Socialism in the United States. Revised and enlarged. By the Rev. Victor F. Gettelmann, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price, \$1.50 net.

HISTORY.

A SCHOOL HISTORY OF ENGLAND. By Harmon B. Niver, A.B., Teacher in the New York Schools. New York, Cincinnati, Chicago: American Book Company. Pp. 406—xvi.

TENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS of the Archdiocese of Philadelphia for the year ending June 30, 1904. Philadelphia: Published by the Diocesan School Board. 1904. Pp. 125.

SAINT EGWIN AND HIS ABBEY OF EVESHAM. By the Benedictines of Stanbrook. Illustrated. Stanbrook Abbey, Worcester. London: Burns & Oates; Washbourne Art and Book Co. 1904. Pp. 184. Price, \$1.25.

FETICHISM IN WEST AFRICA. Forty Years' Observation of Native Customs and Superstitions. By the Rev. Robert Hamill Nassau, M.D., S.T.D., for Forty Years a Missionary in the Gabun District of Kongo-Française. With Twelve Illustrations. New York: Charles Scribner's Sons. 1904. Pp. xix—389. Price, \$2.50 net.

AUBREY DE VERE. A Memoir. Based on His Unpublished Diaries and Correspondence. By Wilfrid Ward, author of *W. G. Ward and the Oxford Movement*, *The Life and Times of Cardinal Wiseman*, etc. With Two Photogravure Portraits and Other Illustrations. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. xiii—428. Price, \$4.60 net.

MISCELLANEOUS.

LOST ANGEL OF A RUINED PARADISE. A Drama of Modern Life. By the Very Rev. P. A. Sheehan, D.D., author of *Luke Delmege*, *My New Curate*, etc. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. v—168. Price, \$1.00 net.

AMERICAN SHORT STORIES. Selected and Edited with an Introductory Essay on the Short Story by Charles Sears Baldwin, A.M., Ph.D., Assistant Professor in Yale University. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. xii—332. Price, \$1.40 net.

THE WAY THAT LED BEYOND. By J. Harrison, author of *Kind Hearts and Coronets*. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 222. Price, \$1.25.

BETHINK YOURSELVES. By Leo Tolstoi. Published for the International Union. Boston: Ginn & Co. 1904. Pp. 50. Price, \$0.10.

THE BROWN FAIRY BOOK. Edited by Andrew Lang. With Eight Colored Plates and Numerous Illustrations by H. J. Ford. New York, London, and Bombay: Longmans, Green & Co. 1904. Pp. xii—350. Price, \$1.60 *net*; by mail, \$1.75.

A COMPREHENSIVE CATALOGUE OF CATHOLIC BOOKS. In the English and German Languages. With an Introductory Letter of Right Rev. Charles H. Colton, D.D., Bishop of Buffalo, N. Y. Buffalo: The Buffalo Volksfreund Press. 1904. Pp. 103.

AMERICAN LITERARY CRITICISM. Selected and Edited with an Introductory Essay by William Morton Payne, LL.D., Associate Editor of *The Dial*. New York, London and Bombay: Longmans, Green & Co. 1904. Price, \$1.40 *net*.

CATHOLIC HOME ANNUAL. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 79. Price, \$0.25.

LITTLE FOLKS' ANNUAL for 1905. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 96. Price, \$0.10.

SELECTIONS FROM THE WRITINGS OF ADELAIDE PROCTER. With Notes and Questions. Chicago: Ainsworth & Co. 1904. Pp. 38. Price, \$0.10.

SELECTIONS FROM THE WRITINGS OF JOHN HENRY NEWMAN. With an Introduction and Notes and Questions. Chicago: Ainsworth & Co. 1904. Pp. 60. Price, \$0.10.

SELECTIONS FROM THE WRITINGS OF FREDERICK WILLIAM FABER. With an Introduction and Notes and Questions. Chicago: Ainsworth & Co. 1904. Pp. 96. \$0.20.

SELECTIONS FROM THE WRITINGS OF ELEANOR C. DONNELLY. With Notes and Questions. Chicago: Ainsworth & Co. 1904. Pp. 47. Price, \$0.10

GREEK PROSE COMPOSITION. For Use in Colleges. By Edward H. Spieker, Ph.D., Associate Professor of Greek in Johns Hopkins University. New York: American Book Company. Pp. 274.

SONGS OF THE BIRTH OF OUR LORD JESUS CHRIST. With Illustrations by Albert Dürer. Nelson, N. H.: The Monadnock Press. 1904. Pp. 81. Price, \$0.50.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. I.—(XXXI).—DECEMBER, 1904.—NO. 6

THE TERM "IMMACULATE" IN THE EARLY GREEK WRITERS.

IN the almost innumerable encomiums penned by the Greek Fathers on the dignity and privileges of the Mother of God, nothing could be more striking than their studied efforts to convey the idea which corresponds to the Latin *immaculata*.

Mary is the subject of some of the most exquisite outbursts of eloquence that have ever appeared in any language; and her unique sinlessness evokes a wealth of epithet, so wondrous, so fervid, that no unbiased reader can interpret it to be anything else than the outpouring of hearts deeply conscious of that sublime fact which only in our day has become an article of faith.

The following are some of the many epithets which are generally rendered in the Latin by "Immaculate":

1. ἄ-μώμος
2. ἄ-σπίλος
3. ἄ-μίαντος
4. ἄ-μόλυντος
5. ἄ-κήρατος
6. ἄ-χράντος
7. ἄ-κηλίδωτος
8. ἄ-κακος

All of these, it will be noticed, have the ἄ privative (corresponding to *im-*maculate), and we find instances in which the compound intensive παν, is made use of and coupled with the ἄ privative, thus:

9. παναμώμος
10. πακαχράντος
11. πανακήρατος
12. πανάσπιλος

Naturally, also, the ordinary adjective ἄγνος (pure, chaste, unsullied) is treated in the same way. We have

13. πάναγνος

14. ὑπέραγνος

and more powerfully still a combination of both παν and ὑπερ,

15. πανυπέραγνος and

16. πανυπεραμώμητος.

We shall take each of the words in the order given, with their compounds.

1. ἀμώμος—9. παναμώμος also (ἀμώμητος and παναμώμητος), etymologically is the equivalent of *labis expers*, blameless.

Hesychius gives as its meaning, *irreprehensibilis, purus, inculpatus*. *Suidas* has *purus, inculpatus*.

The author of the "Comment. on Psalms," to which is attached the name of "Chrysostom," writes (Psalm 98): "Is est ἀμώμος qui liber est ab omni scelere, crimine et sordibus, qui extra omnem maculam, iniquitatem et peccatum est constitutus."

The epithet is applied in Holy Writ to Christ Himself,¹ (1) consequently its application to His Blessed Mother becomes all the more striking; though the Fathers are always careful to point out that, whereas Christ is sinless by nature, Mary's sinlessness is due to the operation of grace. Similarly the word is applied to the "Church," which issued from the open side of Christ—a glorious Church not having spot or wrinkle (Eph. 5 : 7).

Instances of its application by Eastern writers to the Mother of God are as follows :

(a) There exists a document assigned by many learned critics to the Apostolic age, which consists of a letter written by the priests and deacons of Achaia in which they narrate the Acts of the martyrdom of St. Andrew. Speaking of our Lord, the Apostle is represented as saying : "He was born of a *blameless* virgin"—ἐξ ἀμώμων Παρθένου.

(b) *Theodore Moneremita* (about the sixth century),² in a beautiful panegyric on the Annunciation, commenting on the words of Psalm 89 : "Domine refugium factus es nobis," etc., continues thus : "Nihil enim aliud autumo prophetam significasse praeterquam diem istam, qua Deus per tremendam suam in im-

¹ Hebr. 9 : 14. I Pet. 1 : 17.

² Gallardus, t. 1., p. 156.

maculata virgine (πρὸς τὴν ἀμώμητον Παρθένον) incarnationem factus est hominum refugium."³ (1).

(c) *Joannes Euchaitensis*⁴ sings the praises of the Virgin Immaculate (δὲ ἀμώμητον Παρθένον), "quae in gaudio et gaudium et peperit juxta et concepit." (1)

(d) *Tarasius* (about the eighth century):⁵ "Et sane si Deus jussit Abrahamum afferre vitulam trimam et capellam trimam in animarum purgationem, quomodo virgo a creatione mundi praedestinata, et ex omnibus generationibus electa in impollutum (ἀμόλυντον) domicilium, et Omnipotenti oblata in templo sancto, non honore digna et pura et impolluta exstat, et oblatio immaculata (προσφορά ἄμωμος) humanae naturae." (1)

In order to grasp the full force of this passage and numerous others of the same kind, we have to note that the Saint is not speaking of an adult virgin but of a child of three years of age. Purity in such a one would not be an extraordinary marvel. Plainly the context, even with such words as ἀμόλυντος and ἀμώμος and others, as we shall see, labors to express what the words alone might fail to convey.

In the same oration, Tarasius very pointedly remarks: "Verum stultorum ora, quae nullam labem (μῶμον) in illibatâ (πρὸς τὴν ἀμώμον) potuerint invenire, sententiam hanc (i. e., nativitatem Christi septimo mense post conceptionem) Scripturae affinxerunt a vero rectoque sensu longissime abhorrentem." (1)

(e) *Jacobus Monachus* (about the eleventh century):⁶ "Hodie immaculata columba (ἡ ἄμωμος περιστέρα) in templi adytis circumvolitans, malitiae aucupem declinavit. Hodie agna immaculata (ἡ ἄσπιλος ἀμνὴς) tanquam hostia acceptabilis in templo offertur." (1)

(f) Similarly in the liturgical prayers of the Greek Church:⁷ "Ut in cruce te elatum, mi Christe, conspexit agna quae te pepe-

³ The full text, Greek and Latin, of the homilies from which passages marked (1) are taken, is given in Ballerini's *Sylloge Monumentorum*; see critical disquisition on the author and homily; and those marked (2) are quoted by Passaglia in his monumental work on the Immaculate Conception.

⁴ Sermo in augustissimam Deiparae sanctissimae dormitionem.

⁵ Deiparae Praesentatio.

⁶ In Deiparae Praesentationem.

⁷ In Menaeis Graecorum XII Febr. οὗδε δ and passim.

rit, et immaculata (ἄμωμος) mater tua cum fletu lamentabatur." (1) Again: "Te spiritualis sponsus, O Dei parens, totam quam reperisset perfectam columbam et *immaculatam* (ἄμωμον) . . . te sibi in habitaculum delegit." Again: "A saeculo enim tu sola, o *purissima ob omni macula* (πανάμωμε) . . . propter charismata quamlibet *labeculam repellentia* (πανάμωμοις) digna apparuisti."

(g) In the *Liturgy of St. James* Mary is described as "all-blameless (παναμώμητον), and Mother of our God, more to be honored than the Cherubim and more glorious beyond comparison than the Seraphim."

(h) There are interesting instances also in which the word is applied to the Mother of God by antonomasia, v. g., *Isidore, Archb. Thessal.* (about the fourteenth century): In the sermon on Mary's entry into the temple (1): "ἡ παναμώμος, illa purissima, omni carens maculâ."⁸

In the Grecian Menology (Febr. 28): "παναμώμητε, ο cujusvis labis penitus expers."

2. ἄσπιλος—12. παντάσπιλος.

Suidas gives *intemeratus* as the meaning of ἄσπιλος:—ὁ μὴ ἔχει σπῖλον τινα—"qui nullam habet maculam."

This also is a Biblical word, and is applied to Christ, side by side with ἀμώμος: "Knowing that you were not redeemed with corruptible things . . . but with the precious Blood of Christ as of a lamb unspotted (ἀμώμου) and undefiled (ἄσπιλου). Instances of its application to the Mother of God are as follows:

(a) *Sophronius* (seventh century),⁹ "Angelus ego Gabriel . . . a Deo Patre omnipotente ad te, immaculatam omnisque labis expertem, virginem, missus sum." (1) (τὴν ἄσπιλον καὶ ἀμώμου πάρθενον.)

And similarly the same writer "Intemerata Dei Agna" . . . "O undequaque immaculata." (2)

(b) *Jacobus Monachus*:¹⁰ "Oportebat, ut agna immaculata (τὴν ἄσπιλον ἀμνάδα) ejusmodi epulis pascetur;" two other places in the *same* sermon, and *passim* in a sermon by the same writer, on the "Annunciation. (1)

⁸ Also twice in the sermon of James "Monachus" on the Annunciation.

⁹ Serm. in Annunt. Deiparae.

¹⁰ In Deiparae Praesentat.

(c) *Gregorius Neocaesarensis*: As he contemplates Mary about to become a Mother, he exclaims with joy: "Quibus laudum significationibus atque praeconiis *intemeratam* (ἄσπιλον) ejus formam celebremus." (2)

(d) *Ephrem (IV Praises* to the Mother of God, beginning with the words "My Lady and Most Holy Mother of God," perhaps the most eloquent, most fruitful in epithet, and the most entrancing eulogy ever penned at any time, in any language.) "O immaculate (*intemerata*, ἄσπιλος) Vesture of Him who clothes Himself with Light as with a garment."

(e) *Georgius Nicomediensis* (ninth century):¹¹ "Hodie *immaculata* agna tanquam hostia acceptabilis in templo offertur. Hodie *intemerata* columba . . . malitiae aucupem declinavit (ἄσπιλος and ἀμώμος) (1). The passage from which this is taken is interesting inasmuch as it was made use of in its entirety by Jacobus Monachus for his "Oratio in Deiparae Praesentationem."¹²

(f) *Isidorus Thessalonicensis*:¹³ "At cum ad suam ipsius animam oculos convertibat, quomodo scilicet eam immaculatam (ἄσπιλον), quomodo puram prae omni puritate (ὑπέραγνον) servabat . . . tunc demum vehementem illum horrorem demittebat." (1)

(g) *Jacobus Monachus*¹⁴ furnishes an example of πανάσπιλος, used by antonomasia. He concludes a beautiful passage depicting Mary's mental agitation on receiving the Angel's message, thus: "Sic purissima illa (ἡ πανάσπιλος), qua angeretur cura, haud ambigue edisserens." (1)

3. ἀμίαντος

The Latin equivalents sometimes given of this word are: *intaminatus*, *non pollutus*, *intactus*.

Sedulius Presbyter has: "Nullius maculae naevo fuscata."

St. Paul predicates the term of the Great High Priest—holy, innocent, *undefiled*—in the well-known passage of *Hebr.* 7: 26.

(a) *Cyril of Alexandria*:¹⁵ "Salve Maria, Deipara, Virgo Maria, lucifera, *vas intactum* (τὸ σκεῦος ἀμίαντον) (2).

(b) *Gregory Thaumaturgus*.¹⁶ This illustrious saint speaks of

¹¹ Orat. in Praesent. temp.

¹² Sylloge, I, 385, note.

¹³ Sermo in Annunt. on the words "Turbata est in sermone ejus."

¹⁴ Sermo in Deiparae Annuntiationem.

¹⁵ In Oratione coram P. P. Ephesinis.

¹⁶ Hom. I, in Annunc.

our Lady as "the pure, chaste, *immaculate*, and holy Virgin, Mary—(ἐκ τῆς καθαρᾶς καὶ ἀγνῆς καὶ ἀμιάντου καὶ ἀγίας παρθένου);" again as "the ever verdant Paradise of Immortality, the perennial fountain, the immaculate flower of life (τὸ τῆς ζωῆς ἄνθος ἀμιάντου)." Also in the second Homily on the Annunciation: "All the celestial Powers salute thee, the holy Virgin, by my mouth; . . . and by thy *holy* and *chaste* and *pure* and *immaculate* womb, the bright shining Pearl comes forth for the salvation of the whole world—(διὰ τῆς ἀγίας καὶ ἀγνῆς καὶ καθαρᾶς καὶ ἀμιάντου σου γαστρὸς.)"

(c) *Sophronius Hierosolymitanus* (2): "Te lucidam lampadam et candelabrum in quo inhabitans divinitatis ignis illuminavit eos, qui tenebricosa corruptione involuti, jacebant, omnes *o intacta* (ἀμιάντε) exaltemus, tuum, O Benedicta, Filium benedicentes."

(d) *Tarasius*.¹⁷ Several times does the word occur in the course of his beautiful sermon, entitled "Oratio in Deiparae Praesentationem:" "Quis non percellatur admiratione, cum videat immaculatam Mariam (Μαρίαν τὴν ἀμιάντου) in sacris adytis ad-sidentem . . . Exurgite virgines, ferentes lampadas, et praeite immaculatam Virginem et Dei filiam (τῆς ἀμιάντου παρθένου καὶ θεόπαιδος) . . . Accipe, o Zacharia, sanctam immaculatam (antonomastice, τὴν σεμνὴν, τὴν ἀμιάντου) . . . Te honoro agnam immaculatam" (ἀμιάντου ἄμναδα.) (1)

(e) *Jacobus Monachus*.¹⁸ After giving reasons for and stating his own conviction that Gabriel's first announcement of the great mystery took place out of doors and not in Mary's house, he continues: "Eodem in modo, illa quoque provide sunt disposita, quae ad Virginis immaculatae annunciationem spectabant—(Κατα εὐ ἀγγελισμον τῆς ἀμιάντου παρθένου.)" (1)

4. ἀμόλυντος

Unlike the three words already given, this is not found in the New Testament; nor is there any classic reference to justify its use. There can be no doubt, however, as to its meaning, being made up of the ἀ privative, and μολύνειν, to stain or sully.

Translations have rendered it, sometimes *impollutus*, sometimes and more forcibly *penitus intaminatus*.

¹⁷ Oratio in Deiparae Praesentationem.

¹⁸ In Deiparae Annunc.

(a) *Gregorius Thaum.*¹⁹ "O Divinum Vellus, virgo *impolluta*" (²).

(b) *Anatolius* (²) (third century). "Missus est angelus Gabriel e coelo a Deo, ad virginem *impollutam*."

(c) *Theophanes* (²) (eighth century). "Sola enim incomprehensibilem Deum in utero tuo comprehendisti, o *impolluta*!"

(d) *Jacobus Monachus* (¹).²⁰ Mary is styled: "*Purissimum diversorium, impollutum domicilium, immaculatum hospitium*"—(καθαρώτατον, ἀμόλυντον, ἄσπιλον).

(e) *Tarasius* uses the word several times in the sermon on the Presentation already referred to: Mary is the "Columba *impolluta*" the "Virgo *impolluta*." She is "Electa ex omnibus generationibus, in *impollutum* domicilium." (¹)

(f) *Germanus I* (eighth century).²¹ (¹) "Hodie novissimus aequae ac purissimus (καθαρώτατος), et nulla sorde inquinatus codex (ἀμόλυντος τόμος) . . . secundum legem consecratur."

5. ἀκήρατος—ΙΙ. πανακήρατος.

This word signifies "undefiled," "unimpaired," "in full vigor," in Latin *illaesus*. It is not very often met with; it is a strong word however, inasmuch as it is applied sometimes to God Himself, thus:

(a) "Tu, Maria, conjugii nescia, extitisti mater Dei procedentis ex *illaeso* Patre, sine doloribus maternis." (²)²²

(b) Similarly the Greeks apply the word to Christ Himself: "Uterum tuum Deiferum, O Virgo, suscipientem in se *illaesum* ignem (τὸ ἀκήρατον πῦρ) olim in monte. Sinae praevidebat Moses, rubum igne succensum, nec tamen combustum." ²³

An instance of its application to the Mother of God occurs in the beautiful hymn which the Greeks attribute to Ignatius, Bishop of Constantinople, and which is sweetly redolent of the praises of Mary: "Intemerata agna (ἡ ἀμικαντος) *illasea* Verbi virgo Mater (ἡ ἀκήρατος παρθενομήτωρ), eum aspiciens cruci affixum qui ex ipsâ sine dolore germinaverat, pro materno gemens affectu exclamabat: "Hei mihi, Fili mi, quomodo pateris dum vis hominem ab ignominia passionum liberare." ²⁴

¹⁹ Hom. third in Annunc.

²⁰ Sermo in Annunt.

²¹ Sermo in Praesentationem.

²² Menaeis Graec., X Jan., οδε γ, p. 104.

²³ Triod., p. 65.

²⁴ Men. Graec. xiii Martii, οδε γ.

(c) *Jacobus Monachus* (*loc. cit.*) ⁽¹⁾ applies the word to the Incarnate God: "Hodie urna illa, ex auro gratiae fabrefacta, cæleste in se manna recondens, immaculatam fidelibus alimentum proponit" (τὴν τροφήν ἀκήρατον) and in the same discourse Mary herself is the "Virgo intemerata" (ἡ παρθένος ἀκήρατος).

(d) The same pious and eloquent preacher furnishes us in the same sermon, two instances of the use of *πανακήρατος*. Both times it is used by antonomasia. Mary is by every title ἡ *πανακήρατος*, the all-undefiled one, or as the translators have rendered it *illa illibatissima*; and that, as Ballerini points out, before receiving the dignity of Divine Motherhood.

(e) *Joannis Euchaitensis*²⁵ ⁽¹⁾: "Non enim tulit penes se tellus, quod erat coeleste; neque corruptio, quod immaculatum erat (τὸ ἀκήρατον) invasit."

6. ἀχράντος—10. παναχράντος

(a) There is a very early instance of the application of this word to the Mother of God, and that in the solemn Liturgy of the Mass. We refer to the oldest and most famous of the Oriental Liturgies, which bears the name of St. James the Apostle. There we find the Virgin Mother described as "the most holy, immaculate (ἀχράντον), most glorious Mother of God, our Lady, and ever-Virgin Mary."

(b) *Tarasius* (*loc. cit.*), by antonomasia: "Tu Josephi pudicitia et veteris Aegypti, nimirum synagogae Judaeorum eversio, o immaculata (ἀχράντε)."

(c) *Joannes Euchaitensis* ⁽¹⁾ uses the word three times in his graceful homily on the Assumption: "Is itaque, qui ineffabiliter auram omnem manu continet, ad hanc (virginem) rursus descendit . . . ut penes semetipsum hinc illam transferat, quae eum ex inanimatum immaculatis visceribus gestavit (ἐν σπλάγχνοις ἀχράντοις) . . . Quis autem vir intemerata illius atque immaculatissimae (τῆς ἀχράντου καὶ παναμώμου), qui ad ineffabilem illam generationem quidquam ex se contulerit, . . ." And later on he speaks of the "corpus illud immaculatum, ac Dei hospitio nobile (τὸ ἄχραντον σῶμα καὶ θεοδόχον)."

(d) *Germanus* (*Sermo in Praesentationem*) ⁽¹⁾: "Ave sacro-

²⁵ Sermo in Dormitionem Deiparae.

sancte aedificatum et immaculatum, purissimumque Dei summi Regis palatium (ἄχραντον τε καὶ καθαρώτατον παλάτιον)."

(e) *παναχράντος* is found in a sermon on the Annunciation by *Germanus II of Constantinople* (¹) (thirteenth century). After reference to the "burning bush" as a type of the Mother of God, he exclaims: "Talis nimirum fuit anima innocentissima (πανάγνος) *undequaque immaculatae Mariae* (τῆς παναχράντου Μαρίας)."

(f) *Isidorus Thessalonicensis* (¹) uses the compound word several times in his two homilies—the one on the "Annunciation," the other on the "Assumption"—and generally by antonomasia.

7. ἀκηλίδωτος

(κηλιδόω, to stain or sully.) It is not found in the New Testament in either the positive or negative form.

(a) *Tarasius* uses the word twice in the sermon on the "Presentation" of Mary in the temple (¹): "Ipsa enim Sancta Sanctorum, immaculatus Verbi thalamus (ἡ ἀκηλίδωτος τοῦ λόγου παστὰς), virginea virga florens, arca sanctificationis, mons sanctus, incombus rubus, flammivulus Dei currus, columba impolluta, amplissima Verbi sedes, nubes a Deo illuminata, variegata regina e semine David prognata, in sui habitationem a Davidis Creatore ac Deo servata fuerat" . . . and again: "Accipe, O Zacharia, sanctam immaculatam; accipe, sacerdos, intemeratum Verbi thalamum (τὴν ἀκηλίδωτον παστάδα τοῦ λόγου)."

(h) *Isidorus Thessalonicensis*²⁶ (¹) calls her "Ditissimum ac mundissimum cimelium" (τὸ ἀκηλίδωτον Κειμήλιον). "Mundissimum" is hardly an accurate rendering, but it was difficult for the translator to find a better, in a rich passage for which he had already been obliged to press into service the superlatives of *sanctus*, *immaculatus*, *purus*, *innocens*.

8. ἄκακος.

This word is applied to our great High Priest in Hebrews 7: 26, a passage already referred to under the heading "ἁμιάντος." It is translated by "innocent," which is probably a more accurate rendering of the original than the Latin word *innocens*, inasmuch as the latter seems to convey the idea of harmlessness toward others.

Jacobus Monachus furnishes an instance of its appropriation

²⁶ In Deip. Praesent.

to the Blessed Virgin. It is the message which Gabriel receives direct from the Lord Himself: "Vade igitur, et admirandi hujus operis esto minister; perge, et inspice thalamum meum, columbam omnis expertem malitiae" (τὴν ἄκακον).²⁷

13. *πάναγνος*; 14. *ὑπέραγνος*; 15. *πανυπέραγνος*.

These three adjectives differ from the foregoing inasmuch as they are not composed of a positive and negative, but are simply intensified forms of *ἄγνος*. Consequently they do not correspond to *im-maculatus* in form, but there can be no doubt that they are intended to convey its meaning. It is true that in his translations of the ancient homilies on the Blessed Virgin, Franciscus Combe-fizius prefers always to render *ἄγνη* by *casta*, and *πάναγνος* by *castissima*—absolutely speaking, correct translations; but there are numberless passages in which the context requires something more than this. For, as Ballerini points out,²⁸ the virtue of chastity in a child could not reasonably claim any special encomiums, and to limit or contrast the meaning of the words in this arbitrary fashion—when the Fathers are explicitly dealing with Mary's conception or birth or presentation in the temple—is only to stultify some of the finest passages ever written. Similarly also when the same translator rejects the ordinary renderings of *ἀμώμος* (*immaculata*) and *πάναμώμος* (*plane immaculata*); and would substitute *irreprehensibilis* and *plane irreprehensibilis*. Such interpretations can be legitimate only when there is manifest reference to later periods and events of Mary's life.

(a) *Sophronius* (Sermon on the Annunciation) ⁽¹⁾ uses the word in a context which requires comment: "At illa Dei capax, Deum-que gestans, ac *plane immaculata*, atque universis simul creaturis eminentior Virgo, cum de divina conceptione audivisset, . . . tum de partu illo mirabili intellexisset, . . . ad Gabrielem Archangelum reponit:—'Et quomodo hoc mihi, quoniam virum non cognosco.'" The use of the word *πάναγνος* here shows the inadequacy and inaccuracy of the translations we have alluded to. The phrase *ἡ παρθένος καὶ πάνταγνος* evidently separates two ideas, and establishes a distinction between virginal purity and the stainlessness conveyed by the word *ἀγνεία*. *Sophronius* is not alone

²⁷ Sermo in Deiparae Annuntiationem. ⁽¹⁾

²⁸ Sylloge, I, 437, note.

in this distinction. Ballerini quotes another instance which occurs In Menaeis, Die X Dec., ad Vesp.: "Cum ab improbissimo populo inique te, O Salvator, clavis in ligno configi cerneret *innocens illa et virgo et mater tua* (ἡ παρθένος καὶ ἄρνη καὶ μητέρα σου) doloris gladio corde transfigebatur."²⁹

(b) *Germanus II, Constantinopol.*³⁰ (1): "Huncporro refulgentem Archangelum cum ducem habeamus in viam pacis, certe scio, dirigemur. Speciosi enim sunt ejus pedes evangelisantis purissimae (τῇ πανάγνῳ) pacem et bona; pax vero nostra Christus est."

Again he speaks of the "anima innocentissima undequaue immaculatae Mariae (ἡ παρθένος τῆς παναχράντου Μαρίας ψυχῇ);" and at the end of the same sermon: "Tu itaque, O Deipara, sume chirographum, quo tam multa debita nostra continentur, et illud dilacera immaculatis illis tuis manibus (ταῖς σῶις πανάγνοις χερσίν) quibus uti mater eum, qui portat in manu suâ universum mundum, gestasti."

(c) Perhaps no writer uses this word so frequently as *Issidorus Thessalonicensis*. In his homily on the Annunciation (1) it occurs no less than twelve times; and in the one on the Assumption, (1) as many as seventeen times; while its still more accentuated form *πανυπέραγνος* is found in his homily on the "Presentation of Mary in the Temple." (1)

There is one passage in the last-mentioned homily which deserves special notice. "Oportet insuper, ut ad congressum illum, unde virginis conceptio processit, non aliud quidquam, quam congressus cum Deo, impelleret atque adduceret; ut *quemadmodum consentaneum erat*, purissima illa (ἡ πάναγνος) sola etiam propheticum illud evitaret, ac de se ipsa affirmare posset 'in iniquitatibus concepta non fui,' et rursus 'solam non concepit in peccatis me mater mea.'" The force of the passage here, lies in the fact that ἡ πάναγνος is coupled with an explicit expression of faith in the Immaculate Conception. And not only this. The saintly writer does not speak merely for himself; he volunteers the important information that the enjoyment of this unique privilege by the Mother of God was a matter of common belief at the time ("quemadmodum consentaneum erat"), a fact which will always have to be considered in valuing at their proper worth the

²⁹ Sylloge, II, 88, note.

³⁰ Sermo in Annunt.

many words which we believe to have been used to express the idea conveyed to us by "Immaculate."

14. ὑπέραγνος; 15. πανυπέραγνος; 16. πανυπεραμώμητος.

The Homilies just mentioned furnish instances of the use of these words: *Germanus II, Constantinop.*, speaking of the word Incarnate, has this commentary on Psalm 71: 6: "Descendit sicut pluvia in vellus," scilicet in *purissimam* (ὑπέραγνον) ac *supra captum ex omni parte immaculatam* Mariam (πανυπεραμώμητον) ut ariditate, qua omnis terra squalebat, per mysticas irrigationes praesens remedium afferret." Similarly *Isidore*: "At cum ad suam ipsius animam, oculos convertibat, (Maria) quomodo scilicet eam immaculatam, quomodo *puram prae omni puritate* (ὑπέραγνον) servabat, quomodo, cordis ascensionibus ad coelestem evecta sublimitatem . . . tunc demum . . . subiciebat et 'Ecce,' inquit, 'ancilla Domini, fiat mihi secundum verbum tuum.'" And again (Sermon on the Presentation), after styling Mary, as we have already seen, the "Vas prorsus immaculatum," "Urna purissima," "cimelium ditissimum ac mundissimum," he adds, as if knitting all these phrases into one, "undequaque innocentissima Dei Verbi Mater (ἡ πανυπέραγνος τοῦ Θεοῦ λόγου μητερ)."

Germanus uses the word in the majestic opening passage of his sermon on the Annunciation: (1) "'Super montem excelsum ascende, tu qui evangelisas Sion; exalta in fortitudine vocem tuam, qui evangelisas Hierusalem:' (Isaias 40: 9) . . . ad nuntium *Virginii illi supra captum purissimae* (πρὸς τὰ τῆς πανυπέραγνου παρθένου εὐαγγέλια) deferendum felix propheticus sermo vehementius provocat: eam vero in Hierusalem et Sion a longe prophetica dioptra prospiciebat, sive tanquam civitatem Magni Regis de qua proprie 'gloriosa dicta sunt,' sive tanquam excelsum hanc Sion, quam 'in suam' ipsius 'habitationem Deus elegit.'"

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THE CARE OF OUR CHURCHES AND SACRISTIES.

IT is no exaggeration to say that the Catholic priesthood of to-day is a generation of church builders. Upon our pastors it devolves nearly always to inaugurate, supervise, and maintain the activity which gives permanent expression to the Catholic faith in missionary lands. And because our churches are not merely symbols of truth, or temples where we praise God and teach virtue, but actual habitations of the living Son of God, in Eucharistic guise, we select the choicest site and the best material, and we deem no skill or genius too select to be employed in the construction and decoration of our church edifices. Thus the Catholic priest in building a beautiful church makes his measure of utility the greater glory of God; but the measure of God's greater glory is to him the liturgical law of the Church.

This same liturgical law directs us in maintaining continuously the splendor of that tabernacle, within and without, which the Eucharistic King has deigned to accept as His temporary dwelling-place on earth. There is an etiquette that suits but kings; and the King of kings has indicated in unmistakable terms the ceremonial and appointments which He deems His right of honor as our guest. It is well to insist on this. With an authority that was stamped into definite law first when Israel listened on the desert plain before Mount Sinai to the inspired voice of Moses, the Church has received, and in turn has given, her instructions for the erection and for the keeping of the tabernacle. There was to be gold, and precious stones, and rare wood of the setim tree, and regal purple, and spotless linen; and all the furniture was to be wrought according to fixed measure and weight. "Look," saith the Lord to Moses, "and make it according to the pattern that was shown thee on the mount."¹ "And Aaron and his sons shall order it . . . It shall be a perpetual observance" (27: 21); "the table and the altar, and the curtains, and the candlestick of beaten work of the finest gold, the shaft thereof, and the branches, the cups and the bowls, and the lilies going forth from it." And the sons of Aaron were to watch

¹ Ex. 25: 40.

over, and cleanse, and renew morning and night the lamps of the sanctuary and the sacred belongings for the sacrifice of incense and holocaust.

Thus spoke Jehovah from the Mount. It was the solemn will of God, even under pain of death for those who might ever forget to order and preserve the things required for the service of the Tabernacle.

That solemn will of God is the daily profession of the priest of the New Law when he repeats at the altar of the Eucharistic Holocaust the sweetly melodious words of the *Pater noster*. *Fiat voluntas tua, sicut in coelo et in terra* is the solemn protest we make unto the Eucharistic Saviour as He lies before us on His golden bedding of the *Patena*.

Sicut in coelo—et in terra?—Yes. It is the Bishop of Ephesus, St. John, the eagle-eyed, whose prophetic vision gained a glimpse of heaven and brought it down to us in the image of the New Jerusalem, the Church of Christ, who writes, "I saw a new heaven, and a new earth." "Et vidi sanctam civitatem, Jerusalem novam, descendentem de coelo, a Deo—paratam sicut sponsam—Ecce tabernaculum Dei cum hominibus, *habitabit cum eis*." The Saint pictures in detail the new tabernacle which is to serve as a pattern of the Eucharistic sanctuary in which we minister.

It would lead us too far, and it is unnecessary here, to enumerate or dwell upon the things required to properly furnish church and sacristy. But I may be allowed to direct attention to two main aspects of these requisites suggested by St. John, which tend to the preservation of the becoming beauty of the House of God.

I.

What is most noteworthy in the prophetic image which the Beloved Disciple draws for us is this, that He who calls Himself the *Ancient* of days, should insist upon the *renewing* of everything: *Ecce, nova facio omnia*. And of this the angel bids him take account: "*Scribe*," he tells the Evangelist, "*scribe, quia haec verba fidelissima sunt et vera*."

And in these words, "*Ecce, nova facio omnia*," he gives us the indication of our duty with regard to the care of churches

and their essential adjuncts, the sacristies—I mean the renewal of things in the use of the sanctuary. We might take it for granted that a priest who builds a church, feels and yields to the duty of conforming to the general prescriptions regarding form of construction and appointment, and at once acquires those things for the divine service which are essential or which his circumstances allow him to procure in order to render the Eucharistic Sacrifice lawful and becoming.

But the Saint of Patmos is inspired to teach that God demands other things and these of a wider reach than the building of churches, when he says: "I shall make all things new"—that is, through the ministry of the priests of the temples, in the New Jerusalem that descends from heaven.

We are to make all things new. There are to be in the House of God, therefore, no altars dust-covered and begrimed with dirt; no shabby, threadbare, and discolored vestments; no crumpled, grayish albs; no ragged linens or wax-besmeared and spotted cloths; no missals with tarnished locks and with their covers loose and worn; nor tattered, thumb-marked leaves within; no sacred vessels with their golden surface washed away, or indentations, proving careless use; no broken cruets, blackened candlesticks, mold-stained altar cards in soiled frames; no shredded towels, broken pitchers, bells or books; no rusty keys, or sullied censers and aspersories; no altar candles, stearic lights instead of wax, that gain their name from their defective weight; no frankincense whose stifling fragrance does dishonor to the gift, and brings down heavy clouds like Cain's sad offering of old that wrought his brother's death.

There is no need of saying more. "Tractemus nobiscum in domo Dei et in medio templi,"² for do we not repeat it day by day as we wash our hands at the altar: "inter innocentes"—protesting our innocence and love—"Domine dilexi decorem domus tue, et locum habitationis gloriæ tue?"³

I have said that St. John indicates that the beauty of God's house is not to be sought merely in the building up of a structure by means of precious stones and rare metal; but that it implies a constant *renewal* of all parts so as to reproduce that perpetual

² II Esdr. 6: 10.

³ Ps. 25.

image of the heavenly city in the ever fresh light of God's beauty. "Ostendit mihi," he says, "civitatem sanctam Jerusalem descendentem de coelo a Deo,—*habentem claritatem Dei.*"

These last words, "*habentem claritatem Dei,*" receive a particular force of interpretation from what immediately follows: "Et qui loquebatur mecum habebat mensuram arundineam auream ut metiretur civitatem, et portae ejus et murum." The Divine Master-Artist, with the golden rod in His hands, is described as going about the temple measuring floor, and gate, and wall, and the open space in front, the very vestibule, and deep down where the basement of rich stone touches the mantlings of fair jasper and bright gold. And the seer adds: "Et mensus est murum ejus quadraginta quattuor cubitorum, *mensura hominis, quae est angeli.*" Most accurately does He measure the temple space—*mensura hominis*, with the measure of man—*quae est angeli*, it is the measure of angels.

Wondrous similitude, this measure of the length and breadth of God's church, of the brightness of its gold, of the beauty of its furnishings, is at once the measure of men and of angels. The beauty of our churches is not an idle show that merely meets the gaze of men; its measure and standard of grace and newness is an appeal to the eyes of angels and of God. As the old cathedral builders placed fairest works from master hands in hidden niche and roof-tree where vulgar eye might never reach, but for the eye of God alone, so would the faithful priest bestow his care where man's applauding scrutiny may never penetrate. "Ipsa civitas aurum mundum, tamquam vitreum perlucidum." *Perlucidum*, that is, transparent through and through, and turning into light the very gloom of night—"nox enim non erit illic."

And further speaks the angel of St. John's Apocalypse—"there shall be within not anything of sordid kind"—*non intrabit in eam aliquod coinquinatum*; no sordid thing, whether by reason of the decay incidental to age and frequent use or by reason of false pretence which cheap imitation makes, in the House of God. And the Ancient adds: "None shall enter, none but those who are written in the book of life of the Lamb"—"*nisi qui scripti sunt in libro vitae.*" He speaks of persons here, not things. This indeed I take to refer directly to those whom we employ in the

service of the sanctuary, in the sacristy and choir, and upon whom the pastor must rely as carrying out in his name and under his direction the liturgical regulations which provide for the cleanliness, the constant newness, the neatness and decorum of the things within the House of God. The immediate care-taker of church and sacristy is the *sexton*.

II.

A good and efficient sacristan means well-trained and controlled altar boys in the sanctuary; it means well-conducted ushers in the body of the church; it means conscientious chanters, and altogether clean service, punctuality, and that scrupulous attention to the order of things in chancel and nave, in sacristy and organ loft, which corrects, mends, purifies, and renders fair not only what appears to the outward eye, but also what is laid bare to the eye of God—"et platea civitatis aurum mundum tamquam vitreum perlucidum." Just as an efficient servant in the home, a good housekeeper in the rectory, is a guarantee of that cleanliness, order, and attention which is the best compliment we can pay a guest, no matter how modest our accommodation; so too the choice of the person to whom we commit the work of the sacristy indicates our care with regard to the use and renewal of all that concerns the Eucharistic liturgy.

The functions which fall to the sacristan are so manifold that it will be difficult to speak of them in detail with such accuracy as the subject properly demands. One half or more of the work to be done lies in the proper appreciation of *how* it is to be done. Thus, if our sexton has a lively conviction of the Presence of the Blessed Sacrament on the altar of the church, his work about the altar will be proportionately well done. On the other hand, we can produce this conviction, and be assured of its constantly deepening, if from the outset we insist upon a certain attention to *fixed external observances*. Let our sexton understand that he must never pass before the Blessed Sacrament without reverently genuflecting to the ground on one knee; that the sanctuary lamp must be well attended to; that he is not to talk aloud in the church; that he must wash his hands before handling the sacred vessels,—and we may safely rely upon his taking care of the altar

belongings and warding off the irreverent treatment of holy things by those who may take part in the work of the sacristy on special occasions. If we require of him punctuality to the minute in opening the church at the appointed time, we may count upon the Angelus Bell at the striking of the hour, and upon the presence of servers for Mass when they are needed.

The sexton should be given all necessary aid to keep the church clean. A certain pride in the appearance of every portion of the sanctuary, nave, and gallery, is not only praiseworthy, but is, besides, one of the best methods of leading a congregation to take interest in the improvements which may be needed in the church from time to time. A good sexton can help more in this respect than any other of the hundred devices for raising funds among the people when additions or changes are required in the building or decoration. The same may be said of the sacristy. If the appointments in it are such as to allow everything to be stored in its proper place, there will be a saving of considerable expense in regard to vestments, cruets, books, etc. things which suffer from being left in disorder.

This is taking for granted that there be a properly arranged sacristy and storeroom for the keeping of all that is required in the service of the church. Besides the altar and its suitable decoration, special attention is to be given to the furniture of the sanctuary, the credence table with its linen cover, the Communion card, and cruets, each of which should have its proper place when not in use. The seats of celebrant and servers, bells, sanctuary cards, Gospel and announcement books, torches, sanctuary lamp, incense and asperges vessels, should be kept always clean and in condition for use. It is the sacristan's special care to see that the breads for the altar are fresh and scrupulously clean and white. If he do not bake them himself, he should see that they are renewed every week or at least every twenty days. The key of the tabernacle, although it is not to be kept by him, should not be allowed to lie loosely about, but under lock in a box used for that purpose alone. Next, he is to see that the sacrarium is in good order, clean, and locked. The baptismal font likewise, the blessed salt, clean towels, and other necessities are to be kept in such condition as by their appearance to suggest reverence for the

Sacraments of the Church. The same may be said of the confessional, the holy water fonts, pictures and ornaments in the body of the church ; likewise of the pews, the organ loft, and the vestibule of the church. The keeping of the registry books of the parish, the special transcribing of notices of special Masses and other sacred functions, so far as they are under his direction, require constant and careful attention. If there be anything wanting for the service, anything broken, soiled or otherwise useless, he should be made to understand that, whilst economy is a virtue, it is never to be exercised at the loss of reverence for the altar. This refers especially to the use of vestments, which, unless dire poverty prevent it, should be of the best material, made according to the rubrics, and never shabby, torn, or soiled. The candles used on the altar and generally in the liturgical functions should be of wax only. Saving in this respect is spending one's soul, and is sure to bring sorrow when we are to be judged. In order to secure punctuality in all particulars, there should be a clock in the sacristy, both as a reminder to the sexton of his duties and as an opportunity for recalling others to theirs.

Everywhere in Catholic countries the sexton is required to wear a cassock, something like that of a religious. This is a great advantage, and it is to be wished that the custom obtained in the United States as well. Nothing is so repulsive to the devout man as to see a layman step about or even upon the altar in the fashion of a mere workman. The very restraint which the wearing of a gown puts upon a person is a reminder of his office to him, and inspires not only self-respect but the respect of others. There are some faults of carelessness into which most sextons easily fall, to the disedification and lessening of the devotion of the people who see them, such as a sort of mechanical moving about the altar, which betokens an absence of conscious devotion and a want of respect for the Blessed Sacrament. With this is generally found associated the habit of half-running genuflections, loud talking, as if the precept of reverence were not for sextons, a noisy way of emptying the baskets containing the offerings, a curious staring into the body of the church to see who is present or absent, and many kindred habits. To the sexton belongs, as has already been intimated, ordinarily also the superintendence of the altar boys. To

dwell on the subject of what kind of training these require would lead us too far in this article. At all events, his example and discipline must teach them to conform in spirit to the sacred offices of ministers who in former days were admitted to this service only by a special ordination to minor orders.

The use of the "Ordo," and that intelligent interest in the ceremonies and rubrical observance of the Liturgy which contributes so much to devotion and the sanctification of our people, can best be taught and inculcated by the priest. There are books—sacristan's manuals, besides the ritual books, and such works as Canon Oakeley's *Catholic Worship*—which may serve as guide in these matters; but they are hardly necessary. To the other special duties which will devolve upon the sexton, he may be easily trained, if the main characteristics as to disposition and the understanding of his sacred functions in the church itself are recognized in him.

I may mention in conclusion only that the cleansing of the sacred vessels, that is, the chalice, paten, ciborium, lunula, and pyx for the sick, is not to be done by lay persons, but by the priest himself. It is wise to insist that these objects are never to be touched by the sacristan except with a clean cloth or gloves used only for that purpose. The baptismal font should likewise be washed by the priest. As to the methods of cleansing metals, etc., and of preserving the sacred vestments and cloths, carpets and the like, from moths and destructive influences generally, there is no lack of helpful direction for those who seek it. To sum up: A good sexton is the best guarantee that proper care is bestowed on the externals of church and sacristy, which is an essential requisite to make the work of the priest in any congregation fruitful. Hence every sacrifice of personal convenience or money made with a view to secure a first-class sexton and to keep him in first-class order, must be considered as a most prudent investment on the part of a pastor.

I have dwelt on this duty of the sexton, because the sole practical application of what has been hitherto suggested or might be suggested in further detail on this very wide subject, if time and patience allowed, must depend on the *personal* interest we put into the matter. Some one said to me whilst I was occupied with this

paper: "What use is there in your troubling yourself about saying the right thing. Priests know all that they can be told on the subject; they have it in their books. As for carrying out what you suggest to them, it is hopeless. Most of them cannot attend to it, even if they would. If they are actually church builders, they have, besides their attendance to the spiritual needs of the flock, the duty of collecting funds, of making and supervising contracts, and a thousand other matters which rob them of the time and opportunity of supervising the details of the sacristy and the little things needed which you mention. How could they do it?"

How could they do it? I will not say, for although it is easy to suggest a way, it is not easy to weigh the multiform circumstances that offer an apology for the answer: *I can not do it.*

One thing I know, and that is: We are bound to do it; and it is for us to find the way. We are bound by the logic of utility, we are bound by the logic of law, we are bound by the logic of common sense, if we would not render our whole ministry a mistaken effort,—we are bound under pain of being eternal failures. To build a beautiful church with the sacrifice of all one's energies, whilst neglecting the renewal of the details of the sanctuary, seems like building a mansion therein to starve one's family, and treat one's noblest guest most shabbily. What boots the outward splendor of our royal house, if Christ our Guest is to be kept within like to some unheeded slave?

If we cannot do it ourselves, let us see to it that it be done by some fitting representative. To put it in a nutshell, choose a proper caretaker of the details of church and sacristy; if needs be, sacrifice money, connection, and traditions, and provide a becoming salary. The alternative will be the friendship of our Eucharistic Guest, of all the faithful who are keen to realize the treatment accorded Him, and whose generosity will gradually compensate for any loss sustained in other ways. Thus will the things about the sanctuary by their beauty and cleanliness preach reverence for the altar and its Eucharistic Host and purity of heart and demeanor by which we are certain to become pleasing to Him and to make our priestly mission the surest and grandest of all successes.

And is not this the keynote of the Eucharistic service which our High-Priest Pius has intoned with the invitatory: *Renew all things in Christ?*

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THE DOCTRINE OF THE IMMACULATE CONCEPTION OF THE MOTHER OF GOD AND THE TEACHING OF ST. THOMAS AQUINAS.

AN old controversy, it is true, but one that holds perennial interest. Now that we are keeping the Jubilee of the Definition of the Doctrine, and this not very long after St. Thomas has been declared "Patron of the Schools," the question inevitably arises as to the mind of the Angelic Doctor on this dogma of the Church.

In the following pages I propose to give a translation of Question XXVII in the Third Part of St. Thomas' *Summa Theologica*, for it is this treatise that has been used as a proof that the "Angel of the Schools" rejected the doctrine which the Church has since declared to be divinely revealed. We have taken no pains to make our translation slavishly literal, except where it seemed absolutely necessary. The Saint's method in the *Summa* is familiar to all students of theology; he sets out by proposing the question for discussion, and he then advances three or four arguments opposed to the view which he himself holds. He then quotes some saying either of Sacred Scripture or of the Church's divines which may or may not be conclusive; after which he upholds his view by means of arguments from reason; finally he answers the opposing arguments with which he has opened the discussion.

Here I shall make no distinction between these various parts of the article as ordinarily arranged by the Saint, but shall simply cull the doctrine which he lays down, whether in the body of his treatise or in the solutions of difficulties which may be urged against his view. Most of those who are likely to read these pages will have access to a copy of the *Summa Theologica*, and the writer will not feel that he has failed if, though he may leave his readers unconvinced regarding what he believes to be the Angelic Doctor's view, he has been able to induce them to read

and study for themselves what has been truly called "a veritable mine of doctrine."

1. Was the Blessed Virgin-Mother of God sanctified before her birth?¹

Holy Church celebrates the birthday of the Blessed Virgin, and the Church keeps the feast of none but Saints; whence it follows that the Blessed Virgin must have been a Saint even after her birth.

Sacred Scripture indeed mentions neither her birth nor her sanctification before her birth. But just as we may with reason² argue that her very body was taken up into heaven (though even this is not to be learned from Sacred Scripture), so with equal reason may we argue that she was also sanctified in her mother's womb. For it is surely reasonable to believe that she who bore "the only-Begotten Son of the Father, full of grace and truth," must have received privileges of grace far exceeding those which the Saints received. For this reason we find the Angel saluting her: "Hail, full of grace."³ But of some Saints we read that they had the privilege of being cleansed from original sin even before birth. Thus it was said to Jeremias: "Before thou camest forth out of the womb, I sanctified thee;"⁴ and the angel foretold of St. John Baptist: "He shall be filled with the Holy Ghost even from his mother's womb."⁵ May we not then with good reason believe that Our Lady too was cleansed from original sin before her birth?

Some have, however, urged that, supposing her free from original sin, if she had died at birth, she would have had a right to go straight to heaven, since it was only original sin which barred heaven to us. But Christ alone could open the gate of heaven for us, as St. Paul says: "Having a confidence in the entering into the Holies by the Blood of Christ."⁶

To this the Angelic Doctor replies in substance,⁷ that this would do away with Limbo. The holy patriarchs were detained

¹ Pars III, Qu. XXVII, i.

² Sermon on the Assumption B. V. M.; attributed to St. Augustine.

³ St. Luke 1: 28.

⁴ Jer. 1: 5.

⁵ St. Luke 1: 15.

⁶ Heb. 10: 19.

⁷ Reply to the third difficulty.

there not because of their own personal sins, which they had expiated, but because human nature as a whole was guilty and could not enter Paradise until One representing human nature as a whole should restore that fallen nature. The Blessed Virgin was freed then by this privilege from all personal stain; but she was not freed from the curse which said that none of the human race should enter heaven until Christ, the Victim, had been offered.

II. Was the Blessed Virgin cleansed from original sin before her soul was united to her body?⁹

In favor of the affirmative view men argue that Mary received greater privileges than Jeremias and St. John the Baptist, yet these were sanctified while still in the womb. Might we not then too say that she must have been sanctified even *before* her soul was joined to the body in her mother's womb?

Furthermore, as St. Anselm says: "It was but fitting that she should be resplendent with a purity second only to that of God."⁹ Hence in the Canticle of Canticles¹⁰ it is said: "Thou art all fair, O my love, and there is not a spot in thee." What greater purity can we conceive, after that of God, than that of a person never stained by original sin? Might we not therefore say that even *before* her soul and body were united, the Blessed Virgin was cleansed from this stain?

St. Thomas then declares his own view, which may be rendered freely thus: It is clear that Our Lady could not have been thus sanctified *before* her soul and body were joined together, for this sanctification means cleansing from original sin, and sin is not cleansed away except by grace, which God places only in the souls of rational creatures. Hence before our Blessed Lady can have been cleansed from sin she must have had a rational soul. Again, only a rational creature can be guilty of sin, and so before receiving a rational soul she could never have been guilty of sin.

Further, had she, by an impossibility, been cleansed from sin before receiving her soul, she would never have incurred the stain of original sin, and thus would never have needed the redemption and salvation which came by Jesus Christ. "He shall save his

⁸ Pars III, XXVII, art. ii.

⁹ *De Conceptu Virginali*, Cap. XVIII.

¹⁰ Cant. 4: 7.

people from their sins."¹¹ But Christ is the Saviour of *all*: "Who gave Himself a redemption for *all*."

Hence we are left to the conclusion that the Blessed Virgin was only sanctified *after* her soul was united to her body.

In the article from which I have been quoting, St. Thomas distinguishes only between sanctification before and after infusion of the soul. His reasons for denying the former to the Blessed Virgin are irrefragable. The Church, however, teaches neither the one nor the other, but declares that *in the instant* in which soul and body were united, that is, in the first instant of her existence as a human being, the future Mother of God was freed from the debt of incurring the stain of original sin. Now St. Thomas, in denying this cleansing to have taken place *before* the advent of her soul, does not thereby deny that it may have taken place *in the very instant* of the union of soul and body, and when he says that it took place after *that union*, he but says *after* as opposed to *before*.

Replying to the preceding arguments he says that it is true that St. Ambrose says of St. John the Baptist: "nondum inerat ei spiritus vitæ, et jam inerat ei spiritus gratiæ,—the breath of life was not yet in him when the spirit of grace breathed upon him."¹² But St. Ambrose did not mean that the child was not yet alive; he meant that he had not yet breathed the external air; or perhaps he may have meant that he had not yet performed any of the functions of life.

This is the view taken by Cardinal Cajetan, who in his Commentary points out that there is really only one conclusion arrived at by St. Thomas in the article under review, namely, that the Blessed Virgin was not sanctified *before* animation. The other conclusion is really only corollary, and is so expressed by the Saint: "Unde relinquitur quod sanctificatio B. Virginis fuerit post ejus animationem." As the learned commentator points out, the Angelic Doctor is merely discussing in the abstract the question of "before" and "after;" "before" is impossible, therefore it follows that it must have been "after."

The Saint's reply to the view which some have deduced from

¹¹ St. Matthew 1: 21.

¹² *Comment. in S. Lucam I.*

St. Anselm's words is of great interest, and I here give it word for word:¹³ "It would derogate from the dignity due to Christ, if the soul of the Blessed Virgin had never been stained with the contagion of original sin, for He is the universal Saviour of all. Therefore the purity of the Blessed Virgin was indeed the greatest of all under Christ, for He needed not to be saved, as being the Saviour of all. For He in no sense contracted original sin, but in His very conception was holy; according to the words of St. Luke: 'the Holy One that shall be born of thee shall be called the Son of God.' Nevertheless the Blessed Virgin did indeed contract original sin, but she was cleansed from it before her birth."

What does he mean when he says: "but the Blessed Virgin did indeed contract original sin?" Do not these words clearly prove that the Saint did not hold the doctrine of the Immaculate Conception as we hold it?

First of all, it must be repeated that he did not write in the light of the controversies of the present day, nor did he use terms in the way in which they are nowadays used. It is clear then that the whole point lies in the sense which the holy Doctor assigns to the word "contracted." We find in Pars III, Qu. xiv, Art. iii, the question: "Did Christ contract bodily defects?" St. Thomas answers this in the negative, on the ground that these defects are contracted from sin:—"by one man sin entered into this world, and by sin death;"¹⁴—but in Christ there was no sin. He then explains that by the word "to contract" we understand the relation of effect to cause, so that that is said to be contracted which follows necessarily from a certain cause, as we should say nowadays that we contracted a disease because we take its cause, namely, a germ, into our system. "Those, then," argues the Saint, "are said to contract corporal defects who incur them as a debt due to sin;" from which he concludes that as Christ had no sin, He could not be said to have contracted the necessary consequence of sin, namely, death and bodily defects; He must have voluntarily taken them upon Himself. "But," he urges, "could not Christ be said to have contracted these defects when He took human nature from His Mother, who was herself subject to them?" And in answering this difficulty he says: "The *flesh* of the Virgin

¹³ Reply to second difficulty.

¹⁴ Rom. 5: 12.

was conceived in original sin and therefore she contracted those defects." At first sight this looks like heresy in the light of the recent definition, and yet a little thought will show us that it is sound doctrine. The *flesh* of the Blessed Virgin was conceived in original sin, but it does not follow that *she herself* was therefore conceived in original sin; the flesh or material principle in man is not his personality, and the whole doctrine of the Immaculate Conception consists in this.

To avoid all confusion of thought, we must carefully distinguish three phases in the formation of a child, namely, conception, animation, and birth. The material part of man is derived from his parents and is intended to be the receptacle of the soul at whose entrance it will be elevated from the rank of merely vegetative or sensitive life to rational life. It has long been disputed whether, in the formation of the human body, these three phases mark three distinct points of time, or whether, in the case of man, they may be instantaneous, since rational life is preëminently vegetative and sensitive. Be the answer what it may, it is clear that we must distinguish between conception, by which we denote the formation of the tabernacle for the soul, and animation, by which we denote the infusion of that soul by the hand of God. It need hardly be said that the term "Immaculate Conception" does not refer to the conception above mentioned, but to the animation.

Our Lady was a child of Adam, and therefore incurred the *debt* of original sin, like any other of Adam's descendants, that is, the material principle derived from her parents was naturally only destined to receive a soul endowed with such qualities as were proportionate to Adam's corrupted stock; she *ought*, as Adam's descendant, to have been like the rest. This was a debt she owed to her sinful origin. But the doctrine of the Immaculate Conception means that in the instant when her material part was to be raised to the dignity of a human person it received from God a soul created in the state of original justice, and the juncture of this soul and body was the moment of Mary's personality, and the moment of her Immaculate Conception, so that it is true to say that "the flesh [the material part] of the Blessed Virgin was conceived in original sin." Hence it is also correct theology to state that Mary contracted the penalty of that original sin, namely,

death. This is just the difference between our Lord and His Mother,—that with Him immunity from sin was a right, in her it was a purely gratuitous gift; He freely took upon Himself the penalty of sin, namely, death; she contracted that penalty.

If we now read again the words which were a stumbling-block before, we shall see them perhaps in a new light: "Christ in no sense contracted original sin, but in His very conception was holy, according to the words of St. Luke, 'the Holy One that shall be born of thee shall be called the Son of God.' But the Blessed Virgin contracted indeed original sin, but was cleansed from it before she was born."¹⁵

We have seen how St. Thomas can with perfect accuracy say that Our Lady "contracted original sin," namely, "her flesh" ought, owing to its origin, to have received a soul endowed with the same qualities as those of Adam's other descendants, so that she contracted the *debt* of original sin. At the same time it must be confessed that his words in the article just quoted appear to contradict the doctrine as now defined. My purpose is to show that his words can be explained. Can we go further and show that they do not need explanation, since they have been deliberately altered?

Cardinal Lambruschini published in 1842 a dissertation on the Immaculate Conception, and therein he shows that the text of St. Thomas has been frequently mutilated, and particularly in the passages treating of the Conception of the Blessed Virgin. This will explain the seeming contradiction between the words of the article under review and his words in the Commentary on the Sentences,¹⁶ where he writes: "Such was the purity of the Blessed Virgin who was free from original sin and actual sin (*immunis fuit*)." To be immune from a thing declares such a one to need no cleansing from it. Hence, when St. Thomas says that Our Lady was immune from original sin, and in many other places declares that she contracted it, either he is contradicting himself or his text has been altered; or (and this is the opinion I uphold), when he says that she contracted original sin, he must mean such a contraction of it as would be compatible with her

¹⁵ Pars III, Qu. XXVII, Art. ii. Reply to the second difficulty.

¹⁶ I Sent., Dis. 44.

being cleansed from it. And what kind of contraction would that be? The very one we have been explaining, namely, not the actual contraction of the stain of original sin, but the contraction of the debt of incurring that actual stain.

If, however, this does not convince us, we can still point to the remarkable words of an English Dominican, Father Dominic Bromyard, as showing how probable it is that we have not St. Thomas' original words in the present text of the Pars III, Qu. XXVII, Art. ii. Father Bromyard published a *Summa Predicantium* about the commencement of the fourteenth century; under the heading "Maria" we find these astonishing words,—astonishing, that is, in view of the present state of the text of St. Thomas: "St. Thomas makes the excellence of Mary's sanctification consist in this, with regard to priority of time, that she was sanctified in her animation, that is, in the conjunction of her soul and body in her mother's womb." The most ardent Thomist could not read this out of the present text of Pars III, Qu. XXVII, Art. ii, however much he might feel that the present text did not contain the opposite doctrine!

A third difficulty had been raised, namely, that since the Church kept the feasts of Saints only, it followed that the custom of keeping the feast of Our Lady's Conception implied the sanctity of that Conception. To this the Saint replies: "Although the Roman Church does not celebrate the Conception of the Blessed Virgin, she yet tolerates the custom of doing so which is observed in some churches. Hence such a celebration is not to be altogether reprobated. But the fact of celebrating her Conception does not mean that in her conception she was holy, but that since we are ignorant as to the time of her sanctification, we celebrate on the day of her conception the feast of her sanctification rather than that of her conception."

He seems to formally deny the very point which the Church has now defined, when he insists,—“But the fact of celebrating her Conception does not mean that in her conception she was holy.” Yet his very next words show most clearly what he meant;—“but because it is not known at what precise time she was sanctified, it is rather the feast of her sanctification than of her (sanctified) conception which those particular churches keep.”

Thus he does not deny the Immaculate Conception, as we now understand it; he only explains what was meant by the feast as observed at that time.

But why should we not concede that the Saint did make a mistake, and did not believe in the Immaculate Conception? In the first place we have a natural repugnance to the idea that "the Patron of Christian Schools" should have erred regarding one of the most glorious of dogmas. Secondly, a careful examination of his language in this place convinces us that it is only a superficial reader who would distort them into a denial of the doctrine. Thirdly, we must remember that here in the *Summa Theologica* the Saint is speaking as a Doctor of the Church, and it is not for him in his exposition of the Church's doctrine to go further than the Church herself. At that time no pronouncement had been made; the doctrine defined by Pope Pius IX was being reserved in the Providence of God for the needs of our own times. St. Thomas sufficiently shows the Church's mind by mentioning her tolerance of the feast of the Conception. Thus speaks St. Thomas as the Church's Doctor. But how different when he speaks as a commentator! "Such was the purity of the Blessed Virgin Mary that she was free from original sin as well as actual sin."¹⁷ She was *immunis* or "free" from actual sin because she had never committed it; similarly she was free from original sin because she had never contracted it. Here the Saint speaks his own mind; he is not laying down the Church's doctrine, but he is commenting on the writings of another.

III. When Our Blessed Lady was thus sanctified, was the source of the evil inclinations of our lower nature altogether taken away?¹⁸

After stating various views the Saint gives his own view which I shall present in a condensed form.

This source is really nothing else than the habitual inordinate tendency of our lower appetites. When this becomes actual, it is sin or on the way to it. It moves us to evil and makes it difficult

¹⁷ "Talis fuit puritas Beatae Virginis, quae a peccato originali et actuali immunis fuit."

¹⁸ Pars III, Qu. XXVII, Art. iii

to perform acts of virtue, even though our reason shows us what we ought to do.

Hence we cannot say that it remained in the Blessed Virgin, and yet was not an inclination to evil, for this would be a contradiction. We must then say that at this her first sanctification either it was wholly removed, or that it remained but was impeded from acting. If we say that, from the abundance of grace vouchsafed to her, her reason had absolute control over the inferior part of her nature, we should be saying what would indeed redound to her glory; but perhaps we should be taking away something from the dignity of Christ our Saviour. We should be putting Our Blessed Lady in the same state as Adam before the Fall, and making the sanctifying grace given to her equal to the grace of original justice in our first parent. Now some had been freed from the effects of the Fall as far as touched their souls by faith in Christ, but it does not seem fitting that their very bodies should have been freed from those effects until after the Incarnation of the Son of God, who thus sanctified our very flesh; just in the same way, no one gained immortality for his own body until the Resurrection of Christ to immortality.

It seems better to say that these tendencies remained after her sanctification; but that they were impeded from their natural action, not by the government of her reason, for she had not immediately the use of free will—this was a special privilege of our Blessed Lord—but first by the abundance of grace which she had received, and more perfectly still by Divine Providence, which restrained her lower nature from every tendency opposed to right reason. This was the preparation of the coming of Christ. The Holy Spirit led her apart and caused her soul to be occupied with God alone.

Later, however, when she conceived the Flesh of Christ,¹⁹ in which it was fitting that such immunity from sin should first shine forth, we may believe that this immediately redounded upon His Mother, thus wholly taking away the tendencies which hitherto had existed in her, although held in check by Divine Providence. We find a figure of this in the words of the Prophet: "And behold the glory of the God of Israel came in by the way of the

¹⁹ Reply to the third difficulty.

East,"²⁰ that is, by the Blessed Virgin, "and the earth," that is, her bodily senses, "shone with his majesty."

In answering a difficulty he points out that death and suffering are as much the result of original sin as is the fire of concupiscence, but that the latter is bad in itself, for it leads to sin. Hence, though Christ accepted the former, He did not submit to the latter, and so also His Virgin Mother, that she might be made like to Him, of the fulness of whose grace she had received, was not freed from sufferings or from death, but the fires of concupiscence were in her, first of all hindered from breaking out, and finally extinguished altogether when Christ became incarnate within her.

Again, in reply to an objection, he explains that though the Lord said to St. Paul—"Power is made perfect in infirmity," and though the Saints of God have become strong by fighting against their evil inclinations which were to them the occasion of many meritorious combats, we could still be perfect without having to fight against such tendencies. Hence we need not attribute to Our Blessed Lady every occasion of perfection. It is sufficient to say that her virtue was perfect, owing to the abundance of grace supplied to her.

IV. Did it result from this sanctification that she never sinned?²¹

St. Augustine says²²—"When we are discussing sin, I will not have any question about the Blessed Virgin Mary, because of the honor due to Christ; if she could conceive and bring forth the sinless One, she must have had more than sufficient grace to overcome every kind of sin." We may, therefore, say that when God chooses men for any particular work, He so prepares them and disposes them, that they may be fitted for the work to which they are called: "God hath made us fit ministers of the New Testament."²³ Now the Blessed Virgin was divinely chosen to be the Mother of God, and hence we cannot doubt but that God by His grace rendered her fit for that office, and this the angel expressed when he said: "Thou hast found grace with God; behold, thou

²⁰ Ezech. 43 : 2.

²¹ Pars III, Qu. XXVII, Art. iv.

²² De Natura et Gratia, Cap. xxxvi.

²³ II Cor. 3 : 6.

shalt conceive. . . ."²⁴ Had she ever sinned, she would have been no fit Mother of God, for the glory of the parents redounds upon their children: "The glory of children are their fathers';"²⁵ and similarly the shame of the Mother would redound upon the Son. Moreover, she had a most especial affinity with Christ who drew His Flesh from her, and "what concord hath Christ with Belial?"²⁶ The Son of God, the Eternal Wisdom, dwelt in her in a most singular way, not only in her soul, but also in her most chaste womb, and as Sacred Scripture says: "Wisdom will not enter into a malicious soul nor dwell in a body subject to sins."²⁷

We must, therefore, say that the Blessed Virgin never committed any sin, whether mortal or venial, in fulfilment of those words of the Canticle: "Thou art all beautiful, my love, and there is no stain in thee."

St. Augustine, however, says that "at the death of our Lord, the Blessed Virgin was overcome by a certain stupor."²⁸ And St. Chrysostom, when expounding the words, "Behold Thy Mother and brethren are without, seeking Thee," says: "It is clear that they did this from vain glory only"; and again the same Saint, commenting on the words, "They have no wine," says, "she wished to win for Him men's favor, and to make herself prominent by reason of her Son, and perhaps she experienced certain human feelings, much as His brethren did when they said 'Show thyself to the world'"; a little later, too, he adds "for she had not yet that idea of Him which it was fitting she should have."

It is worth while noting how the Angelic Doctor treats these objections taken from the greatest teachers of the Church, although it should be observed that the words attributed to St. Augustine are now recognized as proceeding from another writer. The words of Simeon, St. Thomas answers, have been explained by Origen and some other Doctors as referring to the sorrow she supported during Christ's Passion, but St. Ambrose says: "By the sword is signified Mary's prudence, which was not ignorant of heavenly mystery, for the word of God is living and powerful,

²⁴ St. Luke 1: 30.

²⁶ II Cor. 6: 15.

²⁵ Prov. 17: 6.

²⁷ Wisd. 1: 4.

²⁸ *Questions on Old and New Testament*, formerly attributed to St. Augustine.

and keener than the sharpest sword." Some, however, by the sword understand "doubt," but this cannot be the doubt of unbelief but rather of wonderment and questioning, for St. Basil says: "The Blessed Virgin standing by the cross and beholding all that happened, reflecting too upon the message of Gabriel, upon the unspeakable knowledge which she herself had of His Divine Conception and upon the great miracles He had wrought, was filled with amazement, for on the one hand she saw Him suffering all kinds of abjection, while on the other she reflected upon His wondrous deeds."

And with regard to St. Chrysostom's remarks St. Thomas says: "In those words he wrote beyond the mark."

V. Was the Blessed Virgin the only one thus sanctified?

The holy Doctor's reply may be given as follows: "We read of some who were more nigh to our Blessed Lord than Jeremias or St. John Baptist; for instance, holy Job, David, Abraham, and Tobias, or the Apostles who lived familiarly with Him, and yet these are never said to have been sanctified in their mother's womb. But this does not prevent Jeremias and the Baptist from being thus purified, because their proximity to our Divine Saviour consisted rather in their being wonderful types of the sanctification which Christ was to work among men."

It is not for us men to assign motives for God's actions, or to ask why He conferred such a gift of grace on one rather than on another; yet may we not see a certain fittingness in this cleansing of Jeremias and St. John, in that one prefigured Christ's Sacred Passion by which He sanctified us: "Jesus, that He might sanctify the people by His own Blood suffered without the gate";²⁹ for we find Jeremias saying: "I was as a meek lamb that is led to the slaughter";³⁰ while the other was a type of that cleansing which Christ wrought by the Sacrament of Baptism: "But you are washed, you are made clean";³¹ John the Baptist prepared men for this sacramental purification by his own baptizing.

Nor need we hold that others were sanctified in the womb, when Sacred Scripture does not clearly state it, for such privileges

²⁹ Heb. 13: 12.

³⁰ Jer. 11: 19. Cf. Chap. 20, 26, 37, 38.

³¹ I Cor. 6: 2.

of divine grace which are beyond the ordinary dispensation are meant for others' profit: "the manifestation of the Spirit is given to every man unto profit"³² and there would be no gain to the Church in a man's being sanctified in his mother's womb unless the Church knew of it.

But Our Blessed Lady's sanctification reaches further than that of the Baptist and Jeremias, for they may have been preserved from ever sinning mortally, but she was preserved from sinning either mortally or venially.

VI. In what sense was Our Blessed Lady said to be full of grace?

Here again we give a summary of the Saint's doctrine. It would seem that to be full of grace belonged in an especial manner to our Lord alone: "We saw His glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth."³³

Further, when a thing is full or perfect, we cannot add anything to it. Yet Our Lady received added graces even after the angel had saluted her as "full of grace," for he continued, "the Holy Spirit shall come upon thee;" and she received still more grace when she was taken up into glory.

But if we reflect we shall see that the more closely a thing approaches to its principle or source the more fully it shares in that principle or source. Hence St. Denis tells us that the angels have a greater share in the perfections of God than have mortal men, because they are nearer to Him. Now Christ is the source of grace, for, as God He gives it, and as man He is its channel; "grace and truth," says St. John, "came by Jesus Christ."³⁴ No one, however, has been closer to the Sacred Humanity, the channel of grace, than the Blessed Virgin, for from her He took His Human Flesh. Therefore, she, beyond all others, must have received from Christ the fulness of grace. Yet was not her fulness of grace the fulness which properly belonged to her Son? For God gives to all the grace necessary for the state to which He calls them. Christ as Man was predestined and chosen to be the Son of God with the power of sanctifying men, wherefore it was necessary that He should receive such a fulness of grace as

³² I Cor. 12 : 7 ; 14 : 19.

³³ St. John. 1 : 14.

³⁴ St. John 1 : 35.

should redound upon all men : "Of His fulness we have all received."³⁵

The Blessed Virgin, however, received such a plenitude of grace as should fit her to be brought most nigh to the very Author of Grace, so near as to receive within herself Him who was full of grace, while by bringing Him forth to the world she in a sense was a source of grace for all men.

We must notice, too, that there are degrees in the ladder of perfection. Thus we make a piece of fuel so warm that it bursts into flame, and it is evident that the fuel was gradually prepared for this by successive degrees of heat ; it may at length become so hot as to be indistinguishable from the fire in which it lies. In the Blessed Virgin there were three stages of perfection in grace. There was first the predisposing grace by which she was rendered fit to be the Mother of God ; this was the perfection of sanctifying grace. Then came the perfection of grace due to the presence of the Son of God Incarnate in her womb ; and lastly came her final perfection, which is her state of glory in heaven. The first freed her from original sin ; the second cleansed her from all the evil tendencies of her lower nature ; while the third and last freed her from all misery and suffering. Or, again, we may say that the first grace gave her a wonderful inclination to well-doing ; the second, arising from her conception of the Son of God, consummated the grace confirming her in holiness ; whilst in the third, which saw her in glory in heaven, was perfected the grace which brought her enjoyment of eternal bliss.

From the fact that she neither taught nor worked miracles we need not conclude that she had not these further gifts of grace. She had indeed, and that most excellently, the gift of wisdom, the grace of miracles and the grace of prophecy ; but she had not the same use of them as had Christ her Son, but only such as suited her condition. She used the gift of wisdom in order to contemplate : "Mary kept all these words, pondering them in her heart" ;³⁶ but not in order to teach : "I suffer not a woman to teach."³⁷ Nor did she work any miracles while on earth, for at that time miracles were to be used to confirm Christ's teaching, so that He alone and His disciples, who were as it were

³⁵ St. John 1 : 16.

³⁶ St. Luke 2 : 19.

³⁷ 1 Tim. 2 : 12.

the staffs or supporters of His teaching, worked similar miracles at that time. Of St. John the Baptist, too, it is said: "John indeed did no sign,"³⁸ and this was in order that all men's minds might be turned to Christ Himself.

Our Lady's canticle, the *Magnificat*, "My soul doth magnify the Lord," shows that she made use of her gift of prophecy.

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SACRED VESTMENTS.

(Continued.)

C. Blessing of the Vestments.

1. The amice, alb, maniple, stole, chasuble, and probably the cincture also,¹ need to be blessed.² Authors are not of one opinion as to whether the dalmatic, tunic, cope, surplice, and rochet are necessarily included under the same precept. Quarti and Cavalieri hold that the cope, dalmatic, and tunic should be blessed; Baruffaldi says that the surplice should be blessed; Gavantus and Vinitor are of the contrary opinion; whence De Herdt³ concludes that it is proper, though not obligatory, to bless them.

2. The precept of blessing the above-mentioned sacred garments appears to oblige *sub gravi*, unless the *parvitas materiae*, e.g., if only the maniple or the cincture were not blessed, would excuse the wearer.⁴ It is to be noted that the actual use of the vestments in the sacred functions, *scienter* or *ignoranter*, before they were blessed, does not supply the prescribed blessing.⁵

3. The blessing of the vestments belongs *jure ordinario* to the local Ordinary,⁶ to abbots for their own churches and mon-

³⁸ St. John 10 : 41.

¹ Benedict XIV, *Institut. Eccles.*, XXI, n. 12.

² *Missale Rom.*, Ritus celebr., Tit. I, n. 2; *De Defect.*, Tit. X, n. 1.

³ Vol. I, n. 168.

⁴ De Herdt, *ibidem*.

⁵ S. R. C., Aug. 31, 1867, n. 3162 ad VII.

⁶ *Rit. Rom.*, Tit. VIII, cap. 20.

asteries, and to *Regularium Rectores, Priores, Guardiani, Ministri et alii Superiores* for their own churches, that is, with the sanction of the Holy See.⁷ The bishops of the United States have the power of delegating this faculty to their priests.⁸

4. When a bishop blesses vestments *in genere*, he uses the form *De benedictione sacerdotalium indumentorum in genere*;⁹ but when he blesses an individual vestment, he uses the form *Benedictio specialis cujuslibet indumenti*.¹⁰ When a priest blesses vestments *in genere*, he uses the form of the *Rituale Romanum* (Tit. VIII, cap. 20). This form may be used also when blessing the cope, dalmatic, tunic, surplice, rochet, chalice veil, burse, and antependium. If only one vestment is blessed, the same form is used, changing the plural number into the singular.¹¹

5. Sacred vestments lose their blessing :

(a) When they are torn or worn to such an extent that in the common estimation they are no longer considered suitable for the purpose for which they were blessed ;

(b) When by the separation of the parts they have lost the form in which they were blessed, whether this happens accidentally or in the act of repairing them. Thus the alb loses its blessing if a sleeve were cut off, although shortly afterwards sewed on again ; the chasuble loses its blessing if in the mending the back is detached from the front ; the cincture loses its blessing if no part of it is sufficiently long to be used as a girdle ;

(c) When from blessed vestments others are made, *e.g.*, amices out of old albs, stoles or maniples out of an old chasuble ;

(d) When at one and the same time a new part is added which is larger than the part already blessed.

Note.—A vestment does not lose its blessing if from time to time new parts are added smaller than the blessed parts, even if in the end the new parts exceed in size the parts blessed. By renewing the lining of a vestment, provided the vestment itself is not torn asunder, it does not lose its blessing.¹²

⁷ S. R. C., May 16, 1744, ad I et III.

⁹ *Pontificale Rom.*, Pars II.

⁸ *Facultates Formulae*, I, Art. 13.

¹⁰ *Ibidem*.

¹¹ S. R. C., Dec. 2, 1881, n. 3533, ad I.

¹² De Herdt, Vol. I, n. 169 ; Van der Stappen, Vol. III, Quaest. 119.

6. Of the sacred vestments which are worn out or which have lost their blessing other vestments may be made, or else they must be burnt and the ashes thrown into the sacrarium, or on the ground near the foundations of the church. They should not be converted to profane uses or sold.

D.—Color of the Sacred Vestments.

1. Up to the beginning of the fourth century we know only of *white* vestments being used in the celebration of the Sacred Mysteries. During the succeeding centuries the various colors which are now employed in the sacred functions, came one by one into use. The first writer who treats of the colors of the vestments is Innocent III.¹³ He assures us that in his time *white, red, black, and green* were in general use, and that *black* was used during Advent and from Septuagesima to Holy Saturday. Not long afterwards *violet* was introduced for seasons of penance and in the services indicative of affliction, and the use of *black* was restricted to Good Friday and to the service of the dead. When violet had become the regular color of Advent and Lent, the *roseate* (violet of a lighter hue) was introduced for *Gaudete* and *Laetare* Sundays.

2. In the Roman Liturgy only white, red, green, violet, and black are used. These colors are prescribed by Rubric XVIII of the Roman Missal: "Paramenta Altaris, Celebrantis, et Ministrorum debent esse coloris convenientis Officio et Missae diei, secundum usum Romanae Ecclesiae: quae quinque coloribus uti consuevit, Albo, Rubeo, Viridi, Violaceo, et Nigro." This rubric supposes that the Mass which is being celebrated conforms to the Office of the day.

(a) *Paramenta altaris*.—The *antependium* and the *conopaeum* or cover of the tabernacle. The *conopaeum* is never to be of black color, but in its stead violet is to be used. In poor churches the white *conopaeum* may be always used.

(b) *Celebrantis*.—This has reference to the maniple, stole, chasuble, chalice veil, burse, dalmatic, tunic, cope, humeral veil, folded chasuble, and *stola latior*. The cincture may or may not be of the same color. The amice and alb are, of course, white.

¹³ *De Sac. Altaris Mysterio*, Lib. I, cap. LXIV.

(c) *Debent*.—This word implies a precept and not merely a counsel. St. Pius V ordained that the Mass be celebrated *juxta ritum, modum ac normam* of the Missal which he published; the Bull enjoining this is found at the beginning of every Roman Missal. And the S. R. C.¹⁴ prescribes, *ut servetur strictim Rubrica quoad Colorem Paramentorum*, unless it is impossible to obtain vestments of the prescribed color, *e. g.*, on account of the poverty of the church, or on account of the large number of celebrants.¹⁵

(d) *Coloris convenientis Officio et Missae*.—These words exclude:

(a) Vestments of divers colors in which no color predominates. They may be used, however, for that color which predominates. "Parce adhibendus est istiusmodi ornatus," remarks Cavalieri.¹⁶

(β) Vestments of a *yellow* color.¹⁷ This does not, however, forbid pure *gold cloth*, which may be used for white, red, and green.¹⁸

(γ) Vestments of sky-blue (cerulean, azure) color.¹⁹ Some dioceses in Spain, by Apostolic Indult, use this color on the feast and during the octave of the Immaculate Conception, on Saturdays when the Office of the Immaculate Conception is recited, in votive Masses under this title.

3. *White*.—The use of the language of the Church indicates that there is a symbolic connection between the white color and whatever is beautiful or noble and excellent in the order of grace. Water (*nitida*), moon (*nivea*), eloquence (*eloquii nitor*), chastity (*candida*), diamond (*lucidus*), infancy (*lactea*). In the same way, the white color became a symbol for prosperity and fortune, victory and triumph, just as among the ancients bright days and brilliant gems were considered signs of future happiness. The angels announcing the triumph of the risen Lord are represented as clothed in white garments, and the innocence and purity of the newly baptized are indicated by their white robes. Hence also is derived the word *candidate* (*candidatus*) applied to those who

¹⁴ Nov. 12, 1831, n. 2682 ad L.

¹⁵ Cf. S. Alphons. Lig., lib. VI, n. 378, dub. 5.

¹⁶ Tom. III, dec. 79, n. 7.

¹⁷ S. R. C., June 23, 1892, n. 3779, ad III.

¹⁸ *Ibidem*, Dec. 5, 1868, n. 3191, ad V.

¹⁹ *Ibidem*, Febr. 23, 1839, n. 2788, ad II

aspire to any office or position, since among the ancient Romans these presented themselves in white togas to indicate their integrity and probity, thereby to commend themselves to the favor of those whose suffrages they sought. Hence in seasons and on feasts indicative of glory and triumph, peace and joy, innocence and purity, the Church makes use of this color.²⁰

4. *Red*.—This color is no less symbolical. Fire (*flammeus*), Mars (*sanguineus*), the Lion of the Zodiac (*ardens*), youth (*igneus*), rose (*rubens*), modesty (*rubescens*). In Sacred Scripture it is an index of sin and vice; hence Isaias²¹ promises forgiveness on repentance, even though our sins should be as red as scarlet. Again, as in the Old Testament, red was a symbol of the bloody sacrifice, and of the fire on which the offerings of the faithful were burned;²² accordingly the Church appropriately uses this color on festivals relating to the Sacrifice of the Cross, or expressive of the fire of love which the Paraclete came to enkindle in the hearts of the faithful, or by which the martyrs were encouraged to imitate their Divine Model.²³

5. *Green*.—Innocent III remarks that this a color *medius inter albedinem et nigredinem et ruborem*. Hence the Church uses this color on days which are neither festive in character nor indicative of penance or affliction.²⁴

6. *Violet*.—This color is suggestive of modesty, humility, and temperance, the roots of true penance. The Church uses it during seasons of mortification and fasting, and on days especially dedicated to prayer, petition, and supplication.²⁵

7. *Black*.—Black is a negation of color and peculiarly expressive of sadness. In Sacred Scripture misfortunes of every kind are connected with the idea of darkness. Thus black, in the Church, became symbolic of evil and adversity, both physical and spiritual. It is for this reason that down to the thirteenth century it was used during seasons of affliction and penance. But since sin, the only true misfortune in the spiritual life, does not absolutely exclude the light of grace, violet took the place of black which was retained in the Liturgy only on Good Friday, and in the ser-

²⁰ See *Rubricæ Gen. Missalis*, Tit. XVIII, n. 2.

²³ *R. G. M.*, n. 3.

²¹ I : 18.

²⁴ *Ibidem*, n. 4.

²² Numbers 19 : 2

²⁵ *Ibidem*, n. 5.

vice of the dead as symbolical of our entrance into the darkness of death.²⁶

Note.—From the symbolical meaning of the colors as explained, it will be easy to conclude *in genere* what color is to be used during the different seasons of the ecclesiastical year and on feasts. There are, however, apparent exceptions which are enumerated in the eighteenth rubric of the Roman Missal.

8. It happens frequently that the Mass does not conform to the Office, so that the color of the Mass differs from that of the Office. This occurs in votive Masses. In such cases the following rules hold :—

(a) If the Mass is private (*missa lecta*), the color of the altar ornaments will conform to that of the Office, and the color of the vestments to that of the Mass.

(b) If the Mass is *solemn*,—

(a) It may be either what is called a private votive Mass celebrated with external solemnity, *i. e.*, with deacon and subdeacon and chant, in which case it is *proper*, though not of obligation, that the color of the ornaments of the altar during Mass should conform to the color of the vestments ;

(b) Or it is a strictly *solemn* votive Mass, in which case the ornaments of the altar must agree in color with the vestments, even if the proper color of the Office of the day be different.

9. With regard to the color of the altar and of the vestments before the Blessed Sacrament exposed, the following rules are to be observed :—

(a) When the Mass is *de SS. Eucharistiae Sacramento* both the ornaments of the altar and the vestments are white.²⁷

(b) When a Mass which is not and cannot be *de SS. Eucharistiae Sacramento* is celebrated before the Blessed Sacrament exposed, the ornaments of the altar are to be *white*, but the vestments conform in color to the Mass. Thus on Pentecost the vestment must be *red*, whilst the antependium of the altar is *white*.²⁸

If after such Mass a procession or Benediction of the Blessed Sacrament takes place, then :—

²⁶ *Ibidem*, n. 6.

²⁷ S. R. C., Jan. 23, 1683, n. 1703.

²⁸ S. R. C., Dec. 19, 1829, n. 2673.

(a) If the celebrant does not leave the sanctuary, he may put on a cope of the color of the Mass.²⁹

(β) If he leaves the sanctuary to put on the cope, the color of the latter must be *white*.³⁰ If any person other than the celebrant of the Mass, *e. g.*, a bishop or a cardinal, gives Benediction and carries the Blessed Sacrament in procession, the color must be *white*.³¹

(γ) If the Exposition and Reposition take place before or after a Mass, *not* celebrated before the Blessed Sacrament exposed, the ornaments of the altar and the vestments may be of the color which the Office of the day demands, provided the celebrant and assistants do not leave the sanctuary between the Exposition and the Mass or between the Mass and Reposition.³²

APPENDIX.

ORDINARY DRESS OF THE CLERGY.

The Cassock.

(*Vestis talaris, Toga, subtana.*)

I. Down to the fifth century the cassock was the ordinary dress of clerics and laymen. It was, as it is still, a close-fitting garment reaching to the heels. After the sixth century it went into disuse among laymen, but was retained in the Church as a distinctive dress for clerics. The Council of Trent³³ required all clerics who were in sacred orders or beneficed, to wear the cassock, not only in the church and at home, but also out of doors. In missionary countries clerics may wear the secular dress in public.³⁴ The cassock must be worn at every sacred function, and is the ordinary house dress,—“domique agentes vel in templo.”³⁵ In Religious Orders it is called the *habit*.

²⁹ S. R. C., July 9, 1678, n. 1615, ad VI. If the celebrant puts on a *white* cope, the deacon and subdeacon assume a *white* dalmatic and tunic.

³⁰ Gardellini, *Instruct. Clement.*, § 18; S. R. C., Sept. 20, 1806, n. 2562.

³¹ Gardellini, *ibidem*.

³² S. R. C., Dec. 1, 1882, n. 3559.

³³ De Reform., cap. vi.

³⁴ “Quae tamen nigri coloris sit et infra genua producat.” Conc. Plen. Balt. II, n. 148.

³⁵ *Ibidem*.

2. For the secular clergy the cassock is made to button all down the front, but members of Congregations, Societies, and Religious Orders usually button or hook it at the neck and fasten it about the waist by a belt or girdle. The train is a distinctive character of the cassock of bishops and prelates.³⁶

3. The color of the cassock varies with the rank of the cleric. At present for the ordinary clergy it is *black*, although anciently, authors say, it was *violet*. The privilege of wearing scarlet-dyed cassocks was granted by the Roman Pontiffs to certain communities of canons and doctors in theology and canon law. The cassock of bishops and other prelates is *violet*; that of cardinals, *red*; that of the Pope, *white*. During seasons of penance and mourning the Cardinals use *violet*; the bishops, *black*. The master of ceremonies in cathedrals during the episcopal services may use *violet*, but the material is not to be silk.³⁷ The color of the habit of members of Religious Orders varies. When a member of these Orders is promoted to the Cardinalate, he retains the color peculiar to his Order, as far as the cassock is concerned. The cassocks of altar boys are *red* or *violet* for ordinary occasions, and usually black for funerals.

The Biretta.

(*Variously written Biretta, Biretum, Barett and Biret.*)

1. The biretta is a covering for the head, used at various sacred functions. The word is probably the diminutive of the ancient *birrus* which was a covering for the shoulders and arms. Before the ninth century the only covering for the head was the amice. The origin of the biretta may probably be traced back to the furred amys (*almucia*) of the canons, which was so fashioned as to answer the twofold purpose of cap and tippet. During the thirteenth century a small round skull-cap was in use, which took the place of the furred amys, used for covering the head, at least during the warm seasons. Besides this tightly-fitting skull-cap clerics used a loose, round and wide head-covering of cloth, without a rim, ending at the top in a sort of tuft.

³⁶ Mart. nucci, Lib. I, cap. ii, n. 1, note.

³⁷ S. R. C., Sept. 3, 1661, n. 1213; Jan. 22, 1735, n. 2310, ad III.

2. It was not until the fifteenth century that the biretta in its present form was introduced as a liturgical head-dress. From the repeated donning and doffing of this cap, made of soft and pliant material, the peaks on its top took their origin, and it thus gradually exchanged its round for a square form. To maintain this angular form card-boards or thin pieces of wood were inserted under the cloth,³⁸ and to facilitate its use small peaks rising from the crown and covered with the same cloth, were attached to three of its corners. A tassel, pompon or tuft is fastened to the centre of the crown, except for a cardinal's biretta.

3. For all orders of the clergy below the bishop the color is *black*; for bishops solely, without any exception, *violet*,³⁹ and for cardinals, *red*.⁴⁰ By special favor of the Holy See, privileges with regard to the color of the biretta were granted to certain communities or individuals, *e. g.*, the canons of the cathedral of Pisa to the present day use the *scarlet* biretta, and formerly a few of the dignitaries of the Cologne cathedral had the same privilege.

Ecclesiastics who have received their degrees in theology or canon law are entitled to wear a four-cornered or four-peaked biretta. This biretta is not considered a liturgical equipment, and therefore cannot be used in the sanctuary, in choir or processions either by priests⁴¹ or bishops.⁴²

5. With regard to the use of the biretta in the liturgical functions these general rules may be given :

(a) Going to the altar and returning to the sacristy the celebrant is to use the biretta.⁴³ He doffs it, however, when making a bow or genuflection, except when he is carrying the chalice. In the latter case (*i. e.*, when carrying the chalice) he uncovers only when he makes a *double* genuflection. The same rules hold for the deacon and subdeacon at a solemn Mass,⁴⁴ and for the assistant priest vested in cope.

³⁸ From the combination of the soft, tightly-fitting, round skull-cap and the stiff square paste-board head-dress arose the trencher-cap (mortar-board) worn at the universities and schools.

³⁹ *Apostolic Letter of Leo XIII*, Feb. 3, 1888.

⁴⁰ The Roman Pontiff never wears a biretta.

⁴¹ S. R. C., Dec. 7, 1844, n. 2877, ad I.

⁴² *Ibidem*, Sept. 6, 1895, n. 3873, ad V.

⁴³ *Miss. Rom.*, Ritus celebr., Tit. II, nn. 1 et 2; Tit. XII, n. 6.

⁴⁴ *Ibidem*, Tit. II, n. 5; Tit. XII, n. 7.

(b) When the celebrant, ministers and clergy sit during Mass, canonical hours, and other services, all cover the head, unless the Blessed Sacrament is exposed. They doff their birettas at the parts of the *Gloria* and *Credo*, and at other times specified in the rubrics.

(c) In processions of the Blessed Sacrament and of a particle of the True Cross the biretta may not be used by any one. In other processions, as long as the participants are in the church, only those who are robed in sacred vestments use the biretta, which they put on whenever they leave the sanctuary. All participants in a procession other than that of the Blessed Sacrament or a particle of the True Cross may, *outside the church*, use the biretta.

(d) In other functions those who are vested in stole may put on the biretta when passing through the church, but during the function the rubrics concerning the donning and doffing of the biretta are to be observed.

(e) It is used by the preacher, except when delivering a sermon before the Blessed Sacrament exposed. The corner without the peak should be over the left ear; and when donning or doffing the biretta, the middle peak should be taken between the index and middle fingers of the right hand.

The Skull-Cap.

(*Pileolus, Solideo, Calota, Zuchetto.*)

1. The skull-cap was originally introduced for health's sake, to protect that part of the head which had been bared by the clerical tonsure; but at present it is rather a sign of honor and distinction. It is shaped like a saucer and made of wool or silk.

2. In 1464, Pius II granted to Cardinals the use of the *red* skull-cap; Pius IX granted to bishops the right of wearing *violet*,⁴⁵ other orders of the clergy use *black*.

3. A simple priest may not, without the special permission of the Holy See, wear the skull-cap whilst celebrating Mass.⁴⁶ In

⁴⁵ *Apostolic Letter*, June 17, 1867.

⁴⁶ See Decree of the S.R.C. approved by Urban VIII, found at the beginning of the Roman Missal

cases of necessity, when recourse cannot easily be had to the Holy See, the Ordinary grants this permission.⁴⁷ In no case is the skull-cap to be used during the *Canon* of the Mass.

4. It may not be worn by the simple clergy :—

(a) In liturgical functions :—

(a) when ministering at Mass as deacon, subdeacon, assistant priest ;⁴⁸

(β) when intoning the antiphons and psalms at any part of the Office, whether in cope or in surplice only ;⁴⁹

(γ) when singing the Lessons or the Passion during Holy Week⁵⁰ and when reciting or chanting a lesson, responsory *capitulum*, etc., at any service ;

(δ) when incensing the Blessed Sacrament, the bishop⁵¹ or other persons ;

(ε) when they are incensed or when they receive the Pax ;⁵²

(ζ) when celebrating Mass, *solemnis* or *cantata coram episcopo*, even though they have a Pontifical Indult to wear it during Mass ;⁵³

(η) when they *actually* assist the bishop celebrating *pontificaliter* ;⁵⁴

(θ) when acting as master of ceremonies in solemn functions ;⁵⁵

(ι) in processions of the Blessed Sacrament⁵⁶ and of a particle of the True Cross ;⁵⁷

(b) In choir :—When they bow to the altar on arriving in or leaving the sanctuary ; when they genuflect ; during the *Confiteor* ; during the *recital* of the *Kyrie*, *Gloria*, *Credo*, *Sanctus* and *Agnus Dei* ; during the singing of the Gospel ; when they are incensed

⁴⁷ De Herdt, Vol. I, n. 161, 3°.

⁴⁸ S.R.C., July 20, 1648, n. 914, ad I.

⁴⁹ *Ibidem*, Sept. 15, 1753, n. 2425, ad X.

⁵⁰ *Ibidem*, Sept. 10, 1701, n. 2079, ad I.

⁵¹ *Ibidem*, Jan. 23, 1649, n. 918, ad I.

⁵² *Ibidem*, Jan. 12, 1878, n. 3438, ad II.

⁵³ *Ibidem*, March 21, 1676, n. 1558.

⁵⁴ *Ibidem*, Aug. 31, 1680, n. 1650, ad I, II, III, IV.

⁵⁵ *Ibidem*, July 17, 1734, n. 2308.

⁵⁶ *Ibidem*, Sept. 23, 1837, n. 2769, ad VI, 2.

⁵⁷ Appeltern, *Manuale Lit.*, Vol. I, Pars I, cap. 1, Art. VIII, § X, n. 2, d.

or receive the *Pax*; during the Elevation and Communion; at the blessing at the end of Mass; when the Blessed Sacrament is publicly exposed on the altar; when they are sprinkled with holy water at the *Asperges*.⁵⁸

The Collar.

(*Collarino, Rabat, Rabbi.*)

1. The clerical collar is originally an ornament of secular dress, that is to say, the shirt-collar turned down over a cleric's everyday common garb according to the fashion that began toward the end of the sixteenth century. When laymen's collars began to be broad, turned back, spread over the shoulders, and edged with rich lace instead of the former full-frilled ruffle, the Church simply restricted the use of ornaments with either lace or needle-work, and enjoined narrower, plain collars made of linen, without starch to stiffen them or plaits to adorn them.⁵⁹

2. At present it is simply a piece of white linen about two inches wide, folded over a stock or band sufficiently large to encircle the neck. This band is made of somewhat pliable material, covered with cloth and having attached to it a cloth shield which covers the breast. The band is buttoned behind or fastened to the neck by strings.

3. The color of the cloth of the stock is *red* for cardinals, *violet* for bishops and prelates, *black* for the ordinary clergy. The use of this collar is strictly enjoined by the Third Plenary Council of Baltimore: "Stricto praecepto sacerdotibus nostris injungimus, ut tam domi quam foris, sive in propria dioecesi degant sive extra eam, collare quod romanum vocatur gerant."⁶⁰

The Wig.

(*Coma fictitia, supposititia—Perule.*)

1. The general law of the Church forbids the wearing of any head-covering during the celebration of the Holy Mysteries.⁶¹

⁵⁸ Martinucci, Lib. I; cap. II, n. 8.

⁵⁹ Rock, *Church of our Fathers*, Vol. I, p. 474.

⁶⁰ Tit. II, *De Vita et Honestate Clericorum*, n. 77.

⁶¹ *Conc. Rom.*, A. D. 743, cap. XIII, Dist. I, de Consecr. can. 57.

At the time when the wearing of wigs became the general fashion the question was brought before the S. Congregation of Rites as to whether wigs came under the ecclesiastical prohibition, so that it was unlawful to wear such during the celebration of Mass. The answer was that wigs are not allowed.⁶²

This prohibition referred not only to the wig used among the upper and fashionable classes, which hung profusely over the shoulders, but also to the ordinary wig *ita capiti aptata ut a vera et naturali coma internosci nequeat*. Two French writers, Raynaud and Pasqualy, had defended the use of the latter, and Cardinal Jerome Grimaldi had permitted it in his diocese (*Aix*), but the Holy See signified to them that the practice was not authorized.⁶³

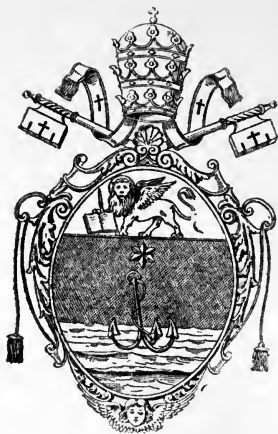
Alexander VIII in 1690 decided, after consulting the Congregation of Rites, that under the term *pileolus* (skull cap) the wig is included. As the skull-cap may not be used at Mass without the special permission of the Holy See, it follows that wigs also are prohibited,—*etiamsi illa sit decens et modesta*.⁶⁴

S. L. T.

⁶² April 4, 1699, n. 2027, ad IV et V.

⁶³ Benedict XIV, *De Synodo Dioecessana*, Lib. XI, cap. IX.

⁶⁴ *Ibidem*.



Analecta.

EX ACTIS SUMMI PONTIFICIS.

I.

PIUS X COMMENDAT SODALITUM A S. PETRO CLAVER, ILLIQUE
COELESSES PATRONOS ASSIGNAT B.MAM VIRG. A BONO CON-
SILIO ET S. PETRUM CLAVER.

PIUS PP. X.

Ad perpetuam rei memoriam.

Ad Apostolicae Sedis fastigium divinae clementiae munere erecti, in omnes christiani orbis partes vel longo terrarum marisque spatio dissitas vigilantis Nostrae mentis oculos convertimus, et divinis praeceptis obsequentes, et clarissima Decessorum Nostorum exempla sectantes, ea potissimum praestare satagimus, quae ad patefaciendum Evangelii lumen conducere videantur. Hoc quidem consilio pias societates ad finem institutas proferendi Ecclesiae terminos penes populos in errorum umbra sedentes, ac praesertim penes gentes interioris Africae plagas incolentes, immanitate barbaras cultuque efferatas, ut simul et recte factis praemium ferant, atque ad potiora capessenda incitamentum

peculiaribus voluntatis Nostrae significationibus cohonestandas existimamus. Haec inter pia opera, praestat sodalitium a Sancto Petro Claver nuncupatum; hoc enim provinciam unicam sibi demandatam habet Africam, atque ad unicum hunc finem canonice erectum est, nempe adiuvandi Missionarios universos cuiusque nationis atque instituti Apostolicum munus in Africa obeuntes. Hinc quasi cohors auxiliaria societas huiusmodi omnium sacrarum in Africam expeditionum emolumento eminens consulit, atque assidua et constanti opera ad Catholicam illis in regionibus fidem provehendam, servandam; ad mancipia in libertatem vindicanda; simulque ad aeternam nigrorum salutem procurandam intendit. Sodalitium sub dependentia positum est Congregationis de Propaganda Fide. Summa pii operis manet penes institutum religionis sodalium a Sancto Petro Claver appellatum; cuius Moderatrix generalis et sodalio praest; easdem vero adjuvant utriusque sexus socii ubique terrarum existentes. Hi iuxta societatis tabulas, diversaque munera quibus operam navant, sodales, zelatores, zelatrices, vel externi appellantur, omnesque quo propositum sibi finem facilius assequi valeant, stipe, precibus, typis editis scriptis, sacris ephemeridibus, aliisque piis id genus operibus Africae Missionariis student subvenire. Nunc autem cum dilecta in Christo filia Maria Teresia Ledóchowska moderatrix generalis pii ipsius Operis, enixas Nobis preces humiliter adhibuerit, ut peculiari illud voluntatis Nostrae pignore decorare dignaremur; Nos haec Nobiscum tam frugiferi sodalitii promerita reputantes, votis hisce ultro libenterque censuimus annuendum. Quae cum ita sint, omnes et singulos quibus hae Nostrae Litterae favent, a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris, et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, quo sodalitium ipsum pluribus nominibus iam de sacra re optime meritum, uberiora capiat, Deo favente, incrementa, et cum externis illius praesidiis, tutela, quoque et gratia de superis congruat, Deiparam Virginem a Bono Consilio, et Sanctum Petrum Claver, Auctoritate Nostra Apostolica, praesentium vi coelestes eidem patronos eligimus, damus, eisque volumus omnes honorificentias tribui coelestibus patronis competentes. Has vero ambas festivitates, ut ad amplificandam ipsarum dignitatem, ne desit quidem amplioris liturgiae

accessio, Apostolica similiter Nostra Auctoritate per praesentes, quoad Ecclesias ubique terrarum piis instituti eiusdem domibus continentes, ad ritum duplicem maiorem, servatis rubricis, evenimus. Placet autem Nobis coelestem Patronam ipsi societati a Bono Consilio Virginem adsignare, spem enim prope certam fovemus, futurum ut ipsa sodalium coeptis propitia favens, bona illis suggeret consilia, eorumque actus omnes in sacrarum in Africam expeditionum bonum atque emolumentum vertat. Petro autem Claver est ipso cum opere ratio quaedam singularis et propria. Hic enim coeles, qui cum mortale aevum ageret, omni christianae charitatis studio animum appulit ad levandas pauperum Afrorum in vincula coniectorum aerumnas, et Nigritorum Apostolus iure meritoque vocatus fuit, procul dubio sodalibus addet vires, ut propositum sibi finem, nigritorum nempe salutem, satius consequantur. Quapropter spes Nos bona tenet, societatem ipsam auspice Virgine a Bono Consilio, ac deprecatore Petro Claver, brevi et aucto sodalium numero, et fidelium stipem conferentium diligentia et liberalitate, tot tantaque suscepturam incrementa, ut in omnes gentes ac nationes prolata, universos unanimi consensu fideles ad Afrorum spirituale bonum provehendum rapiat. Salvator autem et instaurator humani generis Christus, cuius sanctissimo propugnando nomini et ipsa societas incumbit, tegat ipsam gratia praesidioque; Nosque intera tum Moderatrici cum sodalibus, aliisque ex utroque sexu fidelibus pium ipsum in opus rite adlectis, coelestium munerum auspicem Nostraeque voluntatis pignus, Apostolicam benedictionem peramanter impertimur. Haec mandamus, edicimus, decernentes praesentes Litteras firmas, validas, et efficaces semper existere et fore, suosque plenarios et integros effectus sortire et obtinere, ac illis ad quos spectat et pro tempore quomodolibet spectabit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus Constitutionibus et Ordinationibus apostolicis caeterisque contrariis quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in Ecclesiastica dignitate constitutae munitis,

eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die X Iunii MDCCCIV, Pontificatus Nostri Anno Primo.

L. + S.

ALOIS. Card. MACCHI.

II.

NOVA PROVINCIA ECCLESIASTICA VANCUVERIENSIS CONSTITUITUR.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Cum ex Apostolico munere quo fungimur, Ecclesiarum omnium cura Nobis demandata fuerit, felici illarum statui ac prospero regimini pro re ac tempore consulimus, eaque mature decernimus, quae in exploratam christiani populi utilitatem et commodum cedunt. Iam vero cum ad promovenda incrementa et decus religionis catholicae in occidentalibus plagis Domini Canadensis, quo se iam plures undequaque coloni conferunt, opportunum consilium visum sit novam ibidem ecclesiasticam provinciam constituere, Nos collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, haec quae infra scripta sunt decernenda existimavimus. Nimirum motu proprio atque ex certa scientia et matura deliberatione Nostris, deque Apostolicae Nostrae potestatis plenitudine, praesentium vi perpetuumque in modum dioeceses Vancouveriensem et Neo-Westmonasteriensem in Columbia Britannica existentes seiungimus respective, alteram e provincia ecclesiastica Oregonopolitana Statuum Foederatorum Americae Borealis, alteram e provincia ecclesiastica Sancti Bonifacii, atque ex iis novam ecclesiasticam provinciam efformamus, adiecto Vicariatu Apostolico de Mackenzie. Sedem autem Metropolitanam huius novae provinciae, cui Vancouveriensis nomen facimus, in urbe *Victoria* constituimus Dioecesis ipsius Vancouveriensis, quam ad Archiepiscopalem dignitatem provehimus. Decernentes praesentes litteras firmas, validas, et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat, et spectare poterit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices

ordinarios et delegatos indicari et definiri debere, atque irritum et inane, si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus, quatenus opus sit, Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XIX Iunii MDCCCIII, Pontificatus Nostri anno vigesimo sexto.

A. Card. MACCHI.

E SACRA CONGREGATIONE RITUUM.

DUBIA SUPER EXPOSITIONE, ASSERVATIONE ET DISTRIBUTIONE SS. SACRAM., NEC NON SUPER CRUCIS COLLOCATIONE AD ALTARE.

Reverendus Pater Dominicus Consalves Sanchez, Seraphicae Provinciae Portugalliae olim Minister Provincialis et Calendarista, ut in functionibus ecclesiasticis omnia ex ordine procedant iuxta Sanctae Romanae Ecclesiae praescripta, hisque adversantes consuetudines tamquam abusus omnino tollantur, de consensu sui Reverendissimi Procuratoris Generalis, sequentia dubia Sacrorum Rituum Congregationi humillime proposuit, nimirum :

I. Mos invaluit pluribus in Ecclesiis, etiam in Capellis ubi Sanctissimum Eucharistiae Sacramentum non asservatur, frequenter Festa Domini, Beatae Mariae vel Sanctorum celebrandi cum ejusdem Sanctissimi publica expositione in ostensorio etiam perdurante Missae celebratione ad maiorem sollemnitatem, praehabita Ordinarii licentia, quae semper concedi solet. Saepe vero contingit quod in Capellis, ubi Sanctissimum non asservatur, pyxis non adsit; ideoque sacra Hostia pridie consecranda, in quadam tabernaculi specie inter corporalia asservetur, ibique deinde reponatur, ut sequenti die in Missa celebranda consumetur. Quaeritur, an huiusmodi usus saltem tolerari possint?

Et quatenus affirmative ad primum et ad primam partem :

II. An praedicta expositio Sanctissimi in Ostensorio adhuc fieri possit ante Missam solemnem celebrandam, in qua Communio puerorum vel aliorum fidelium solemniter ministranda sit?

III. An tantummodo a tempore ad tempus quo Missa celebrari permittitur, Communio Christifidelibus ministranda sit, iuxta :

Decretum 2572, ad XXIII;¹ aut etiam ultra praedictum tempus, nempe usque ad occasum solis ministrari liceat?

IV. An Crux cum imagine Crucifixi, in medio altaris inter candelabra collocanda, etiam in altari, ubi Sanctissimum asservatur, collocari possit immediate ante eius tabernaculum; aut super ipsum vel in postica eius parte collocari debeat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature persensis, rescribendum censuit:

Ad I. Quoad primam partem, id passim ne fiat, et cum venia Ordinarii in singulis casibus obtenta. Quoad alteram partem nempe quod deficiente pyxide, sacra Hostia inter corporalia asservetur, huiusmodi abusus est omnino eliminandus.

Ad II. Non licere.

Ad III. Affirmative ad primam partem. Negative ad secundam.

Ad IV. Crux collocetur inter candelabra, nunquam ante ostiolum tabernaculi. Potest etiam collocari super ipsum tabernaculum, non tamen in throno ubi exponitur Sanctissimum Eucharistiae Sacramentum.

Atque ita rescripsit, die 11 Iunii 1904.

L. + S.

S. Card. CRETONI, Praef.

† D. PANICI, Archiep. Laodicen., Secret.

E S. R. UNIV. INQUISITIONE.

LICET DEGLUTIRE IMAGINES B. M. V., AD SANITATEM IMPETRANDAM, DUMMODO VANA OMNIS OBSERVANTIA REMOVEATUR.

Ill.me ac R.me Domine:

Supplicibus litteris die 11^a Martii huius anni signatis, quaerebat Amplitudo Tua num pro licito habendum esset parvas imagines

¹ En verba Decreti *Tuden.* sub num. 2572: "XXIII. An die magni concursus ad Indulgentiam Plenariam vel Iubilaeum possit ministrari sacra Eucharistia fidelibus aliqua hora ante auroram et post meridiem?—Et Sacra Rituum Congregatio—consuit respondendum—Ad XXIII. *In casu de quo agitur, Affirmative a tempore ad tempus, quo in illa Ecclesia Missae celebrantur; vel ad formam Rubricae, vel ad formam Indulti eidem Ecclesiae concessi.*—Die 7 Septembris 1816."

chartaceas B. M. V. in aqua liquefactas vel ad modum pillulae involutas, ad sanitatem impetrandam, deglutire.

Re ad examen vocata, in conventu habito die 29 Iulii p. p., Sacra haec Suprema Congregatio S. Officii, durante vacatione S. Sedis Apostolicae specialiter delegata, respondendum decrevit:

Dummodo vana omnis observantia, et periculum in ipsam incidendi removeatur, licere.

Valeas in Domino diutissime. — JOANNES BAPTISTA LUGARI, *Adessor S. O.* — Fr. THOMAS MARIA, *Archiep. Seleucia, Con. Gen. S. O.*

Romae, ex S. Officio, die 3 Augusti 1903.

R. P. D. *Archiepiscopo* S. IACOBI DE CHILE.

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS.

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA, CORAM COMMISSIONE PONTIFICIA DE RE BIBLICA.

Cuicumque ad academicos in Sacra Scriptura gradus, secundum ea quae Apostolicis Litteris "Scripturae Sanctae" constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I. AD PROLYTATUM.

In experimento quod scripto fit:

Exegesis (*i. e.*, expositio doctrinalis, critica et philologica) quatuor Evangeliorum et Actuum Apostolorum. Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.

In experimento verbali:

I. Graece quatuor Evangelia et Actus Apostolorum.

II. Hebraice quatuor libri Regum.

III. Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam; itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

IV. Introductio specialis in singulos libros utriusque Testamenti.

V. Introductionis generalis quaestiones selectae, nimirum :

1. De Bibliorum Sacrorum inspiratione.
2. De sensu litterali et de sensu typico.
3. De legibus Hermeneuticae.
4. De antiquis Hebraeorum Synagogis.
5. De variis Iudaeorum sectis circa tempora Christi.
6. De gentibus Palaestinam tempore Christi incolentibus.
7. Geographia Palaestinae temporibus Regum.
8. Palaestinae divisio et Hierusalem topographia tempore Christi.
9. Itinera Sancti Pauli.
10. Inscriptiones Palaestinenses antiquissimae.
11. De kalendario et praecipuis ritibus sacris Hebraeorum.
12. De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.

II. AD LAUREAM.

De Scripto :

Amplior quaedam dissertatio circa thesim aliquam graviorem ab ipso candidato de Commissionis assensu eligendam.

Coram :

- I. Dissertationis a Censoribus impugnandae defensio.
- II. Exegesis unius ex sequentibus Novi Testamenti partibus a candidato deligendae eiusque pro arbitrio iudicum exponendae :
 1. Epistolae ad Romanos.
 2. Epistolarum I et II ad Corinthios.
 3. Epistolarum ad Thessalonicenses I et II et ad Galatas.
 4. Epistolarum captivitatis et pastoralium.
 5. Epistolae ad Hebraeos.
 6. Epistolarum Catholicarum.
 7. Apocalypsis.
- III. Exegesis ut supra alicuius ex infrascriptis Veteris Testamenti partibus :
 1. Genesis.
 2. Exodi, Levitici et Numerorum.
 3. Deuteronomii.

4. Iosue.
5. Iudicum et Ruth.
6. Librorum Paralipomenon, Esdrae et Nehemiae.
7. Iob.
8. Psalmorum.
9. Proverbiorum.
10. Ecclesiastae et Sapientiae.
11. Cantici Canticorum et Ecclesiastici.
12. Esther, Tobiae et Iudith.
13. Isaiae.
14. Ieremiae cum Lamentationibus et Baruch.
15. Ezechielis.
16. Danielis cum libris Machabaeorum.
17. Prophetarum minorum.

IV. 1. De Scholis exegeticis Alexandrina et Antiochena, ac de exegesi celebriorum Patrum Graecorum saec. IV et V.

2. De operibus exegeticis S. Hieronymi caeterorumque Patrum Latinorum saec. IV et V.

3. De origine et auctoritate textus Massoretici.

4. De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus, in crisi textuum adhibendis.

5. Vulgatae historia usque ad initium saec. VII, deque eiusdem authenticitate a Concilio Tridentino declarata.

V. Peritia praeterea probanda erit in aliqua alia ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.

N. B.—De forma et cautionibus, quae in experimentis extra Urbem, si quando permittantur, servari debeant, item de variis conditionibus aliisque rebus quae sive ad polytatus sive ad laureae adeptionem requiruntur, singulare conficietur breviculum, quod solis candidatis et iudicibus delegandis, quotiescumque opus fuerit, tradetur.

Epistolae mittantur ad Revmum D. F. Vigouroux, Romam, Quattro Fontane 113, aut ad Revmum P. David Fleming, O. M., Romam, Via Merulana 124, Commissionis Biblicae Consultores ab actis.

E COMMISSIONE PONTIFICIA PRO ECCLESIAE LEGIBUS IN UNUM REDIGENDIS.

UNIVERSITATES CATHOLICAE STUDIORUM CONCURRENT IN ARDUUM
OPUS CODIFICATIONIS.

Ill.me ac Rev.me Domine,

Perlegisti iam certe Litteras, quas Beatissimus Pater nuper *Motu proprio* edidit *de Ecclesiae legibus in unum redigendis*. Ea quippe Sanctitatis Suae mens est, ut universum canonicum ius in canones seu articulos, ad formam recentiorum Codicum, apte distribuatur, eodemque tempore, documenta, post authenticas Corporis Iuris collectiones prodita, ex quibus praefati canones seu articuli desumpti sunt, simul colligantur. Ordo autem servandus hic plus minusve erit: praemissa parte generali complectente titulos *De Summa Trinitate et fide catholica, De Constitutionibus, De Consuetudine, De Rescriptis*, quinque habebuntur libri: *De Personis, De Sacramentis, De Rebus et Locis sacris, De Delictis et Poenis, De Iudiciis*; qui tamen ordo, pro laboris a Consultoribus perficiendi commoditate ab initio constitutus, poterit, si progressu studiorum opportunum videbitur, immutari.

Iamvero valde exoptat Summus Pontifex ut amplissima, cui Dominatio Tua praeest studiorum Universitas in hoc arduum gravissimumque opus concurrat. Hinc Tibi mandat, ut ab istius Universitatis antecessoribus qui Iuri canonico tradendo incumbunt, petas, ac deinde mihi quamprimum referas, quasnam iuris canonici partes in articulos seu canones redigere parati sint. Responso Tuo accepto, peculiaris Instructio transmittetur, qua opportunae normae, ab ipsis hac in re servandae, eisdem antecessoribus tradentur.

Dum haec, ex Beatissimi Patris iussu, Tibi nuntio, praecipuae erga Te existimationis meae sensus testor, meque profiteor

Dominationi Tuae

Addictissimum

† PETRUM GASPARRI, *Arch. Caesareensem,*
Secretarium Pontificiae Commissionis pro Ecclesiae
legibus in unum redigendis.

Romae, die 6 Aprilis 1904.

Ill.mo ac Rev.mo.

Domino EDUARDO HAUTCEUR
Prot. Ap. Cancellario Universitatis Insularum.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :

PONTIFICAL LETTERS :

1. Commending the Peter Claver Society for the Conversion of the Negro Race, and placing it under the patronage of Our Lady of Good Counsel.
2. Publishing the Bull which constitutes the former diocesan district of Vancouver an archiepiscopal see with residence at Victoria. New Westminster and the Vicariate Apostolic of Mackenzie are the suffragans.

S. CONGREGATION OF RITES :

1. Declares the practice of exposing the Blessed Sacrament on extraordinary occasions in chapels where the Sacred Species are not usually preserved, lawful only with the permission, each time, of the Ordinary. In that case the Sacred Host must be kept in a pyx and not in a corporal, before and after the exposition.
2. Forbids the celebration regularly, *coram exposito SS. Sacramento*, of solemn Mass in which First Communion of children or general Communion of the faithful is administered.
3. Prohibits the indiscriminate distribution of Communion outside Mass, when Masses are celebrated at convenient intervals (*a tempore ad tempus*).
4. Decides that the Crucifix on the altar may be retained there during exposition of the Blessed Sacrament, but not placed in front of the tabernacle door or on the throne on which rests the monstrance containing the Sacred Host.

S. CONGREGATION OF THE INQUISITION declares that the custom of consuming little images of the B. V. M. in the devout faith that the sincere prayer joined therewith may prove a means of

regaining health is not wrong, so long as it is not done in a superstitious disposition or likely to engender mere superstition.

PONTIFICAL COMMISSION FOR THE PROMOTION OF BIBLICAL STUDIES outlines the matter for the examinations by which candidates may obtain the academical degrees in Scriptural Science.

PONTIFICAL COMMISSION FOR THE CODIFYING OF CANON LAW determines the general method to be observed in the collection and arrangement of canons, and invites the coöperation of professors of ecclesiastical law at the Catholic universities. The letter is addressed to the Chancellor of the University of Lille, and serves as a norm for other institutions of like character.

MONSIGNORI.

Qu. What is meant by the expression so often found in ceremonies "Prelati episcopis inferiores"? We hear frequently the expression "Monsignor of the first class," or "of the second class." Will you kindly let your readers know something about the rank and privileges of *Monsignori*?

Resp. The title *Monsignore* indicates a mark of honor or distinction but not of jurisdiction; hence it is given not only to Patriarchs, Archbishops, and Bishops, but also to priests who are not members of the hierarchy. The honorary rank conferred by the title will be best understood by giving the various other titles establishing the order of precedence in the Roman Court. After the Pope come:—

1. Cardinals,—even if they have not the episcopal character.
2. Patriarchs, Archbishops, and Bishops who are Assistants at the Pontifical Throne,—which is a special favor and gives precedence in Papal ceremonies over those of the like rank in the hierarchy.
3. Vice-Chamberlain of the Holy Roman Church, called in Italian the *vice-camerlengo*, the Auditor-General of the Apostolic Camera, the Treasurer of the same Camera and the Prefect of the Apostolic Palaces, called in Italian the *Maggiordomo*. Usually the incumbents of these four positions are raised eventually to the Cardinalate and hence such incumbencies are commonly called *Cardinalitial* positions.

The Vice-Chamberlain holds the first place among them, and was formerly the Governor of the City of Rome. These four vest in purple cassock with train and purple mantelletta and use a red band around their outdoor hat. Formerly their carriages were recognized by a small red tassel (*flocculus* or *fiocco*) attached to the heads of their horses, and they were on this account commonly called *Prelati dei fiocchetti*.¹

4. Archbishops and Bishops, residential and titular, in the order of the date of their *preconization*.

5. Protonotaries Apostolic, first *de numero* and then supernumerary *ad instar participantium*.²

6. Then follow the Commendatore de S. Spiritu, the Regent of the Apostolic Chancery, the Abbot of Monte Cassino, the Abbots "*Nullius Dioeceseos*," the Abbot General of the Canons of the Lateran Basilica, the Abbots General of the monastic orders, the Generals and Vicars-General of the mendicant orders. These abbots use the dress of their distinctive orders.

7. Next in order come the colleges of the prelate auditors of the Roman Rota (Sixtus IV fixed their number at twelve, at present there are nine),³ the domestic prelates of the Roman Pontifical Treasury (originally twelve, they were reduced to seven by Eugene IV; at present there are eight), the domestic prelates voting (there are seven), and referees (at present fifty-two in number) of the Signature of Justice and the prelate abbreviators of the Apostolic Chancery. (At present two *de numero* and ten supernumerary.)

8. Next come the *Domestic Prelates* who do not belong to the above-mentioned colleges. Most of them do not reside in Rome, and they have received this distinction as a personal favor either in recognition of their learning, piety, zeal for religion, or as members of princely or noble families, or merely as a token of patronage of friends who ask the favor for them. These all belong to

* ¹ The *Maggiordomo*, the *Maestro di Camera*, the Auditor of the Pope and the Master of the Apostolic Palace are called *Prelati Palatini*, and as a group they belong rather to the Papal Household than to the Roman Court.

² See THE ECCLESIASTICAL REVIEW, November, 1904, p. 445.

³ Here follows the Master of the Sacred Palace who is a Dominican, a privilege granted to this order by Honorius III.

the *first* class of *Monsignori* and include, generally speaking, the Domestic Prelates nominated for the United States.

9. All these prelates (6, 7, and 8) have the privilege of the prelati dress, that is, *purple* cassock with train, the cuffs, edges, buttons and button holes of which are *red*, a purple waist band, collar (rabat-stock), mantelletta with *purple* edging, and purple stockings. They can use the rochet and the prelati cappa magna only if these privileges are mentioned in the Brief of appointment. Their out-door or everyday dress is a *black* cassock with *red* ornaments, *purple* waist-band, stockings, cloak (*ferajuolo*), and band around their large black out-door hat.

At low or high Mass they have no marks of distinction over simple priests, and hence may not use the hand-candlestick, canon, ring, pectoral cross, or any other ornament proper to bishops. In processions and functions they have precedence over simple priests.

The biretta is always *black*, since the use of the purple biretta was granted by Leo XIII, February 3, 1888, to Patriarchs, Archbishops and Bishops so exclusively "ut alius, qui Episcopali dignitate non sit insignitus, ejusmodi ornamento *nullatenus* potiri queat."

These prelates are called "Right Reverend," and in Latin *Reverendissimus*. They have no jurisdiction whatever by reason of their dignity.

10. Private chamberlains (*a*) composing the College of Masters of Papal Ceremonies; (*b*) of His Holiness, both participating and supernumerary; (*c*) chamberlains of honor in *abito paonazzo* of Rome and "*extra urbem*,"³ sometimes called Monsignori of the *second* class. They dress at sacred functions in *purple* cassock without a train, a *soprana* or *mantellone*,⁴ purple waistband and rabat. Outside the Eternal City the street dress is black, with violet stockings, and a purple band around the hat.

³ To this last class the Chamberlains living in the United States usually belong.

⁴ The *soprana* is a loose garment made in the form of a cassock and worn over the regular cassock; it is open in front down to the feet, fastened at the neck, without sleeves, having merely slits through which the arms are passed. From each shoulder hangs down a long band, about two inches wide, and reaching to the heels, made of the material of the cassock.

They celebrate Mass without any distinctions such as are granted to Bishops. In processions and sacred functions they take precedence over simple priests. Their title expires with the burial of the Roman Pontiff who appointed them, but it is customary for the succeeding Pope to reappoint them, if the favor is asked.

These chamberlains are called "Very Reverend" or "Monsignore." And in Latin *Admodum Reverendus*. Their rank gives them no jurisdiction of any kind.

11. Private chaplains (papal), usually six; honorary private chaplains; and honorary (papal) chaplains outside Rome; private clerics; common chaplains and supernumerary chaplains. All these are Monsignori and are addressed "Very Reverend" and in Latin *Admodum Reverendus*. These wear the purple dress of Private Chamberlains.

There is no remuneration required for obtaining the rank, but it is customary to make an offering according to the position of the recipient for the benefit of the "Propagation of the Faith."

We append the ordinary form of diploma by which the title and privilege of Domestic Prelate is usually conferred.

Pius PP. X.

Dilecto Filio N. N.

Presbytero Dioecesis N—

Dilecte Fili, salutem et Apostolicam Benedictionem.

Quae in ecclesiasticis muneribus obeundis spectata perhibuisti pietatis, provehendae religionis, curandae animarum salutis, prudentiae, doctrinae, consilii et Christianarum virtutum argumenta, amplissimis confirmata suffragiis, Nobis persuadent, ut tantis non impar meritis praemium peculiare tibi voluntatis propensae pignus exhibeamus. Quare te a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris ac poenis quas forte incurreris, hujus tantum rei gratia absolventes et absolutum fore censentes, hisce litteris auctoritate nostra Antistitem Urbanum, idest Domesticum Praelatum facimus, eligimus atque renuntiamus. Proinde tibi, dilecte fili, concedimus ut violaceas vestes induere atque in Romana etiam Curia lineum amiculum manicatum sive Rochetum gestare licite possis ac valeas atque utaris, fruaris singulis quibusque honoribus, privilegiis,

praerogativis, indultis, quibus alii eadem dignitate ecclesiastica aucti fruuntur, utuntur, veluti frui possunt ac poterunt. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub Annulo Piscatoris die . . . ,
mensis . . . , anno . . . , Pontificatus nostri anno . . .

† *Sigillum S. Pontificis.*

† *Sign. Cardinalis.*

THE PHYLACTERIES.

Qu. Recently the papers reported a conversation between Cardinal Gibbons and a Jewish artist, in which the latter maintained that he had painted correctly a picture of our Lord in representing Him as wearing the phylacteries whilst at prayer. The Cardinal objected to the phylacteries and referred, as his reason, to the words of St. Matthew describing Christ as reprehending the Pharisees for carrying their devotion to show in the market-place, mentioning distinctly these phylacteries. The painter replied that Christ objected to the vanity with which the priests displayed the phylacteries, but not to the practice itself, which had the sanction of the Law.

Would you kindly state what ground there is for believing that our Lord used the phylacteries, and also say what these emblems of devotion, as I take them to be, were in reality? Do the Jews still use them in the same fashion as their Old Testament fathers? And if so, would not the practice of to-day show what the custom was in our Lord's day? To a Catholic these things cannot seem so very odd if they represent, as I am told, the use of medals or scapulars or small pocket-statues which are carried about by pious people for the purpose of fostering devotion; in view of which it would not perhaps be strange if our Lord sanctioned their use by His own practice.

Resp. The phylacteries of which St. Matthew (23: 5) speaks were two small cases of black leather or wood, having the form of a cube; each case was fastened upon a flat piece of thick leather, square and somewhat broader than the sides of the cube to which it served as a base and also as a lid. The interior of the box showed four compartments in which were placed four folded strips of parchment, each tied by some strands of calf's hair. (*See Figs. I, II, and IV*) On each of the strips of parchment was written in Hebrew letters a passage from the Scriptures, as follows:—

1. *Exodus 8 : 10*, in which occur these words : “ And thou shalt tell thy son in that day saying : this is what the Lord did to me when I came forth out of Egypt. *And it shall be as a sign in thy hand and as a memorial before thy eyes*, that the law of the Lord shall be always in thy mouth.”

2. *Exodus 13 : 11-16*, which concludes : “ And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remem-

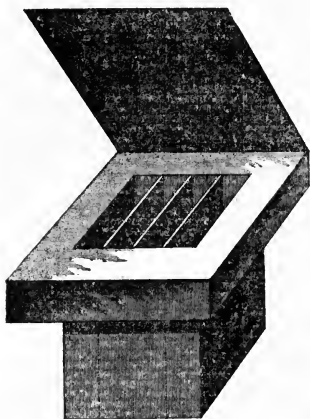


Fig. I.

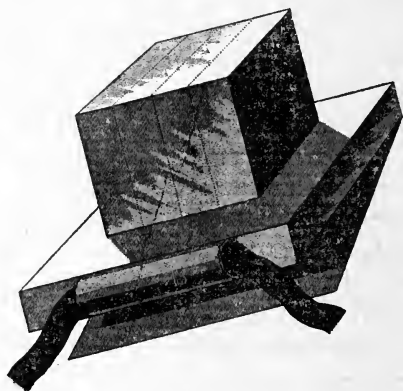


Fig. II.

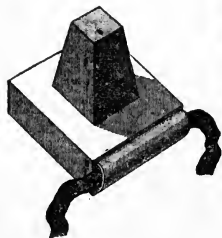


Fig. III.



Fig. IV.

brance, because the Lord hath brought us forth out of Egypt by a strong hand.”

3. *Deuteronomy 6 : 4-9* : “ Hear, O Israel, the Lord our God is one Lord.

“Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

"And these words which I command thee this day shall be in thy heart.

"And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

"And thou shalt bind them as a sign on thy hand, and they shall be and move between thy eyes.

"And thou shalt write them in the entry and on the doors of thy house."

4. *Deuteronomy 9:13-21* concludes thus: "Lay up these my words in your hearts and minds, and *hang them for a sign on your hands*, and *place them between your eyes*."

"Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

"Thou shalt write them upon the posts and the doors of thy house."

When the parchment slips containing the above words have been inserted in their respective partitions of the little leather satchel or wooden case, the square flap or lid is pressed down and sewed to the brim with twelve stitches of gut from a "clean" animal. Then a band or leather strap is attached to the case or satchel, which is thereby fastened around the arm in such a way as to bring the case toward the heart of the worshipper. In like manner another phylactery is bound to the forehead, the strap or band being tied behind the head in a prescribed fashion, its ends hanging down from the shoulders in front. (*See Figure V.*)

The process of preparing the material and making the phylacteries, which are commonly called *tephillin* or "frontlets," is minutely prescribed by the rabbinical statutes. The *tephillah* for the head is usually larger than, and frequently also of a somewhat different form from, the one attached to the left arm. (*See Fig. III.*)

From the above cited Scripture texts written upon the parchment contained in the *tephillin*, the reader may surmise the origin of these instruments of devotion. The pious Jew interpreted literally the words that the law of God was to be a sign in his hand and "a thing hung between thy eyes." That the expres-

sion was meant in the first instance as a figurative though direct exhortation intended to inculcate the remembrance and observance of the Divine Law, can hardly be doubted, and there is no record, beyond the passages themselves, that it was understood in any other sense by the Jews before or during the Captivity. The fact that the practice of wearing the *tephillin* is not found among the



FIG. V.

Samaritan Jews furnishes a strong argument to show that it was unknown before their separation from the Jews of the South. The language employed by the Jews of the third century before Christ, in their Greek translation (Septuagint) of the passages, shows also that they interpreted the same figuratively. Finally, the word *tephillin* itself is a term of comparatively late (Aramaic)

coining. These and kindred reasons are advanced by rabbinical scholars of to-day to show that the use of the *tephillin* or phylacteries among the Jews does not go back much farther than a century before Christ. Such is the opinion of Prof. Emmanuel Benzinger of Berlin, and of Dr. Kennedy of Edinburgh University. The latter, touching the question whether Christ followed the practice of the Pharisees of His time in the matter of wearing the phylacteries, writes: "Neither our Lord nor His disciples followed in this respect the lead of the Pharisees." He comes to this conclusion from an examination of the prevailing custom among those Jews of our Lord's time who were not distinctly Pharisees, such as the Sadducees and others. The Talmud as well as the Targums, to which the testimony of Josephus may also be referred, maintain of course the Mosaic origin of the *tephillin* or phylacteries, but the numerous anachronisms contained in these sources amply discredit the historical trustworthiness of their statements on such topics.

It is not necessary, however, to assume that the introduction of the phylacteries is due to mere superstition; they probably resulted from the same extravagant zeal for the letter of the Law which we find among religious people elsewhere. Our Lord's censure of the Pharisees on account of their "broad phylacteries" must be understood to refer to the ostentatious breadth of the straps by which the phylacteries were fastened to the head and arm.¹

1830 ON THE MEDALS OF THE IMMACULATE CONCEPTION.

Qu. Nearly all the medals bearing the image of the Immaculate Conception and the inscription "O Mary conceived without sin—pray for us" have the number 1830 at the foot of the image. What is the significance of this number? It certainly does not refer to the year when the dogma was promulgated, or to any conspicuous date connected with the origin of the devotion in the Church, as I glean from a survey of the history of the dogma recounted in the *Petits Bollandistes*.

Resp. Although the year 1830 does not mark any canonical act promulgating the devotion in honor of the Immaculate Conception, it marks the *origin of the medals* struck in honor of the de-

¹ Cf. Hasting's *Dictionary of the Bible*, art. "Frontlets;" *Encyclopædia Biblica*, art. "Phylacteries;" J. Spencer, *De legibus Judæorum*, etc.

votion, as they are authorized and worn by Catholics at present. It was a young postulant, Catharine Labouré, of the community of the Sisters of Charity at Châtillon (France), who first suggested this medal. She had had, whilst in a devout trance, an apparition of Our Blessed Lady, which caused her to communicate to her spiritual director the idea of having a medal made in honor of the Immaculate Conception, for the purpose of spreading the devotion. The priest, P. Jean Marie Aladel, a Vincentian, spoke of the matter to the Archbishop of Paris, who received the suggestion with favor. Some time later the medal was made, and the year when the apparition occurred was inscribed on it. This medal remains the pattern for those commonly worn to-day.

A TYPE OF THE JAPANESE UNIVERSITY STUDENT.

By the REV. CLAUDIUS FERRAND, Missionary Apostolic, Director of the Catholic Geshikuya, in Tokio, Japan.

Takayama Jiro is a perfect type of the Japanese student. Endowed with a remarkable intelligence, of an alert and penetrating mind, and naturally inquisitive, he possesses also a sentimental imagination full of poetry and a prodigious memory. One looks in vain, however, for independence of thought in this young student. His views are nearly always those commonly current, or at least those of his immediate circle. He has a love for knowledge, but it is an interested love,—for the sole aim of his work, admirably persistent, is the diploma which he expects to receive and the position which this diploma will make possible for him. He sees no further than the results of the coming examination. He reads scarcely any book beyond the requirements of his class. He is unable to write a thesis which would be the result of personal reflection. Hence while he works faithfully, he profits little, because his work is of a superficial and routine character, without method. And *Takayama* is only one of that dull, common-place class, known as the Japanese student: a class, the members of which seem to be made in one mould, rarely producing exceptional men, and more rarely still “savants.”

The soul of Jiro is a living riddle, an impenetrable mystery, the solution of which becomes more elusive the more it is sought

after. There is a little of everything in this soul,—the attractive charm of the child, and the native rudeness of the savage; the fidelity of a knight of the Middle Ages, and the proverbial slipperiness of the Oriental; the enthusiasm of the ardent French nature, and the indifference characteristic of the Arabic fatalist. A ridiculous vanity is united in Takayama Jiro to an amiable condescension and polite manners. Malice and cruelty go hand in hand with goodness and mercy. These traits, at first sight mutually exclusive, make on the whole an harmonious combination in the soul of Jiro. There is on the one hand a remarkable facility for the imitation and adaptation of foreign customs and manners, while on the other there is a complete lack of the spirit of invention and initiative. An instinctive, unswerving purpose to acquire learning, an unquenchable thirst for knowledge, and a love for his masters,—this is one side of the medal; but turn it over, and you find no continuity of ideas, no constancy of purpose, a character which follows every imaginable and unreasonable whim. Jiro loves nature as the son loves his mother; a beautiful moonlight, a fruit tree in blossom, a murmuring cascade tumbling from rock to rock, a snowfall,—all charm him, and, were the Japanese eyes supplied with the lachrymal glands of the European, would make him weep with emotion. He loves his country, but his patriotism is extreme and narrow, in fact, more like petty pride. He loves his Emperor, but here too his devotion runs riot. In fine, Jiro loves himself first, and it is doubtless *himself* he loves in his Emperor and in his country.

But, if the soul of Jiro is an impenetrable mystery, it is nevertheless a very interesting object of study. Two desirable qualities endear him to his instructors,—a remarkable docility, which renders his impressionable soul as wax under the influence and direction of his guides, and a very deep and sincere respect for the master to whom he entrusts himself and who has gained his confidence.

Now, what have we to say of the religion of Takayama Jiro? He has none, and can have none, for his position as a student is inconsistent with religion. Still it must be said that he is naturally very religious, and would have made an ideal Christian, if from his infancy he had received the influence of faith and a Catholic

education. But, alas! the schools in Japan are such as to destroy from the beginning whatever religious instincts nature has implanted in the students. The professors have no conscience and less faith. Enthroned in their chairs, full of pride, unerring in their self-sufficiency, they are eager, though doubtless honorably so, to mould a student's soul anew and turn his mind into paths that are, as a matter of fact, pitfalls. The education imparted is officially atheistic and admittedly anti-Christian. The student is informed that religion is good enough for small minds, for the ignorant, and for old women, but that a Japanese student should not devote his thoughts to such senseless trifles. He is taught that God is an hypothesis, forever overthrown by modern science; that the dogmas of religion are worn-out superstitions which only impede and interfere with the march of the world's true progress. He is told finally that the Japanese ought to show his devotion and worship only to his Emperor, his country, and science. And Jiro has believed all this. He has believed it because it has been told him, and because those who so told him were his recognized teachers. So every day he has drunk deeply from the poisoned wells of atheism and materialism, and his poor misguided young soul is therefore still seated in darkness and in the shadow of death.

Takayama Jiro wishes to become a great man. He worships fortune and fame, and at the same time he no more doubts of his future success than of his own natural endowments and talents, as he has pictured them to himself. The most difficult positions in life he regards as the most easily attained. Nothing more natural, nothing more simple, than that one day he shall become a deputy, or a prefect, a consul, or a member of the ministry. Doubtless, it is under the influence of these strong illusions of his fertile and self-satisfied imagination that he persistently puts forth his remarkable bursts of energy. To attain the object of his dreams, he willingly allows his health to become enfeebled by imprudent and excessive work. To meet his expenses, he will drive a small carriage at night through the streets of Tokio, anxiously awaiting the hire of a hurried traveller, or even to a very late hour he will distribute commercial advertising or newspaper "extras." And what gives the final charm to his character is that when later, after his persevering labor, his dreamland castles have vanished

in the stern reality of life, he never becomes disheartened, nor is he surprised. If he cannot be a cabinet officer, or a prefect, he will be satisfied to become a comedian in the theatre, or a simple clerk in the bank, and the change brings no loss to his customary gayety and high spirits.

So I love Takayama Jiro. I love him, such as he is, with his charming defects and his striking traits of character; and, as I gaze upon him, I cannot refrain from asking myself what will he be at that future day when Christ and His Church shall have succeeded in forming his soul, in directing his mind, and enlightening his heart.

The appreciation given above has been prepared for the REVIEW from a small pamphlet recently translated by the Propagation of the Faith Academia of St. John's Ecclesiastical Seminary, in Boston.

The writer of the pamphlet, the Rev. Claudius Ferrand, M.Ap., has had some remarkable success with students in Tokio. This city, the capital of the Japanese Empire, has a population of nearly 1,800,000 inhabitants, and is the seat of many institutions of learning, which are attended by about 50,000 young students.

These young men live in dormitories conducted for profit only, by private individuals, and called *Geshikuyas*. Father Ferrand, with help received from France, started a Catholic Geshikuya three years ago, and as a result of his influence, sixty-two students have been baptized, while one hundred and twenty-five applications for admission to the house have been refused for lack of accommodation. He has recently visited France and Canada, passing through New York and Boston on his way back from France, and has secured funds to erect a second Geshikuya, his hopes being ultimately to cover the university cities and towns in Japan and to reach the masses of the people through the present generation of students.

PRAYERS AND BLESSINGS AT REQUIEM MASS.

Qu. 1. Are the prayers, ordered to be said after Low Mass, omitted when you say a *Requiem Mass*, followed by the blessing of the body, or must you say these prayers and then bless the body?

2. The general rule is that there shall be no blessing at a Requiem Mass. Wapelhorst (page 158, art. VII, § 94) mentions what is to be

omitted in a Solemn Requiem Mass, but he does not include in these omissions the prayer "Per intercessionem," which is otherwise said while putting incense into the censer, immediately before the *Lavabo*. He then states (page 160): "Reliqua hic non expressa perficiuntur ut in aliis Missis." Are we to understand from this that the incense is to be blessed and the prayer "Per intercessionem," etc., must be said?

I sincerely hope you will find a place in the REVIEW to answer these questions, as they have been frequently discussed by priests, some of whom follow one practice whilst others hold to the opposite. I have been unable to find anything positive on these two points.

SACERDOS.

Resp. 1. (a) "Preces istae debent dici post *quamcumque* Missam privatam, seu sine cantu celebratam; etiamsi dicatur de *Requiem*." ¹

(b) "Preces istae dici debent *immediate* post ultimum evangelium, et *nunquam* licet aliam functionem *quamcumque* ex. gr. distributionem S. Communionis, Benedictionem SS. Sacramenti, etc., aut alias preces *quascumque* interponere ultimum evangelium inter et preces praedictas." ²

There are several Decrees of the S. R. C.—November 23, 1887, n. 3682, and June 23, 1893, n. 3805—in confirmation of the above.

2. As to the Offertory in a Requiem Mass, the rubrics prescribe that the *oblata* be incensed in the same manner as at ordinary Solemn Masses. After having given the ceremonies of the incensation at a Solemn Mass, the *Missale* (Titulus XIII of the *Ritus Celebrandi Missam*), referring to Requiem Masses, says: "Oblata et Altare incensantur ut supra;" which means that the prayer "Per intercessionem" and the blessing of incense are observed in the same manner as in Solemn Masses ordinarily.

Van der Stappen³ says, speaking of the ceremonies of a Solemn Requiem: "Incenso benedicto, thurificationem oblatorum et Altaris facit ritu usitato."

¹ Van der Stappen: *Sacra Liturgia*, Vol. III, Quaest. 324, R. 1°.

² *Ibidem*, R. 2°.

³ *Ibidem*, Quaest. 307, ad 7.

"ALLELUIA" AND "LAUS TIBI DOMINE" AT COMPLINE.

Qu. Should the *Alleluia* or *Laus tibi Domine rex aeternae gloriae* be said at Compline after the introduction *Converte nos* and *Deus in adjutorium?*

In the *Rubricae Generales Breviarii*, Tit. XIII, n. 7, we read *Pater noster*, *Ave Maria*, *Credo*, *Dominus labia*, etc., which indicates that the *Alleluia* or *Laus tibi*, etc., should be said as it is found at Matins of Sunday. Tit. XIV, XV, and XVII have the same wording—*Deus in adjutorium*, etc. Tit. XIV refers to Lauds, and in the Breviary we find the *Alleluia* and *Laus tibi*, etc., noted. Tit. XV treats of Prime and Tit. XVII treats of Vespers, and although at Prime and Vespers of Sunday the Breviary has not the full form, yet the *editio typica* refers to the form found at Lauds. Tit. XVI, treating of Tierce, Sext, and None, says merely *Pater noster*, *Ave Maria*, *Deus in adjutorium*, without adding the *etc.* Yet when we go to the *editio typica* we are told that the form found at Lauds should be said. Tit. XVIII treats of Compline, and the rubric is the same as that for Tierce, Sext, and None, *i. e.*, the *etc.* is omitted, yet in the *editio typica* we are not referred to the beginning of Lauds, as at Tierce, Sext, and None. For this reason the doubt comes to me, whether it should be said, as neither the rubric nor the reference of the *editio typica* indicates that it should be said.

Resp. The *Alleluia* or *Laus tibi*, etc., must be said at Compline: "*Utrum in completorio post Deus in adjutorium meum, etc., addi debet Alleluia, vel suo tempore Laus tibi Domine, sicuti in ceteris horis canonicis peragitur.—RESP. Affirmative.*" [S. R. C., March 5, 1870, n. 3213-5445 ad III. *Olomucen.*]

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Science and Sophistry.—Prof. Frederic Blass, of Halle, contributes to the *Expository Times*¹ an article entitled “Science and Sophistry.” His object in writing is to show that inroads into the realm of faith are not undertaken by true science, but by what he calls sophistry. Science is almost equivalent to knowledge, sophistry strives after its semblance; science is lasting, sophistry is transient; science is mostly tedious, sophistry is sometimes exciting. And what is worst of all, sophistry readily passes beyond the bounds of its province. “Not long ago, in a Congress of Naturalists, a chemist spoke to the effect that there is no God.” Is that a question of chemistry? “Or an Assyriologist speaks before a great assemblage of ladies and gentlemen” at first about the wild ox which appears represented in Assyrian monuments, and then about the thesis that the people of Israel received no revelation from God. Is this, too, Assyriology? Professor Blass goes on applying his observations,—first, to the so-called Science of Religion; secondly, to Assyriology in its relation to the Old Testament; thirdly, to recent New Testament investigations.

1. *Sophistical Science of Religion*.—“Every man has a soul. . . . Everywhere men recognize the soul as the most imperishable essence of the man, and they feel that the departed must be living in a higher form of existence.” Thus far we deal with facts; now sophistry begins. “Animism has been the ground-form of religion among all peoples, and out of it all religions have been evolved.” The thesis does not hold with regard to the Greeks, and the Romans, and the Teutons. This cannot disturb our sophists. Nor does it hold with regard to the Israelites. But here they attempt a proof. They point to the remains of an earlier faith driven out by the worship of Jehovah.

¹ October, 1904, pp. 8 ff.

When an Israelite died, his relatives tore their clothes. Why? To pay divine honor to the dead, says one; so here we have animism; to declare themselves slaves of the departed, says another, seeing that slaves wore tattered garments; to make themselves unrecognizable, says a third, through fear of the ghost. These answers are considered high wisdom nowadays. In reality, they are on the same level with the inference that in former times there existed men with tails. Why? Because in some bog a prehistoric boat has been discovered with a hole in the rower's seat. The boat may be a fact, and the hole may be a fact, but the inference is sheer nonsense. *Naviget Anticyram* is the advice Professor Blass gives to such a sophist; "go to Anticyra," the home of hellebore. For hellebore is a remedy for black gall, and black gall is the root of mental disturbances.

Dr. Jean du Buy, Docent in Comparative Religion in Clark University, has written an article entitled "Stages in Religious Development."² The writer places five great religions side by side, and asks what is their central idea. The religions are Mohammedanism, Confucianism, Christianity, Buddhism, and Vedantism. Dr. du Buy considers them as five stages of religious development. Mohammedanism, being wholly theological and scarcely moral, expresses the mind of the child; Confucianism, being mainly moral and almost wholly occupied with this world, expresses the mind of the boy; Christianity, being both moral and religious, expresses the mind of the youth; Buddhism, being ethical and scientific, expresses the mind of the mature man; finally, the Vedanta philosophy, being metaphysical and mystical, expresses the mind of the aged. It is not Dr. du Buy's intention to make men pass through a series of conversions; he simply means that in childhood we should learn the things characteristic of Mohammedanism; in boyhood the things which Confucius made supreme, etc. The writer never suspects that his theory is self-destructive; he does not realize that a removal of all the points in which the five great religions are contradictory will destroy those religions themselves. Instead of the five religions we shall have five phantoms, a progeny of Mr. du Buy's fancy.

² *The American Journal of Religious Psychology and Education*; first number.

There is a rather luxuriant growth of recent literature on Buddha and Buddhism. Prof. A. S. Geden,³ Dr. Paul Carus,⁴ Rhys Davids,⁵ Henry Clark Warren,⁶ Oldenberg,⁷ Dr. J. Takakusu,⁸ Mr. Spence Hardy,⁹ Mr. Albert J. Edmunds,¹⁰ Rev. Samuel Langdon,¹¹ Mr. Ernest Bowden,¹² and Henry S. Olcott,¹³ are the more prominent writers who have contributed to this department of literature. Those who take their literature in the form of fiction will find Langdon's *Appeal to the Serpent* and Dr. Carus's *Karma* to their taste. The last-named book has become quite a literary curiosity. After its first publication, it was translated into German and other languages. Count Leo Tolstoy fell in with it, and rendered it into Russian. The story began to be considered as Tolstoy's own, and was translated from the Russian into other languages. Tolstoy contradicted the report in spite of his wish that it might be true. Meanwhile, Professor Büchner again translated the story from the English, and published it in *Ethische Kultur* under the title "An Indian Tale, from the English of the P. C." In English, P. C. stood for Paul Carus; did Professor Büchner take it to mean Pali Codex, Pundit Collection, or Publication Company? Finally, *The International*, which is said to have its office in the same block of buildings as the Open Court Publishing Company, printed in its columns a re-translation of the story from some European language. Whatever may be said of this occurrence, it speaks well for the interest of Paul Carus's story. And it must be kept in mind that not all Buddhistic literature has awakened the same interest. It is true that Olcott's *Buddhist Catechism* has

³ Studies in Eastern Religions; Kelly.

⁴ The Gospel of Buddha; Chicago, Open Court Publishing Company. Buddhism and its Christian Critics, *ibid.* Karma, a Story of Buddhist Ethics, *ibid.*

⁵ Buddhist India; Unwin.

⁶ Buddhism in Translations; Harvard Oriental Series; Ginn and Company.

⁷ Buddha: His Life, His Doctrine, His Order; Williams and Norgate. Ancient India; Open Court Publication.

⁸ Translation of I-Tsing's Record of the Buddhist Religion; Clarendon Press.

⁹ Legends and Theories of the Buddhists; Frederick Norgate.

¹⁰ Hymns of Faith; Open Court.

¹¹ The Appeal to the Serpent, a Story of Ceylon in the Fourth Century A. D.; Religious Tract Society.

¹² The Imitation of Buddha; Methuen.

¹³ The Buddhist Catechism; Theos. Publishing Company.

reached its thirty-sixth edition ; but then every reader will wonder why the book is called a Catechism.

We do not mean to say that all the books enumerated as belonging to recent Buddhist literature have been published during the course of the present or the past year. Nor do we maintain this of the following list of works bearing on the religions of Greece and Rome. At the same time, no student of comparative religion can do without any of the said publications, if he wishes to keep pace with the times.—Jane Ellen Harrison, of Newnham College, Cambridge, begins long before the days of Olympus, and finds the highest reach of Greek religion in the Orphic mysteries. The Olympus of Homer is to her more an advance in culture than in religion.¹⁴—Professor William Ridgeway, of Cambridge, claims that his study of ancient Greek religion is the very first attempt that has been made to bring its archæological and its literary evidence together and test the one by the other.¹⁵ He finds that the Mycenæan artists were not Achæans but Pelasgians ; that the religion of Homer is more modern than the Mycenæan, and that it is more aristocratic. Homer does not describe the religion of Greece in any age ; but the religion of a select few of the cultured people of Greece.—Lewis Richard Farnell is still considered the classical authority on the classical religion of Greece.¹⁶ He describes the worship of the great Greek gods and goddesses from the earliest historical times to the latest. The Greeks of historical times conceive their deities to live and love in the likeness of mortal men.—Lewis Campbell has given us an old-fashioned and dry book on the religion of Greece.¹⁷ Turning his back upon the shovel, he tries to describe his subject as it is found in Greek Literature. He does not check or interpret his evidence by the testimony of the monuments, and therefore he writes, at best, but History with a capital letter.—Professor Jevons has edited an anonymous work on Greek religion, a book of which no author needs to be ashamed.¹⁸

¹⁴ *Prolegomena to the Study of Greek Religion*, Cambridge, 1903, University Press.

¹⁵ *The Early Age of Greece*, Cambridge, 1901, University Press.

¹⁶ *The Cults of the Greek States*, Oxford, 1896, Clarendon Press.

¹⁷ *Religion in Greek Literature. A Sketch in Outline.* London, 1898, Longmans.

¹⁸ *The Makers of Hellas*, by E. E. G. Griffin, 1903.

It is a pity that the work is anonymous, for anonymous books rarely succeed. The writer claims to furnish a critical inquiry into the philosophy and religion of ancient Greece, and he does his work well.—Mr. George St. Clair challenges every attempt ever made to explain the mythology of Greece and Rome, and he offers an explanation of his own.¹⁹ He does not take the myths literally; nor does he believe in the human explanation of Euhemerus, nor again in the explanation identifying the myths with the phenomena of the natural world, nor in Andrew Lang's folklore theory. Mr. St. Clair believes that Greek and Roman mythology was based upon astronomy and the calendar. The signs of the zodiac, the planets, the Pleiades, and the stars generally are in it. Will Mr. St. Clair win? He has doughty opponents, but they in their turn have had to overcome equally brave and learned adversaries.—Mr. Warde Fowler is one of the foremost English writers on the religion of ancient Rome. The work which must be noticed here belongs to Macmillan's *Handbooks of Archæology and Antiquities*.²⁰ The title is modest, but the book is probably the best with which to begin the study of Comparative Religion.—Dr. Oakesmith champions the cause of Plutarch.²¹ He does not believe that Plutarch ever treated Christianity badly, and Christianity had no business to set up its own brilliant light alongside the weaker luminary. Plutarch never knew anything of Christianity, and he could not have been wiser or more moderate if he had made its acquaintance. In this contention Dr. Oakesmith is at variance with every student who bears no grudge against Christianity.—The second and third of Professor Hardie's "*Lectures on Classical Subjects*" regard the study of religion. They are entitled "*The Beliefs of the Greeks and Romans Concerning a Life after Death*," and "*The Supernatural in Ancient Poetry and Story*."²² Even in these two lectures Professor Hardie's criticism is literary rather than religious. He

¹⁹ *Myths of Greece Explained and Dated. An Embalmed History from Uranus to Perseus, including the Eleusinian Mysteries and the Olympic Games.* London, 1901, Williams & Norgate.

²⁰ *The Roman Festivals of the Period of the Republic.*

²¹ *The Religion of Plutarch. A Pagan Creed of Apostolic Times.* London, 1902, Longmans.

²² Macmillan, 1903.

furnishes us extremely pleasant reading throughout his volumes, and this is the main object of his works.—E. M. Berens²³ and K. P. Harrington²⁴ have given us schoolbooks rather than literary works; both handle mythology rather than religion; but both have written most useful works.

The following are works of a more general character: C. P. Tiele's two works concerning the history of religion have been translated into German, the one by G. Gehrich²⁵ and the other by F. W. T. Weber.²⁶ Each section of the latter work contains copious biographical references brought up to date. In the chapter concerning the religion of the western Semites the religion of Israel is considered fully in accord with the latest critical principles.—W. Bousset endeavors to investigate the essence of religion in its history.²⁷ "Prophets and Prophetic Religions," "Legal Religions, Jewry, etc.," "The Essence of Christianity," "The Future of Christianity" are chapters worthy of the reader's special notice.—F. R. Tennant considers the Biblical narrative, its explanation and literary criticism, its parallels, its psychological origin; the doctrine of Judaism, of the Rabbinic literature, of the Jewish Pseudepigrapha, of St. Paul, and of the Church before the time of St. Augustine.²⁸—F. Ziller²⁹ and G. Fulliquet³⁰ have published special studies on the miracles of the Bible. We need not say that they find the concept of the miracle in full accord with the phase of religious thought prevalent at each corresponding period of time.—J. H. Ziese has published a work similar to

²³ The Myths and Legends of Ancient Greece and Rome; Blackie.

²⁴ Greek and Roman Mythology; American School and College Text-Book Agency.

²⁵ Grundzüge der Religionswissenschaft. Eine kurzgefasste Einführung in das Studium der Religion und ihrer Geschichte; Tübingen, 1904, Mohr.

²⁶ Kompendium der Religionsgeschichte, durchgesehen und umgearbeitet von N. Söderblom; Breslau, 1903, Biller.

²⁷ Das Wesen der Religion dargestellt in ihrer Geschichte; Halle, 1903, Gebauer-Schwetschke.

²⁸ The Sources of the Doctrines of the Fall and Original Sin; Cambridge, 1903, University Press.

²⁹ Die biblischen Wunder in ihrer Beziehung zu den biblischen Welt- und Gottesvorstellungen; Sammlungen gemeinverständlicher Vorträge 37, 38; Tübingen, 1904, Mohr.

³⁰ Le Miracle dans la Bible; Paris, 1904, Fischbacher.

the two last named.³¹ The author does not consider miracles to be random manifestations of divine omnipotence; they rather serve the restoration of the world's order disturbed by sin. Consequently, they agree with the condition of historic development which happens to prevail at the time of their occurrence.—C. G. Montefiore contributes an article to the *Jewish Quarterly Review*³² entitled "Rabbinic Conceptions of Repentance." Hellenism and the New Testament, the author tells us, have no concept of their own concerning repentance. The Rabbinic concept rests therefore on the Old Testament; it is a development of the latter, and, at the same time, a harmony between the priestly and the prophetic view of repentance.—It may not be out of place to mention here T. Reinach's history of Israel, brought down to our own times.³³—S. J. Curtiss has published two interesting studies on Israelitish religion. The one contains an introduction by W. W. Count Baudissin, and endeavors to find traces of primitive Israelitish religion in the popular usages of our own times.³⁴ The second of Mr. Curtiss' studies was published in the *Expositor*,³⁵ and is entitled "Some Religious Usages of the Dhîab and Ruala Arabs and their Old Testament Parallels." Monolatry, descent from the national deity, warlike character of the national god, sacrifice, place of worship, identification of sin with ritual blunders, sacrifice of the firstling, spring-tide sacrifice, etc., are some of the topics discussed by Mr. Curtiss.—W. Deans contributes to the *Expository Times*³⁶ a note on "Tree-Worship and Similar Practices in China." He connects this with an article which had appeared in the same periodical for June, 1903, and which was entitled "Traces of Tree-Worship in the Old Testament."

2. Assyriology and the Old Testament.—Professor Blass, in the article quoted above, next goes on to point out some of the soph-

³¹ Die Gesetz- und Ordnungsgemässheit der biblischen Wunder, universalgeschichtlich begründet; Schleswig, 1903, Ibbeken.

³² Vol. xvi, pp. 209-257.

³³ Histoire des Israélites depuis la ruine de leur indépendance nationale jusqu'à nos jours; 3 ed.; Paris, 1903, Hachette.

³⁴ Ursemitische Religion im Volksleben des heutigen Orients; Leipzig, 1903, Hinrichs.

³⁵ Vol. ix, pp. 275-285.

³⁶ Vol. xv, p. 384.

isms based on pretended parallels between Assyrian documents and the writings of the Old Testament. They are often suggested by a dash rather than clearly expressed. "An Oriental physician who did not awaken the dead would be no physician." Then a dash, for thought. Hence the awakenings of the dead in the Old and New Testaments? Again, "there are constant signs, and wonders, continued revelation of the Deity, chiefly in dreams." Suggestion: The Scriptural signs, and wonders, and dreams are as unreliable as the Babylonian. Once more, "in Babel the gods eat, drink, and eventually also go to rest." Suggestion: The same is true of Jehovah, according to the Bible. Professor Blass here points out the great contrast between Jehovah and the gods of Babel; but our sophist Assyriologists take good care not to notice the differences. Finally, it is said that the condition of woman in Babylon was far superior to that in Israel. And what about the fact, asks Professor Blass, that "every Babylonian woman of rank was by religious motives obliged once in her life to commit adultery with a stranger?" The sophist Assyriologist omits this, as a matter of course; he omits also the beautiful passage concerning woman, which occurs in the Proverbs of Solomon.—Mr. R. Campbell Thompson, of the British Museum, has published the second volume of his work on "The Devils and Evil Spirits of Babylonia."³⁷ In the Assyrian tablets, as presented by the author, the magic is explicit and unmistakable; in the Hebrew books, it is said to be implicit but undeniable. Mr. Thompson develops his theory of the charm common to Babel and Bible in various ways. The careful reader will detect the sophism without difficulty.—It may be of interest here to notice that Dr. von Oefele has had to issue a second edition of his paper on Assyrian medicine.³⁸—Dr. Alfred Jeremias has published a most interesting summary of recent Oriental research and its relation to the Old Testament.³⁹ The author considers David and Samuel, Moses, Jacob, and Abraham as historical persons, and in this he differs widely from our present-day critics. At the same time he believes that the Biblical narratives of the Creation, the

³⁷ Luzac.

³⁸ *Der alte Orient*; iv, p. 2.

³⁹ *Das Alte Testament im Lichte des alten Orients*. Leipzig, 1904, Hinrichs

Fall, and the Flood are but local variations of ancient Babylonian legends, and these latter he derives from astral myths. Few will be prepared to assent to all the theories of Dr. Jeremias. However, he has taken Wellhausen on his own ground, and has fairly routed him. "If Hebrew tradition were possible," said Wellhausen;⁴⁰ "it would be folly to prefer another possibility." Dr. Jeremias maintains that Hebrew tradition is possible.—Similar publications may be found in the list of Babel-Bibel Literature, published in our November number.⁴¹

3. Assyriology and the New Testament.—What influence can Assyriology have exerted on the New Testament? Appearances are unfavorable to the existence of such an influence; but what are appearances if they conflict with scientific sophistry? In the third edition of Schrader's "Cuneiform Inscriptions and the Old Testament," Christ's Divine Sonship, His struggle with the devil and with antichrist, His death, His three days in the grave, His descent into hell, His Resurrection, and His Ascension to heaven are subjects that are one and all referred to Babylonian originals. We read of "the apotheosis of the slain Master," and of his identity with the Babylonian Marduk as well as with the Greek Apollo. Professor Blass deems such a reasoner *tribus Anticyris caput insanabile*, "a fellow who cannot be purged with the harvests of three Anticyras." At the same time, he points out numberless contrasts between the would-be parallels, and shows the fallacy of the sophisms by building up similar theories on grounds rejected by the modern critics themselves. But one may as well blow against the wind as reason against a sophistical fad. Being unreasonable, it will not be subjected to reason.

⁴⁰ Composition des Hexateuchs, p. 346.

⁴¹ Pp. 510 ff.

Criticisms and Notes.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS, ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Tomus III: De Virtute Justitiae et de Variis Statuum Obligationibus. Auctore Ad. Tanquerey, S.S. Typis Soc. S. Joannis Evang., Desclée, Lefebvre et Soc.: Tornaci; Parisiis: Letouzey et Ané. 1904. Pp. 547 et 32.

On the appearance of the first volume of P. Tanquerey's Moral Theology, it became evident that a text-book was being supplied which answers the demands of modern methods and inquiry. The student has Ballerini (Palmieri) as a repertory of theological opinions, and Elbel (Bierbaum) as a help to practical analysis of cases of conscience—two authors who occupy a unique position in their respective fields, although they in no way supply the place of text-books for the class. But of these we have any number. Lehmkuhl has approved himself in general as the most thorough, inasmuch as he does not evade any practical issue. Then comes Aertnys, a careful and brief elaborator of the Alphonsian traditions; Génicot, succinct and modern but less analytical than Lehmkuhl or Gury; Kenrick, broad, scholarly, and American of the last generation; Vives, devout and synoptical; Melata, more synoptical; finally two texts more or less popular because of the affiliations of their authors who wrote for American students,—Sabetti (Barrett) and Konings (Putzer). Aside of these might be mentioned others having a somewhat local coloring, such as the excellent *Cursus Mechliniensis*, or such as touch only partially the wide field of general pastoral theology, in which Father Slater promises to excel by his practical methods.

Having in mind these and similar books which fall within the same lines, and asking ourselves how far they answer the needs of our students in the seminary, and of the young priest on the mission who still requires practical guidance in gathering the fruits of a first experience, we are forced to confess that no one book fulfils the expectations of a teacher who looks the practical issues of the day straight in the face. When Father Sabetti wrote his first edition of Gury, he sought, besides furnishing a text for general use, to supply answers to certain questions raised in the progressive development of social moral conditions in America. When P. Konings, remembering that Gury

had borrowed his chief material and method from St. Alphonsus, furnished a collateral edition of that same Gury, with certain theological diversions which proved that the Jesuits were not the only interpreters of St. Alphonsus, though the latter had freely owned his indebtedness to an old Jesuit teacher, P. Busenbaum, the student had a new choice; and Kenrick was being forgotten on both sides. Both Sabetti and Konings were good, but for more than ten years past no new editions appeared which really took account of the recent literature or phases of thought or the fresh social difficulties which men discussed on all sides. The new editions which were printed within that time were mere bookselling efforts, with no other new feature than the addition of the latest decrees of the Roman Congregations inserted in the text or in the margin. In this respect, these books were satisfactory enough, and indeed they were the best that we dared to look for, though not the best that an observant teacher of theology, who wished his students to be well equipped for practical work, might desire.

No doubt in its fundamental structure a science like that of Moral Theology, if we may call it a science properly speaking, does not afford a variable aspect. It deals with principles, and these must be systematically, that is logically, grouped. But in the application of these principles to concrete circumstances there is a large margin for constant improvement by way of change in two directions; *first*, the old things that have passed away, and the terms that have lost their meaning, and the hypotheses that have become facts, and the facts that have become fables, are to be eliminated, instead of being repeated and reprinted with the "ancient" authority-labels; *secondly*, the new conditions, new terms, new methods of exposition are to be utilized instead of being treated with suspicion because they are nominally untraditional.

The moral theologian's efficiency as a teacher lies precisely in this that he can recognize and seize upon what is the eternal element of truth, of principle, of law, and discriminate between that which is of permanent value and that which is accidental in the applied experience of the past.

Now, we hold that P. Tanquerey possesses this faculty of discrimination, and it has enabled him to give us a new and practical textbook of Moral Theology which actually improves upon those we have just mentioned, valuable as these have proved themselves in the past. Every page attests the sound judgment of the author in excluding things which are so evidently of a forgotten day that their burdening

the memory of the student can have no use whatever. In truth the author might have gone further in this direction without injury to the integrity of his important matter.

Not only does he ignore in a large measure the traditional scientific truck which was used to carry all manner of embarrassing distinctions that add nothing to the actual insight into man's moral obligations, but were a mere product of the schools intended as a discipline in dialectics now supplied by other methods of study ; but he takes note of the real things and sources of information opened to the present day inquirer in the ethical and religious field. His references are to the works found in the modern library, just as the difficulties proposed for solution are those which the man of affairs meets in the everyday walks of life.

Thus, taking the present volume as a sample of Father Tanquerey's method, he begins his chapter *De Justitia*, after the customary division of topics and the definition of terms, with the statement of man's claims of various rights touching the possession, first of things of the mind and body, next of fortune acquired. Thence he leaps at once into the actual question of *Socialism*, its principles, causes, evolution, and *modern forms*. When one reads the headings "*Hodierni socialismi historica evolutio*," and "*Hodierni socialismi praeceptivae formae*," the mind is at once alert to an appreciation of the thesis which immediately follows, explaining and demonstrating the Catholic view of proprietary right. And when, further on, the opposing arguments of the Collectivists in the social camp are answered and supplemented by *media ad socialismum praecavendum*, the student feels a sense of satisfaction in knowing where he has put his best energies, besides listening to the discontented utterances of his people and its censors, and delivering judgments in the confessional. The literature to which the author refers is in all cases quite exhaustive and renders the student familiar with names and opinions of writers whom he must in one form or other face in his contact with secular institutions as a defender of Catholic faith and morals.

We have dwelt upon our author's general method more than upon the expression of his theological opinions, regarding which critics are expected to differ ; but we have not found in our survey of his teaching any solution that does not commend itself as moderate and practicable in view of existing conditions. And touching the last-mentioned feature we wish to direct attention in particular to the *Supplement* which accompanies the volume under review. It deals with the muni-

cipal law, both in the United States and in England, as related to the various subjects involving individual and corporate rights. Thus the student is informed as to the limits of ownership, the obligations of contracts, the privileges of union; these being treated under such headings as the copyright law, patent-right, corporations, prescription and limitation of actions, contracts of sale, last wills and testaments, the law of descent. In like manner the basal laws determining the relations of parent and child, guardian and ward, husband and wife, are explained in lucid and at the same time technical language, which gives the reader a rational insight into the construction of Federal and State law upon which he may justly estimate the probable vindication of the rights of conscience.

Another volume treating of Fundamental Moral Theology, and comprising *de ultimo fine, actibus humanis, legibus, peccatis, virtutibus, praeceptis*, which is promised to appear during the course of the next year, will complete the work.

HERBERT SPENCER. An Estimate and Review by Josiah Royce. New York: Fox, Duffield & Co. 1904. Pp. 234. Price, \$1.25.

However widely the Catholic student must dissent from the Spencerian philosophy, he cannot ignore it, nor is he disposed to do so. "The synthetic philosophy," as its builder called it, has a prominent place in the museum of human systems, and no cultured mind will care to pass it by unscrutinized. Since Mr. Spencer's posthumous *Autobiography* has been given to the world one is enabled to view his philosophy in the light of his personality, so that what with the aid of his preceding works and of this final self-revelation, one would seem to be adequately provided with all the data needed to form a correct estimate both of the man and of his system. Nevertheless, such was the uniqueness of his individuality, such the magnitude and complexity of his synthesis, that most students may find both more intelligible when reflected through the mind of so competent a judge and so luminous a writer as Professor Royce. An aid of this sort is the little volume at hand. This much it is and more. The reader whose work or interest calls for just a passing acquaintance with Spencer's speculation is provided here with what he wants.

The book contains three essays, and the average reader will do well to follow them in inverse order. The third paper brings together many personal reminiscences concerning Spencer. The writer, Mr. James Collier, had special facilities for acquaintance with his subject,

having been some nine or ten years Mr. Spencer's secretary and amanuensis. The portrait he has drawn is clear and life-like enough, and though in miniature is sufficiently detailed to serve the purpose of those who are not interested in studying the fuller picture painted by the author himself in his *Autobiography*.

The second essay is philosophical and critical, and as such has a distinct value, both because Spencer's theories on education have had and perhaps still have considerable influence on school teachers in this country, and because of the elements due to Professor Royce's judicious observations and criticisms. Not the least noteworthy of these latter elements is that which refers to Mr. Spencer's theory of the educational importance of the physical sciences. The passage, although lengthy, deserves quotation. The purpose of training a man, Professor Royce goes on to say, is this :

"We want to fit him to take a place as an individual in human society. Now an individual man needs not only a general knowledge of the laws of the physical world and of human nature, but an interest in and a power to coöperate with individual human beings. The limitation of any form of scientific training is that, however carefully it may be founded upon observation of facts, it terminates in a knowledge of general principles. Now general principles, as such, refer to the laws of things, and not to the individual truths. But in real life we have to deal with the individual man, with this friend or neighbor, with this personal duty, with this appreciation of this task, this human affection, this work of art, this relation to humanity or to God. Hence the place in human training which is occupied by whatever helps us not merely to understand psychology but to love our neighbor ; not merely to comprehend sociological principles, but to be loyal to this community ; not merely to be abstract critics of art but to enjoy this poem, or this song, to admire this hero, to estimate this personal character, to bear this personal burden, to endure his affliction, to be patient under this trial. Now one great purpose of the humanities in education is to open our eyes to truths which cannot be expressed in abstract form, but which can only be appreciated through a direct enjoyment of human life as it gets portrayed in history, in literature and in art."

But it was just this factor of education that Spencer was incapable from his very nature of assimilating. "A lover of humanity in the abstract, Spencer was peculiarly [though not of course wholly] destitute of any large power to appreciate individuals." Nor was the power which his nature did possess in this respect brought out by education.

"In his *Autobiography* a few of his friends appear to have been to him very genuine individuals ; and to them he was nobly loyal . . . But Spencer's hopeless inability to understand his critics, to enter into profitable controversy, to read an author with whose principles he felt any decided disagreement, to learn from his fellows in any

adequate measure,—all this was the result of the temperament which limited him to studies such as dealt mainly with generalities. This was why history which deals so largely with the individual was in such a vast range of its human interest a sealed book to him. It would be sad indeed if all other men could be reduced through any system of training to the same degrees of poverty in their appreciation of individuality.” (Pp. 173-177.)

One of Spencer's most famous theories on moral education was that known as the “discipline of consequences.” The child, he taught, should be trained not by external and arbitrary commands, counsels, or threats, but by contact with nature and his fellows and by his own needs, physical and social, intellectual and emotional (p. 146). Concerning this peculiar educational method Professor Royce makes the following sage comment. It is true that “there are certain things which we learn best through reflecting upon the consequences of our own deeds. The privilege of making our own blunders and of learning thereby is in respect of such matters very precious.” Nevertheless,—

“there are other respects in which we learn best through imitation, obedience, and whatever else does not leave us to ourselves but wisely informs us with tendencies to action which we could never have invented if left to ourselves. In general, loyalty—the essence of orderly social morality—is in most of us, in case we attain to loyalty at all, the result rather of ‘heteronomy’ of the will, which can only later reach ‘autonomy.’ The young Spencer's cool obstinacy and quiet good nature are not the heritage of every child. And yet there are some leaders of men who, with other moral training than his, have attained after all to much loftier ideals than he ever knew. He avoided anarchism of all sorts. But the ‘discipline of consequences’ never made him exactly a hero or a saint. Let us honor him for what he was. But let us be glad that he was not a trainer of our children.” (P. 183.)

The first of Professor Royce's essays, having to do with the basal concepts and formulæ of Spencer's philosophy, is more abstruse and technical, appealing as such mainly to the special student. The average reader will find parts of it not easy reading. The positive side, however, of this quality will doubtless commend the matter to those of robust mastication. They of fragile tooth may take it in proportionate fragments.

The generally luminous and graceful style in which these essays are written holds one to their reading. Hardly second to this in potency of attraction is the product of the typographer's taste and skill. There is just a superfluous “t” at page 97, where “neutral” for “neural” might trip the unwary.

CATALOG OF CHURCH MUSIC for the Diocese of Pittsburg, Pennsylvania. Pp. 52.

Since the issue of the Pontifical Encyclical directing the reform of church music throughout the Catholic world, one year ago, different diocesan commissions have set about the task of compiling catalogues containing approved material for church choirs, together with directions by which the injunctions of the Holy See might become effective in our churches as soon as possible. The Diocesan Commission of Cincinnati in America, and the zealous efforts of Archbishop Walsh, of Dublin, for the restoration of a pure church music had, it is true, like the Ratisbon Cecilia Society, anticipated the need of such help several years before the *Motu Proprio* was issued, but recent indications that the Medicean editions of the Gregorian chant admitted further correction on lines proposed by the Solesmes school, led to a fresh ordering and selection of the material which seemed most suitable for the divine service. The intelligent interest of competent judges was at once enlisted in different dioceses, and as a result we have already a number of catalogues of approved church music, among which may be mentioned those prepared for the Diocese of Salford in England, and the present one for the Diocese of Pittsburg.

Although it is possible that these lists prepared by Diocesan Commissions may receive additions or modifications when the official chant-books which are to serve as typical editions, together with the rules of the Roman Commission, have been published by the Holy See, the service rendered by such catalogues is not the less great, since it is both immediate and on consistent as well as conservative lines. In their selection the members of the Pittsburg Commission have followed the rule laid down by the Holy Father to admit such works of the Palestrina school and modern masters generally as are calculated to prompt devotion, are perfect in form, and appeal to that quality of taste which has been styled *Catholic*, because it is not limited to any class or national predilection. To render their list of practical service, and thereby to induce the local organists and choir directors to co-operate more readily with the efforts of the diocesan authorities, the pieces numbered in the catalogue are marked so as to indicate their relative ease or difficulty of execution. This makes it possible for any leader to choose only such music as his choir is capable, after conscientious rehearsal, of performing in an acceptable manner. Besides, the material is appropriately grouped to prevent much needless search-

ing for topics. (1) Masses: unison with organ—two voices (soprano and alto), with organ—three voices (soprano, alto and bass; two tenors and bass, two sopranos and alto);—four voices, etc., (mixed, four male voices)—five voices; (2) Requiem Masses; (3) Graduals and Offertories; (4) Vespers; (5) Benediction Services; (6) Lent and Holy Week; (7) Hymn Books; (8) Books on Gregorian Chant, etc. The names of the composer and of the publisher, together with indications showing the musical character of each particular piece, complete a very useful manual of reference not only for organists and directors of choirs, but for anyone interested in the subject of Catholic liturgy and chant. The typographical form of the Pittsburg catalogue is exceptionally good.

We may state here that the *Dolphin Press* has in preparation a Catalogue of Church Music which it is hoped will combine the best features of those hitherto published by various local commissions.

FIFTY LITANIES: offered on occasion of the Golden Jubilee of the Immaculate Conception of the Blessed Virgin Mary. 1854-1904. By the Rev. Lawrence Moeslein, C.P. To which are added twenty-five Litanies by other composers.

The eminent Passionist composer of whose musical productions we have had opportunity to make mention before, brings a timely offering to the shrine of Our Blessed Lady, and one which will prove a useful delight to others who would make sweet melody on occasion of the coming festival. As to their special artistic merit we must let the Litanies speak for themselves. They appear for the most part easy of execution and melodious in tone. They are handsomely printed in small folio and form a welcome addition to the repertory of becoming church music.

Literary Chat.

The last volume from the pen of the Abbé Fouard, which he was able to revise just before his death, has appeared under the title of *Saint Jean et la fin de l'âge apostolique*. It completes the picture of Christian society during the Apostolic age which the Abbé had undertaken to work out in his former volumes. St. John was the youngest of the professed members of the Apostolic College, and he lived the longest. His influence dominated the Church in Asia, whence the faith was transplanted into the Gentile countries, for centuries. The work, which is scholarly and well written in French, comes at an opportune moment when the authenticity of the Gospel of St. John is being questioned by the assumptions of its apocryphal character through

the Abbé Loisy, whose writings have been censured. Another work which falls happily in line with the position taken by the Abbé Fouard is Père Calmes' *L'Evangile selon S. Jean*, which is of a learned and critical character and embodies an analytical commentary dealing with the historical and theological aspect of the Fourth Gospel. Both works will probably appear soon in English.

Among novels of recent date, *The Way that Led Beyond*, by J. Harrison, is altogether superior to the run of popular books issued for Catholic readers. This is true also of *Kind Hearts and Coronets* by the same writer.

The Jesuit scientist, P. Erich Wasmann, who lives at present in Luxemburg, has issued in book form his series of articles on Biology and the Descent Theory which appeared in *Stimmen* from 1901-1903. It is a masterly contribution to the subject, and we hope some Jesuit Father can be found to make a readable translation of it. (Herder.)

It is in the smaller towns of the interior, rather than in the great seaboard cities and the inland capitals, says David Gray (*Harper's*), that the real American aristocracy is to be found,—the aristocracy of breeding, culture, and brains, rather than of money and display. In such a community one may find "men of character and capacity, and women of breeding, charm, and sweetness." Here one will look in vain for "the socially ambitious, for the moneyed ass, for the bore. . . . In the rapidly-growing communities removed from the Atlantic seaboard," he concludes, "the best ideals of American breeding and manners in large measure are being fostered."

Mark Twain does himself honor by his recent estimate of Joan of Arc, although here, too, he sins, if not by dragging a noble subject into triviality, as he has so often done, certainly by an exclusiveness of praise which shows his limited acquaintance with nobler womanhood.

Mr. Gustave Fagniez has in press (Victor Lecoffre, Paris) a volume entitled *Corporations et Syndicats*. It is one of the series of books on questions of Social Economy published under the direction of Henri Joly, president of the *Société d'Economie Sociale* and member of the French Institute. The most important volume of the series thus far is one by Professor Béchaux of the Law faculty at the University of Lille. He deals with the subject of "labor regulations," both in France and abroad, and sketches a project for an international adjustment of the rights of labor.

Speaking of Henri Joly one cannot fail to admire the energy of the man as a writer and stimulator of timely literature. The series of popular *Lives of Saints*, written under his direction and in part by himself, may not wholly escape criticism, and will be found unequal in merit if judged in its separate parts; but it demonstrates a kind of enterprise which should have been taken up long ago by corporations whose profession it is to popularize systematic inquiry and knowledge. It is the sort of work which a Catholic University is expected to originate and to sustain with unquestioned orthodoxy as well as scholarly discrimination.

On the subject of English translations from foreign languages, Dom Gasquet, the well known historian of the Reformation period, in his preface to *Letters of Blessed John of Avila*, quotes an almost forgotten but pertinent "passage from" Cardinal Newman, who says that it is a problem "how two languages being given, the nearest approximation may be made in the second to the expression of ideas already conveyed through the medium of the first. The problem almost starts with the assumption that something must be sacrificed; and the chief question is, what is the least sacrifice? In a balance of difficulties, one translator will aim at being critically correct, and he will become obscure, cumbrous and foreign; another will aim at being English and will appear deficient in scholarship. While grammatical particulars are followed out, the spirit evaporates; and while an easy flow of language is secured, new ideas are introduced or the point of the original is lost, or the drift of the context impaired. Under these circumstances, perhaps, it is fair to lay down that while every care must be taken against the introduction of new, or the omission of existing ideas, in translating the original text, yet, in a book intended for general reading, faithfulness may be considered simply to consist in expressing in English the *sense* of the original; the actual words of the latter being viewed mainly as *directions into* its sense, and scholarship being necessary in order to gain the full insight into that sense which they afford; and next: that where something must be sacrificed, precision or intelligibility, it is better in a popular book to be understood by those who are not critics than to be applauded by those who are." (Advertisement to *Historical Sketches*, Vol. II.)

Readers of Canon Sheehan's new novel, of which the first instalment appeared in the November number of THE DOLPHIN magazine, are expressing their delight at the genial author's unexpected leap into the charming field of romantic history, —and a history of Doneraile. For *Glenanaar* is not mere fiction any more than was *My New Curate*. The reader may not know that *Glenanaar* (or *Glenanair* as the Celtic purists would prefer to have it pronounced and written) is actually a portion of the parish of Doneraile; and into this story are woven all the sweet and bitter memories of the country-folk for miles around. "If ever you come to Doneraile," writes Father Sheehan, "and your journey should be from east to west, you will pass a white house on the left hand side of the road, just beyond the old graveyard of Temple Ruadhan, and just above the ancient castle of Ballinamona. That is the house where Edmund Burke came to school when his family lived at Castletown-roche." Indeed the persons whom Father Sheehan introduces are nearly all real characters, some of them dead, except to memory, and others still witnessing to the things of long ago.

Doneraile, in Cork, has its name from *Dun*, "fortress," and is *Dun-air-aíle*, the "fortress on the cliff," as it is styled in the Book of Lismore. It is the same in derivation as *Dun-dun-aíle*, found in other parts of Ireland (or in the writing of the Four Masters *Dunaille*), whence *Doonally*, ancient residence of the O'Donnells in Sligo.

B. Herder (St. Louis) is to publish *Brother and Sister*, by Père Charruau, translated by Mrs. Otten. The volume will be ready before the Christmas season, and readers who have enjoyed its chapters in our pages will welcome the book as an ex-

ceptional work not merely from the literary point of view, but above all because of its refining, educating effect. It was this element (its high educational tendency) which directed our attention to the original and caused us to publish it as a serial in *THE DOLPHIN*.

Methuen & Co. (London) have just issued Louise Imogen Guiney's new book, *Hurrell Froude* (Memoranda and Comments). It is a fine volume of over four hundred pages and contains, besides the epistolary matter chiefly drawn from *The Remains* published by the Rivingtons in 1838 and now almost forgotten, the comments of many leading men of the last and our own generation upon Froude and his connection with the Oxford Movement. This second part is of exceptional interest in its connection with John Henry Newman's noble friend. We shall speak of the book in our next number.

Books Received.

THEOLOGICAL AND ASCETICAL.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Tomus III. De Virtute Justitiae et de Variis Statuum obligationibus. Auctore Ad. Tanquery, S.S. Tornaci: Desclée, Lefebvre et Soc. 1904. Pp. 547 et 32.

SPIRITUAL COUNSELS from the Letters of Fénelon. Selected by Lady Amabel Kerr. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 99. Price, \$0.25.

SUMMAE THEOLOGIAE MORALIS. De Poenis Ecclesiasticis. Scholarum Usui. Accomodavit H. Noldin, S.J., S. Theologiae professor in Universitate Oenipontana. Editio tertio et quarta. Cum approbatione episcopi Brixinensis et superiorum ordinis. Oeniponte: Typis et Sumptibus Fel. Rauch (C. Pustet). 1904. Pp. 123. Price, \$0.65.

VERA SAPIENTIA, or True Wisdom. Translated from the Latin of Thomas à Kempis, by the Right Rev. Mgr. Byrne, D.D., V.G., Adelaide, Australia. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 204. Price, \$0.75.

THE SOUL'S ORBIT, or Man's Journey to God. Compiled, with Additions, by M. D. Petre, author of *Where Saints Have Trod*, etc. New York, London, and Bombay: Longmans, Green and Company. 1904. Pp. viii—204. Price, \$1.40 net.

HAGIOGRAPHY.

LIFE OF ST. ELIZABETH OF HUNGARY, Duchess of Thuringia. By the Count de Montelambert, Peer of France, Member of the French Academy. Translated by Francis Deming Hoyt. New York, London, and Bombay: Longmans, Green and Company. 1904. Pp. x—493. Price, \$2.50 net.

THE LIFE OF ST. TERESA OF JESUS of the Order of Our Lady of Carmel. Written by Herself. Translated from the Spanish by David Lewis. Third Edition Enlarged. With Additional Notes and an Introduction by the Rev. Fr. Benedict Zimmerman, O.C.D. London: Thomas Baker. 1904. Pp. xlvii—489. Price, 8s. net.

SAINTS AND FESTIVALS OF THE CHRISTIAN CHURCH. By H. Pomeroy Brewster, author of *The Cross of Iconography, Archaeology, Architecture, and Christian Art*, etc. Illustrated. New York: Frederick A. Stokes Company. 1904. Pp. xiv—558. Price, \$2.00 net.

LETTERS OF BLESSED JOHN OF AVILA. Translated and selected from the Spanish by the Benedictines of Stanbrook; with preface by the Right Rev. Abbot Gasquet, O.S.B. Worcester: Stanbrook Abbey; London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 168. Price, \$1.10.

HISTORY.

HERBERT SPENCER. An Estimate and Review by Josiah Royce. Together with a Chapter of Personal Reminiscences by James Collier. New York: Fox, Duffield & Co., 36 E. Twenty-first Street. 1904. Pp. 234. Price, \$1.25 net; by mail, \$1.35.

JERUSALEM UNDER THE HIGH PRIESTS. Five Lectures on the Period between Nehemiah and the New Testament. By Edwyn Bevan, author of *The House of Seleucus*. London: Edward Arnold; New York: Longmans, Green & Co. 1904. Pp. xi—170. Price, \$2.50.

SIR THOMAS MORE (The Blessed Thomas More). By Henri Bremond. Translated by Harold Child. London: Duckworth & Co.; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 205. Price, \$1.00.

EDUCATIONAL.

RELIGION AND THE HIGHER LIFE. Talks to Students. By William Rainey Harper, President of Chicago University. Chicago: The University Press. 1904. Pp. 184. Price, \$1.00.

THE CHRISTIAN GENTLEWOMAN AND THE SOCIAL APOSTOLATE. Family Sitting Room Series. By Katherine E. Conway. Boston: Thomas J. Flynn & Co. 1904. Pp. 98. Price, \$0.50.

REPORTS OF THE MOSELY EDUCATIONAL COMMISSION to the United States of America. October—December, 1903. Published for the Proprietor by the Co-operative Printing Society, Ltd.: London, Manchester, and Newcastle, England; New York: Charles Scribner's Sons. 1904. Pp. xxiv—400. Price \$0.75.

CATHOLIC IDEALS IN SOCIAL LIFE. By Father Cuthbert, O.S.F.C. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 249. Price, \$1.25.

MISCELLANEOUS.

THE LOST JEWEL OF THE MORTIMERS. By Anna T. Sadlier. St. Louis, Mo.: B. Herder. 1904. Pp. 258. Price, retail, \$1.00.

CATALOGUE OF CHURCH MUSIC for the Diocese of Pittsburg, Pa. 1904. Pp. 52.

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ANALECTA.

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